

JULY, 1913.

VOL. VI. No. 7.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



PENTECOSTAL FRIENDS IN RUSSIA.

Miss Eleanor Patrick and her co-workers in Southern Russia. (See June "Confidence," page 122)

"This is the **CONFIDENCE** that we have in Him, that if we ask anything according to His will, He heareth us: And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired from Him."—*1 John v, 14-15.*

64th ISSUE.

ONE PENNY.

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Gifts. The Editor is grateful to the friends who have helped on the good work hitherto. He will be thankful if all gifts will be continued until "Confidence" is established as a self-supporting paper. The friends who have sent one Dollar or more a year will be supporting good work if they will continue to help in this way.

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

Roker Tracts:—"The Indwelling and Abiding Trinity," "Faith in His Blood," "A Letter on Divine Healing," etc.

"Thoughts on the New Creation" (M.B.). Post free, 4d., from Miss Newton, 12 Dinsdale Road, Sunderland.

"CONFIDENCE."

No. 7. Vol. vi.

ALL SAINTS', SUNDERLAND.

July, 1913.

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." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

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

POWER.

POWER AT THE SERVICE OF LOVE.

By Arthur Booth-Clibborn.

"Power! Power! What is power?"

'Tis the question of the hour;
'Twas the question of the ages,
Round it still the battle rages
Where a host a host engages,
Or where lurid war clouds lower.

'Tis the means which men require
To some end of strong desire,
Object of supremest willing,—
Loving, hating, saving, killing,—
Passion in fruition stilling,
Whatsoe'er the heart desire.

O for power men are crying
As they watch some loved one dying,—
Or where waves are wildly sweeping,
Or the flames are fiercely leaping
And the helpless crowds are weeping,
Death their saving love defying.

Love they have but pow'r is lacking,
Pow'r to give that love its backing,
Pow'r to give it full expression,
Pow'r to keep a choice possession,
Or to save from dire oppression
Some whom Satan is attacking.

At thy service, LOVE eternal,
Ever stands a pow'r supernal;
For its mighty reach embraces
All estates and times and places,
Meets, defeats, in direst cases,
Every force and foe infernal.

God is love and God is power;
Boundless, perfect, here this hour;
Pow'r to meet each aspiration
With a full and free salvation
By divine regeneration
Where'er sin and death devour!

But each Pow'r has its conditions,
None will heed vain repetitions,
Nor hear men for their much speaking,
In self-pleasing "power" seeking,
Laws of grace and nature breaking,
Hurting holy intuitions.

"Give me fuel," cries the fire
"If you want the power higher!"
All upon the altar laying,
Self God's arm no longer staying,
Speed the answer to your praying,
And fulfil His heart's desire.

God is ONE, and none can ever
From His LOVE His POWER sever!
Force divine is set in motion,
Solely in His Love's devotion,
For His glory's pure promotion,
But for selfish ends—no—never!

Gifts must take their lowly places
As the servants of the graces;
Thus—as they exalt THE GIVER—
Will they comfort, teach, deliver,
While LOVE like a mighty river
Every thought of man effaces!

Friendship with Christ.

(A Sermon preached in All Saints' Church, Sunderland, on Whit-Sunday Evening, 1913, by Mr. John Leech, M.A., LL.B., K.C., Barrister-at-Law.)

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things I have heard of My Father I have made known unto you."—St. John xv., 15.

That is true friendship. There can be no true friendship without a desire for true communion of heart. It is, I may say, the very essence of communion between friends, and it is the essence of friendship that there should not only be the desire but there should be the fulfilment of communion between friend and friend. If you look back over your life, I have no doubt that there will be some of whom you would now say "we used to be great friends," and why is it that to-day you are not on the same friendly terms that you were? Is it not simply this, in many cases, that you have not had the friendship, the communion that you used to have, that you have not met, that you have not exchanged thoughts; in other words, that the lack of communion has brought about a coldness, and that friendship that once existed is now gone?

It is a wonderful fact that God, from the very first that man was created, seems to have yearned for friendship with man. It is entirely beyond our conception how the great God of the universe could condescend and could even yearn for the friendship of man. It is proved. We find it from the very outset, as far back as the

GARDEN OF EDEN.

We find God walking with man—walking with Adam. Ah! I fancy that the talks that God and Adam had together were wonderful talks. I fancy that, as God spoke to Adam in that garden, there must have been wonderful secrets passing from Him to Adam, and wonderful truths unveiled. But, alas, that friendship came to a termination, because man made a friend of the serpent, and he could no longer therefore be on intimate terms with God. And again, if we trace the history we will see that Enoch walked with God; as God walked with Adam so now we find Enoch walking with God, and that friendship became so strong that it seemed as if God could not even bear to have space between them, and He caught him up to be with Him, there to have full communion with his God. And again, we find that Abraham was the friend of God. God spoke with him and he with God. And, later on again, we read that God spoke to Moses face to face, as a friend speaketh to his friend.

Ah! it seems just beyond our comprehension what it should be to have yearned for men with whom He could commune. But God took up one nation and He said: "I will have a chosen nation to Myself. They will be My friends, every one of them, and I can commune with them." And He chose the nation of Israel. You remember that God dwelt in their tents. He dwelt in the tabernacle. Yet that great plan was doomed to failure, not because of any fault on God's side, but because man spurned the friendship of God. Man proved cold to Him, and no longer wanted to have his God as his friend, and God had to turn away, and that great plan of God's was a failure, not because of any failure in God, but because of the waywardness, stiff-neckness, and the coldness of the heart

of man. And now it seems as if God had said: "That has all been a failure, yet I must have friendship with man—I yearn for it, I am not satisfied without it, and I must have a nation of friends." And now to-day God has chosen out of all the nations a great nation of friends for Himself. But then the old plan was a failure, the new plan must be sought if it is to be successful, and so this new nation that God is calling up to Himself is being called out on a different plan, a different scheme, and this time it will be a glorious success to the glory of God.

Well, then, what is the difference in the plan? The old plan was this: that God came down and dwelt with man, dwelt among men. That did not answer the purpose.

MAN WAS SO HARD-HEARTED.

He did not want to have God dwelling with him, and God has formed a new plan, and He says: "It is necessary that I should go even closer, that I should dwell in men."

We read the words of our Saviour just before that verse I read. 14th verse: "Ye are my friends, if ye do whatsoever I command you."

Speaking of the Spirit of Truth: "He dwelleth with you, and shall be in you." Ah! yes. He had dwelt with them, but it had been a failure on man's part. Now He was going to make a change, and our Saviour announced the difference in the plan. He said: "The Spirit of Truth that dwelt with you shall be *in* you." Oh, the difference of that wondrous plan of God's is this: that, instead of dwelling in our midst and being here and there, He has come to make our bodies temples for Himself—temples of the Holy Ghost. And the only plan that can ever succeed is that God should dwell in that temple, in your body and in mine. That is the plan that is going to succeed. That is the plan which is going to call out a mighty nation from all over the world, forming a great nation for God where He will have friendship, communion, fellowship with mankind.

Now in the verse that I have read (John xv., 15) it makes this important change. "Henceforth," our Saviour says, "I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you." It is a wondrous thing to be a servant of God, but it is a marvellous thing to be called His friend, and Jesus Christ says here, "You were servants, I called you servants, but now," He said, "under this new plan in which the Comforter is come to dwell in your body, I call you no longer servants. Henceforth, from this time forward, I call you friends, not servants. I call you friends." There we have the badge of friendship. The servant knoweth not what his lord doeth, but only the friend. "Ah, to have true friendship there must be the communion. There must be the fellowship. There must be the talking one with the other, and the presence one with the other. That is friendship, and so He says, "All things that I have heard of My Father I have made known unto you."

Yes, the Saviour has revealed the secrets of heaven to us, and He wants us to know them. His friendship is so dear, the communion is to be so full, that He cannot even keep back the secrets of His Father, and He comes to reveal them to the Spirit-filled soul—to you and to me. That is the friendship of Jesus. He wants to draw close to our hearts. He wants to commune with us

and He won't be satisfied without it. Will you? He wants to tell us His secrets, and He wants us to tell Him our secrets, our difficulties, and our joys.

Moses said to the Lord, "Wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth. That was His plan. It failed then, but it is going to take place now. Are you one of the separate nation, separated from all the peoples of the earth? Are you going to be, or not? And so He says it is to be a nation wherein it shall be known that I and Thy people have found grace in Thy sight, by the presence of your God with you, no more by the presence of God in you.

LACK OF COMMUNION.

Now I want just for a short while that we should consider the result, not the result of this communion with God, but more probably the result of the lack of that communion. In the 28th Psalm, 1st verse, we find that David cried, saying, "Unto Thee will I cry, O Lord, my rock; be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit." Yes, the silence of God to the Christian means that he will become like those that go down into the pit. Are there any here to-day that have grown cold to their friend? Are there any hearts here to-day that are not as warm to the Lord Jesus as they were once? It is because you have not heard His voice. It is because you have spurned His friendship, because you have not satisfied His yearnings, and when He sought your presence to speak with you, you have withdrawn, and your love, or friendship, has grown cold.

See what David says. Ah, David knew the danger, and he says, "Unto Thee will I cry, O Lord,"—and I am sure he cried from the bottom of his heart—"O Lord, my rock, be not silent to me: lest, if Thou be silent to me, I become like them that go down into the pit." You will notice he does not say "lest I go down into the pit." No, he is on the rock, and he cried to God, his Rock, and he could not sink. But he was in danger of becoming like unto those that go down into the pit. Ah, friends, I fear that we often spurn the friendship of Jesus. I fear that oftentimes when we should be in communion with Him, and when we cannot hear His blessed voice, that our ears are stopped with the noises around, and we fail to hear Him, and we are becoming like those that go down into the pit. It does not happen all at once. No, David says, "Lest I become like those that go down into the pit." The breach in the friendship is gradually made—not all at once, little by little, one thing after another. You forget the communion. You do not speak with your Saviour, and you do not hear His voice, and the friendship is in danger because there is no communion with your Lord. You are becoming like those that go down into the pit. I do not know what the hindrance may be. It may be that your ears are filled with the noises around you. Perhaps with the pleasures, the music; perhaps with the sorrows, the crying; perhaps with the din and the noise of the world, and your ears are stopped, and you do not hear the voice. You are in danger of becoming like those that go down into the pit.

One time someone asked a member of Mr. —'s congregation, "How is it he always

has something new to teach us when he preaches?" The reply was, "Because he lives so near to the gates of heaven that he hears many things that we never hear." Ah, yes, that is not what we want, not being near to the gate of heaven, but we want to be in the presence of the King, and then we shall have something new, because God Himself, through His Holy Spirit, will speak to us, and tell us His secrets, and let us take care that we do not slight the friendship of our Lord. Mary sat at Jesus' feet and heard His voice. Oh, what friendship, what fellowship there must have been as she looked right into His Face, and as she heard that Voice speaking to her. You remember that His disciples going to Emmaus said, after the Lord had spoken to them, "Did not our hearts burn within us while He talked with us by the way, and opened unto us the Scriptures?" Ah, yes, if Jesus talks with you there will be no coldness. If Jesus talks with you there will be no luke-warmness. Did not our hearts burn within us? Is your heart burning within you to-day? Is it burning with love for friendship to your Saviour? If not, it is because He has not talked with you by the way. No communion of that Holy Blessed Spirit whose coming we commemorate at Whitsuntide. You have not heard His voice. Your heart is cold.

Again we find David saying in Psalm cxlii, 7th verse: "Hear me speedily, O Lord: my spirit faileth: hide not Thy face from me, lest I be like unto them that go down into the pit." Ah, we are not satisfied merely with the voice of Jesus. It is blessed, but we want even more than that. We may hear a voice perhaps of our friend a good way off, but we want to come right into his presence. We want to look right into his face. We want to speak to him. We would like to hear that blessed Voice, but we want more. We want to come right into His presence. This is friendship, communion. Such as that is

TRUE FRIENDSHIP

in the presence of your friend, looking at your friend, and your friend looking upon you, hearing his voice speaking to you and telling you his own secrets, and you looking into his face and telling him your secrets. That is communion, and that is friendship. This is the new plan that that Blessed Holy Spirit should live in that temple of yours, that there should be constant communion with your Friend through the Spirit of God. So he says, "Hear me speedily, O Lord." David knew the danger. He cries to God with all His heart, and he says, "Hear me speedily." There is no time to spare. I am in danger of growing cold for want of seeing that Face. "Hear me speedily, O Lord: hide not Thy Face from me, lest I be like unto them that go down into the pit." Ah, friends, has the Face of Jesus been hidden from you? Have you thought less about seeing His face than you used to? Has your friendship grown so cold that you do not now so much mind whether you see Him or not? You are in danger of becoming like unto those that go down into the pit.

The new plan is that this great nation that God is calling by His Holy Spirit should be temples of the Spirit in which He has to dwell—should be a separate people, separated from the world, separated from all the sin, from the pleasures, from the very notions and ideas of the world. Though we are to be in the world, yet we are to be separated

(Continued on page 137, second column.)

"CONFIDENCE."

JULY, 1913.

Editor—

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

Assistants—

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

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GERMAN THOUGHTS

ABOUT

THE SUNDERLAND CONVENTION.

In the German weekly Pentecostal paper "*Pfingstgrüsse*" (Pentecostal Greetings) there has appeared the following interesting article, which is now translated into English for the readers of "Confidence."

The Sixth International Pentecostal Convention took place from the 10th to the 16th of May, 1913, at Sunderland. To a German like myself, who has no idea of English customs, it is not so easy to write about this Convention, especially as one had to have everything interpreted in order to understand something of what is said. But soon I felt that in spite of all the outward differences there was the same blessed unity, and the same spiritual language, and the same spiritual song.

UNITY WITH DIVERSITY.

Such inward agreement and harmony is able to enlarge and enrich the outward diversity and variety in language, methods and customs. It is a great advantage in the Pentecostal Movement that in it there are members who belong to different denominations. This in itself is a great gain, and a still greater blessing for the whole movement. Through this the Pentecostal Movement can be kept free from plans, and forms, and methods, except those which are right ones, otherwise they would be a great hindrance to this marvellously spiritual movement. I asked the Leader of the Convention (Pastor Boddy) to what denominations all the visitors belonged to, and he told me there were present many different kinds of children of God. You could see members of the different Methodist Churches, as well as Lutherans, Presbyterians, Congregationalists, the Brethren, Reformers, Baptists, and many others.

WELSH REVIVALISTS.

The dear twelve Revivalists from Wales took a great part in making this Convention full of life. These are "Children of the Revival" which broke

out eight years ago in Wales. They are the instruments of the second revival which is still going on. To get a right idea of them it is necessary to hear them sing, then one can imagine how the last revival was called the "Singing Revival." These brothers are a peculiar people. They do not seem to have much inclination to give great speeches on teaching lines, but they are in their element when they are in the street and public places starting a fiery revival meeting; there they speak and testify, and sing again and again. Their element is Revival! Revival! If they hear the word "Revival," then they answer with "Deolch Iddo," that means "Praise Him."

Who knows what a great blessing may go forth from this Convention, over which the heavens are open and streams of blessing are flowing on the congregation and through each visitor belonging to every denomination. May the dear Lord grant it.

FOREIGN MISSIONS

Another great blessing exists through the representative here of various branches of the home work as well as that on the Foreign Mission field. There were missionaries from different parts of the earth—from New Zealand, Africa, India, and China. There were also a brother and sister present, sent out by Pastor A. B. Simpson (from Berar, India), also Mr. and Mrs. Taylor, who do a blessed work in Japan. A dear worker reported how on her homeward journey from New Zealand she had had the chance to preach on board the ship to about 600 passengers. Another brother told us how the Lord blessed his work in Liverpool among the Jews. Two Jewish brethren recently converted were with us, and testified how the Lord brought them in contact with this dear brother (a business man), and how he had brought them to know their Messiah.

EARNEST EVANGELISTS.

Once on my way to the meeting I noticed a man on whose Bible wallet was written "JESUS SAVES," when he saw that I was looking at him he turned round and said to me: "Look at the other side," and there I read "YE MUST BE BORN AGAIN," then he said triumphantly to me, "Through these words some souls have found their Saviour." The dear brother (Wm. Black is his name) travels on an "Evangeliums-car" from place to place, and tells people that Jesus only is able to save, and is willing to do that for everybody who comes to Him. The dear brother was taking a holiday at the Convention at Sunderland, to be empowered afresh for his work, and from thence he is going to start on a new tour for five months.

A street preacher also told us his experiences among working class people of the great cities.

VERY LONG DAYS.

None of the meetings were stiff in any way, but always proved to be too short. Time flowed, and yet each day had its rich programme. In the morning, before the meetings started, several members from different lands gathered together at the vicarage of Pastor Boddy.

Then followed a Convention meeting from 11 till 1 o'clock. After dinner the afternoon meeting took place from 2'30 till 5 o'clock, and at 5'30 we went to the open-air meetings, and at the same time as the evening meeting in another

(Continued on page 137.)

DECLARATION.

INTERNATIONAL ADVISORY PENTECOSTAL COUNCIL.

3rd Session at Sunderland, May 13th to 15th, 1913.

From hearts overflowing with thanksgiving the Members of the Council gathered at Sunderland send loving greeting to those who are baptised in the Holy Ghost or are seeking to know the Lord.

Grace, mercy and peace from God our Father and from the Lord Jesus Christ.

If you will bear with us, Beloved Brethren, we will write to you of the things which the Lord has brought before us at this time. We will address ourselves to three things:—

1. The members of the Council emphatically advise the assemblies to be very careful in the matter of admitting unknown strangers to teach in their gatherings. It would prevent sinful actions and unscriptural teaching, if it was insisted that those who come should bear recently dated letters of cordial commendation from those well known in Pentecostal circles. They need have no difficulty in obtaining such, though, of course, no one should give such letters without really knowing them thoroughly.*

In our papers we have already before warned against unknown teachers coming in our circles, because they may bring false doctrines, and so cause divisions and difficulties amongst the believers. We feel led to repeat our counsel not to admit such unknown persons as teachers in our meetings, but to ask of them letters of commendation. (Titus i., 9.)

UNSCRIPTURAL TEACHING AS TO THE EUNUCH LIFE.

2. Somewhat recently a teaching has been brought in from America, pointing out that we will not be prepared for the rapture if we are not living an eunuch life (Matt. xix., 12). And this teaching is brought to the married people as well as to the unmarried; but they do not see that Paul in 1 Cor. vii., 7, says: "Each man has his *own* gift from God." So it may be that the Holy Spirit leads some people to live an eunuch life. It is *their gift from God* in this case. Others may be led by the same Spirit to marry, and so they have this gift from God, to be married. We see the Apostle does not say that only such people will be raptured that are living an eunuch life, therefore we warn earnestly against such teaching.

"Forbidding to marry" is a seducing doctrine (1 Tim. iv., 3), and practically is such teaching of an eunuch life for unmarried people a *forbidding to marry*, and it has brought for married people great difficulties, for women, willing to live an eunuch life, were caused to abandon their husbands, in spite of the clear statements given by Paul in 1 Cor. vii., 3-5, 10-15; and men also were carried away in the same error. But the Bible states in 1 Tim. ii., 15, concerning the woman, that she shall be saved through the child-bearing, if they continue in faith and love and sanctification with sobriety. Here we have the scriptural proof that the child-bearing does not hinder any from being raptured when Jesus comes, granted that such people live in sanctification with sobriety.

God's will for all believers is not an eunuch life, but their sanctification, that each one know how to possess himself of his own vessel in sanctification and honour, not in the passion of lust. (1 Thess. iv., 3-5.)

Oh, *such* teaching of an eunuch life is a very dangerous thing, and yet the more because the same teachers tell their listeners that brothers and sisters may kiss one another, and that the curse of God (Gen. iii., 19): "In the sweat of thy face shalt thou eat bread," is abolished, and that therefore we are no more to work with our own hands in spite of the exhortation given by Paul in 2 Thess. iii., 10, 11. But we ought to hold on the Word of God, and it is our duty to do according to the saying of the apostle (2 Thess. iii., 14, 15): "If any men obeyeth not our word by this epistle, *note that man*, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother."

WRONG TEACHING AS TO DEMONS AND THE BAPTISM OF THE HOLY GHOST.

3. In dealing with the book, "War on the Saints," we want to state that the view about receiving the Baptism of the Holy Ghost and Fire is not scriptural. We think it will be helpful to give some of the main thoughts, and meet them with the Word of God.

* The German teachers and leaders have, through their paper, "Pfingstgrüsse," warned their people concerning a certain Bro. Kahrs and his party (speaking German and English), whose teaching is referred to in the next paragraph

Sentences from "War on the Saints."

1. There are many deceived ones amongst the most devoted teachers to-day, because they do not recognise that an army of teaching spirits have come. These spirits are whispering their lies to all who are spiritual, *i.e.*, open to spiritual things. Satan needs good men to float his lies under the guise of truth. A beautiful life is not the infallible test, for Satan's ministers can be ministers of righteousness. (2 Cor. xi., 13-15.)

The first scriptural word that the Writer quotes in order to prove that the most devoted teachers may be deceived by evil spirits is Gal. ii., 11-14, where Paul tells us that Peter was carried away, and did not walk uprightly according to the truth of the Gospel.

The second word of God is taken from Dan. xi., 35, and it is suggested that, according to this word, some of the teachers will fall. She thinks that this is fulfilled in our days.

2. The Writer considers *passivity* as the primary cause of deception and possession. In order to prove this she argues: "God requires co-operation with His Spirit, and the full use of every faculty of the whole man."

"Passivity of brain is an essential condition for the presentation to the mind of things by evil spirits. At night the brain is passive, and whilst activity of the mind in the daytime hinders, they have their occasion at night when the passivity is more pronounced in sleep."

3. The Writer points out that some baptised people will be deceived or possessed by evil spirits in seeking the presence of God. She writes about it:—"The true presence of God is not felt by the physical senses, but in the spirit. The counterfeit presence of God is an influence from outside upon the believer. All exterior manifestations to the believer coming from without upon the body have the characteristics of obsession, because they may come from deceiving spirits (Presence filling the room and felt by the physical senses—waves of power pouring upon and through the psychical being, or feeling of wind or a breathing upon the auto-man)."

4. The counterfeit presence of God is nearly always manifested as love, to which the believer opens himself without hesitation, and finds it fills and satiates his innermost being, but the deceived one does not know that he has opened himself to evil spirits, in the deepest need of his inner life.

The Scriptural Truth.

1. This teaching is not according to Scripture. Paul does not say in 2 Cor. ii. that Satans *can be* ministers of righteousness, but they *fashion* themselves as ministers of righteousness; and that is the same as Jesus says in Matt. vii., 15, about the false prophets, that they are coming in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Therefore the teachers are to be known by their fruits.

In this case of Peter we find no scriptural word proving that he was deceived by an evil spirit. On the contrary he points out that Peter did this because that he feared them, that were of the circumcision. It was not an evil spirit that caused Peter to do so, but it was his own spirit.

We find it best always to read every word of the Bible with its context. In this case we find that the context clearly shows that these teachers do not fall through being deceived by Satan. We read in Dan. xi., xxxiii.: "They that be wise among the people shall instruct many; yet they shall fall by the sword," and therefore we see that the quoted 35th verse is to be understood in the same way: "Some of them that be wise shall fall, to refine them, and to purify and to make them white, even to the time of the end."

2. The Bible shows us that God is always working upon men; they may be passive or active. He can work in either state. In many places we find that dreams are given by God in a state of passivity. So God is working in a state of passivity as well as the devil. Surely Paul was in a state of passivity when he received his wonderful revelation in 2 Cor. xii., 1-4; and when the Writer supposes that the night-time gives occasion to evil spirits, the Word of God is stating (Job. xxxiii., 14-16): "God speaketh once, yea twice, though men regardeth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men."

3. We are told in the Bible: "Seek ye My face," and Jesus promised "I will manifest Myself"; and oftentimes instances are given where the presence of God is felt by the physical sense. When God was with Moses in the burning bush, he looked and said: "I will turn aside now and see this great sight, why the bush is not burned." The presence of the Holy Ghost was manifested too in such a way that it was felt by the physical sense, for it is written: "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled the whole house where they were sitting; and there appeared unto them tongues parting asunder like as a fire, and it sat upon each one of them." This manifestation of the presence of God was really touching the outer man. The sound of the wind was heard, the wind itself was felt, the tongues of fire were seen, and so the physical senses were the means to perceive this exterior manifestation. If the Writer is right, we must ascribe the whole Pentecostal outpouring to the working of the evil spirits.

4. We never find in the Bible reason to believe that evil spirits may bring love, but Paul says about the Baptism of the Holy Ghost in Rom. v., 5, that "the love of God has been shed abroad in our hearts through the Holy Ghost which was given unto us." Love that we need for our inner life is a fruit of the Spirit (Gal. v., 22), and Jesus tells us that we know by the fruits whom we have to deal with.

As John Wesley cried on his death-bed, so the Pentecostal Brethren too can cry to-day: "Best of all, God is with us." He is teaching us and deepening His work in all willing hearts. Hallelujah!

We remain, your servants for Jesus' sake and the Gospel's,
 England—ALEX. A. BODDY. Germany—J. PAUL. Holland—G. R. POLMAN.
 CECIL POLHILL. E. EDEL. Switzerland—R. GEYER.

(German Thoughts about the Sunderland Convention—
continued from page 134.)

place there was a conference of missionaries held. At 7:30 the evening meeting began, and closed later and later every day, because every night there were seeking people at the mercy-seat. This number increased night by night; they sought blessing for their soul as well as healing for their bodies. In spite of this the whole day of a perfectly-fitting programme was only too short, and I could notice no relaxing in any of the visitors—the secret of it all was the Lord was amongst us, and where He is there is life and full satisfaction. To Him alone be all the glory.

On the first evening just after our arrival there was a Prayer and Testimony meeting for the Visitors, and we came just in time to hear the testimony of Dorothy Kerin, who in such a wonderful way received her healing from the Lord.

REQUESTS FOR PRAYER.

Each meeting—morning, afternoon and evening—started with a time of prayer, and special written requests were handed to the Leader. I must say that sometimes these times of prayer were very long because there was so much need of intercession, and these times of prayer have proved very powerful, and were not merely mechanical, and because of that the Lord answered some of the offered prayers in a remarkable way. In the last days of the Convention reports were given as to answers received by the then offered prayers.

As to the long-praying folk, who are nearly always at such meetings, there was some advice put in front of the platform that they should not be discouraged if a long prayer should be shortened by starting a chorus. I think this is a very good example, and worthy of imitation.

Friends who are praying at a considerable length will not, we trust, take it unkindly if we sing quietly some helpful chorus. This may apply also to prayers which cannot be heard and joined in by the audience.

* * *

Now, a few words about the set "Themes" for the Convention, and how they were dealt with. I felt that there was not sufficient time and attention given to these set themes, and yet I heard that it was better this year than in former years. I believe that a still more thorough and intensive teaching about these necessary truths should have taken place.

EMPHATIC FEATURES.

The chief feature of our dear English brethren is "testifying" and the advocacy of the Missionary cause. This latter takes a prominent place in our English conferences, and this is as it should be. The willingness to offer real sacrifice to the missionary cause is prominent in England. In spite of the high expenses incurred in visiting the Convention there was a collection for the missionaries of nearly £161, and please note that the same people had already given a few days before a large sum in another conference. Such sums are a splendid testimony as to the willingness to sacrifice in our dear English brothers and sisters.

But as each thing has its strong point it also has its weak one, and I could see the weak point in our English brethren is in the above-mentioned

two things.

I might say this especially about testifying, that a real good testimony given in the power of the Holy Spirit can touch and move a whole congregation and bring them into the direct presence of God, but if there are too many and too long testimonies, and they turn out to be merely about the person, then the real purpose of the testimony is lost.

A Convention of the children of God coming from so many different lands has more important things to do than to hear the experiences of different people, and such a convention has a higher task to perform. I don't say that the Sunderland Convention was in this danger. It has been said that this year it has made progress in this point. That is nice; but I must repeat that a still further progress is needed for next year in this respect, and it would prove a still more greater blessing not only to us foreigners, but also to the dear English brethren.

(TO BE CONTINUED.)

(Friendship with Christ—continued from page 133.)

by the presence of God in the temple. "Lest I be like unto those that go down into the pit." What is it that dims your vision to-day? If your vision is not filled with your Friend, what, I ask, is the hindrance? What is your eye fixed upon? What has come between you and the Saviour? I know not, but I ask you just to ask that question of yourself, and if your love is colder to-day than before, ah, take care lest you become like those that go down into the pit.

Let us look at that Face just for one moment. If you do not know the beauty of that Face it is because you have never come to Him. You have never looked right up into

THAT BLESSED COUNTENANCE, and you have never seen that look of love that He wants to give you. If you have not heard His Voice, and if you have never seen His Face, I ask of you that to-day you will seek the Face of Jesus; that you will see that One who is fairer than the children of men.

In that beautiful Song of Solomon we read of His Face: "My Beloved is white and ruddy; the chiefest among ten thousand." Is that your Beloved? Is that One who is chiefest among ten thousand your Beloved? "His mouth is most sweet: He is altogether lovely; this is my Beloved, and this is my Friend, Oh daughters of Jerusalem." Is He your Friend, this One who is altogether lovely, and whose mouth is most sweet? Do you know Him? Do you know that Face as well as that Voice, and is He your Beloved, and is He altogether lovely to you?

Ah, that is one side of the story of the friendship, there is another. Just let us for one moment think of the other side. Does He care about this friendship? Does it matter to our Saviour whether we have communion with Him or not? Does He mind it? Ah, to-day He yearns for it—for your friendship. To-day He longs for your communion. He is waiting for it. Shall He have it? "Ah, my dove, thou art in the clefts of the rock, in the secret places of the stairs; let me see thy countenance; let me hear thy voice, for

SWEET IS THY VOICE, and thy countenance is comely." Can it be

(Friendship with Christ—continued.)

that the King of Glory wants to see my face? Can it be possible that the King of Glory is listening to hear my voice? Can it be possible that His friendship for me is so great and so real that He is longing to look upon me, and He is longing to hear my voice. Can it be possible? Ah, it is more than possible, because he goes on to say, "Sweet is thy voice." Ah, my voice may be coarse to my neighbour, but to my Friend, the Lord Jesus, it is sweet. "And thy countenance," He says, "is comely." Yes, is it possible that the Lord Jesus, the King of Glory, sees beauty in my face? If to-day you are His friend, He wants to see that face of yours. He wants to look into that face, because to Him it is beautiful. Ah, it is our beauty, it is not the sweetness of my voice, it is the sweetness that He has clothed it in.

And so the Lord Jesus comes and He says, "I want your friendship, and I want it to be very real. I want nothing to come in between Me and

bered with those that went

DOWN TO THE PIT, so that you might be rescued from Hell, that place of horror. Will you come to Him to-night? He has taken your place, and He wants to save you, not only from the pit, but even like those that are going down to the pit.

There was a man and he had a very ugly wife, and on one occasion his comrades chaffed him and said, "We don't know how you can live with an ugly woman like that, her face is full of scars." "Oh," said the workman, "I love her because of these scars. I was a worthless drunkard, and one day as I lay in the cottage helpless with drink, the cottage took fire, and I was just about to be burnt to death when that woman, my wife, ran in and dragged me out through the flames, and as she brought me out a beam fell on her face, and she was marred for the rest of her life. She did it to save me, a regular drunkard. It was this way that she got these marks. I love her for those marks."



SUNDERLAND CONVENTION, 1913.
Speakers. Delegates, Visitors, etc.

In the centre, at the right hand of the Convener (Pastor Boddy), are Pastor Paul. Mr. Cecil Polhill, and Frediger Edel. On his left hand Bro. Bartleman.

My friend." He will not be satisfied with anything else but your absolute friendship, communion, fellowship day by day, hour by hour, moment by moment. He wants to look upon your face. It is comely to Him. He wants to hear your voice which is sweet to Him. Yes, brethren, we are to call Him our Friend. If we fail to let Him see that kindness, we deprive our Friend of what He yearns for. If we fail to have communion with Him continually—and we can only have that by being filled with the Blessed Holy Spirit, and by the new plan come into this great nation which He is seeking to draw out from all the world. But there is another side to it. Our Saviour said in 88th Psalm, "I am counted with them that go down into the pit." Yes, He took your place and mine. Is there one here to-night who is still on his way to the pit? Ah, friends, let me tell you that the Lord Jesus, in His infinite love and mercy, wants to have your friendship. He was num-

bered with those that went DOWN TO THE PIT, so that you might be rescued from Hell, that place of horror. Will you come to Him to-night? He has taken your place, and He wants to save you, not only from the pit, but even like those that are going down to the pit.

Friends, every mark in Jesus' Face tells us of His love, and every mark in that Face brings us closer to Himself. It knits us with Him in a friendship that may, I say, shall never be broken. And this is my Friend and my Beloved. Is He yours? "One thing," says David, "have I desired of the Lord, that will I seek that I may dwell in the House of the Lord for ever." Not every second day, not every Sunday—all the days of my life. "That I may dwell in the House of the Lord all the days of my life." We want to come right into His presence every day of our life. We want to behold the beauty of our Lord. We want to speak to Him, and we want Him to speak to us, and we want to look right into that beautiful Face. We want to have friendship, communion with Him, and how is this to be had? It is to be had through the Holy Spirit sent to dwell in you. That is the secret of the communion, that is the meaning of Pentecost, that is the meaning of Whit-

Sunday. It is that this Blessed Spirit should bring about this change, draw out this new nation. No longer God simply dwelling among us that we can go out to Him, but dwelling right within us, and so we have the statement by our Saviour, "Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." Not one secret of God kept away from His friends. Every one He will tell to you if you are filled with that Blessed Spirit. Through that Spirit you will have a fellowship, a communion, and you will have a true friendship with the Lord Jesus.

"Like unto those that go down unto the pit." God forbid that that should be with you or with me, that we should be like those that go down into the pit. Is there one here to-night who has never seen that Face and heard that Voice? Oh, I beg of you that you will draw unto the Saviour, and that you will seek to be His friend.

I find again and again people seeking for healing, or seeking for the baptism, or seeking for the manifestation of Christ, and they don't know how to meet Him how to break through till this wonderful manifestation will take place, and so they should see a little about the conditions.

Please turn to Matthew v. We see that Jesus is speaking in such a way that we are enabled to see the condition. Third verse: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." You see it is a wonderful thing if we are really poor in spirit. What does it mean to be poor—really poor in spirit? You have the Greek word which is

"BEGGAR,"



SUNDERLAND CONVENTION, 1913.
Speakers, Delegates, Visitors, etc.

Brother Vietheer and Brother Geyer. In the front row, on OUR extreme left, the second and third are Bro. Taylor (P.M.U Japan) and the Welsh Brothers; the second is Bro. George Jeffreys.

ADDRESSES AT THE SUNDERLAND CONVENTION.

PASTOR PAUL.—Saturday, May 10th.

**"BLESSED ARE THE POOR IN
SPIRIT."**

It is so wonderful to know that we have a Glorified Jesus in our midst. Our dear brother just now asked us if we believed it. I wanted to say that I not only believe it, but I know it. Oh, beloved, there are things we must know. He has given us this wonderful promise, and I know He is here. I should like to speak about the conditions for His wonderful manifestation.

a beggar in spirit. Some time ago I saw a dear believer come in, and he said, "Yes, I come to-day, I must be baptised with the Holy Ghost and fire," and this dear man was so poor he felt a "slain by the Lord." The Holy Ghost fell upon him that very moment. It is quite true what our dear brother said, that sitting in your seats you could be filled with the Holy Ghost. Was it not so on the day of Pentecost when the Holy Ghost fell on them? It is said they were sitting before the Lord, and so it may be to-day. Why not? "Blessed are the poor in spirit."

When I first saw this wonderful truth, "for theirs is the kingdom of heaven," I

(Sunderland Convention: Address by Pastor Paul—
continued.)

thought: Yes, a "poor in spirit" may set his feet on this Word of the Lord, and he is able to say, "It is mine." People don't understand what is faith. Our brother said, "Unbelief is reigning in the Church of God." That is true. It is astonishing how much unbelief there is. Why is it? Because we understand so little of the real power of faith. Faith is standing on the promises of God. The "poor in spirit" can say, "The kingdom of heaven is mine," and then you will see the "Hallelujahs" will burst out of his mouth, and I should not wonder if he would speak in new tongues. But I see so often people come and say, "Yes, we need the Baptism of the Holy Ghost, and we come to be filled with the Holy Ghost." They are on their seats perhaps, or on their knees, and they say, "I am waiting." No; you are not waiting; you are sitting, but not waiting for Him. What does it mean to be waiting for Him? You have a song which I like: "We are waiting and expecting," and if such a "poor in spirit" comes and he says, "The kingdom of heaven is mine," and sets his feet on it, he is expecting. What? That God is answering faith. God will always answer faith. Faith will always get its answer, beloved. And what is the manifestation of a glorified Christ. It is the Lord answering our faith.

Oh, beloved, we should have to-night such a wonderful answer from above, and we will have it if we will be really poor in spirit. Are you poor in spirit? Perhaps there are some here to-night who are rich in themselves. You may have plans and ideas and thoughts, and you are rich in your plans, rich in your ideas, rich in your thoughts. Oh, you have your programme. You think: Yes, my life should be in this way or in that way, and then you are looking for this and for that; yes, but the "poor in spirit," he is "nothing." My plans have gone, my ideas have gone, my doctrine has gone, all is gone. I know quite well some may not receive the full baptism. Why? They are yet rich. The poor in spirit, theirs is the kingdom of heaven.

When I saw this wonderful truth we have in this Pentecostal Movement, I said to my God, "Yes; now I put away all my thoughts I have had in my whole life, I put away all my doctrines, I put away all my theology." It is all gone; and now I came to my God poor. I came as a babe, and, beloved, it is wonderful. We

take a little child. I have never seen better beggars than children. Children are the best beggars, that is true. You may find a big man; he will not be kind to anyone. "No," he shouts, "I will not." And now a little babe comes and says to this man, "Please, sir," and this man says, "I have never been kind to anyone, but, my little one, what do you want, what do you like?" You see this little one is a "beggar." We see faith in these children; they are able to believe. Oh, it is wonderful! We need such childlikeness in order to receive the blessings of our wonderful God.

It is the same in all the blessings God has for us. You should have such child-like faith also for healing. We had a wonderful case. There was a dear woman who was very sick. I think she had had pains more than 30 years. Now she was a very simple woman; she did not understand much about religious things but she could believe, and now we were praying with her, and laid hands on her, and when we prayed she commenced to praise God, and she said, "Yes, Lord, Thou art my Healer. Thou hast done it. By Thy stripes I am healed," and so she began to glorify God. Glorify Christ, beloved, and Christ is glorified if we praise Him and thank Him.

If you will have a glorified Christ, begin praising, begin to thank Him. Now this particular woman did so, and then suddenly she cried out, "I am healed," and she ran here and there, and moved her arms, saying, "I am healed," and then she began to preach. Other people were sitting there and she said to them, "Why don't you shout? Why don't you thank God?" and then after that she said, "Yes, it is so wonderful; for more than thirty years I have had my pains, and now all is gone—it is so wonderful!" Often I have seen examples like this. How often we see people who don't believe, and of course they don't receive. You see a "poor in spirit," and he is able to do a wonderful thing—his is the kingdom of heaven.

And now, brother, sister, I should like to speak to all who are seeking for the baptism, who are seeking for sanctification, or are seeking for healing, or are seeking for any power from on high. Beloved, you should take to-night a distinct step; you should step into the promise of your Lord and Saviour; you should take possession of the land. I think Pentecostal people should study the book of Joshua. In the first chapter you see God

spoke to Joshua in a very interesting moment. "It came to pass that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, 'Moses my servant is dead.'" Moses was a wonderful man. He was always on the top, and everyone knew quite well if Moses prayed God heard, and now suddenly Moses died, and Joshua, what sort of man was he? A poor one, so to speak—a little boy. The wonderful Moses was dead, and now here is a "poor one," but God is speaking. If you are poor in spirit God will speak to you, God will manifest Himself to you. You see here: "The Lord spake unto Joshua the son of Nun, saying, 'Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the Children of Israel.'"

This same Joshua had to cross the Jordan, and when the feet of the priests touched the water of the Jordan, what happened? The waters must flow away, and the land was free. Why? Because the Lord had said "Every place."

WATER, GO!

"Every place that the sole of your foot shall tread upon." Here I set my foot, "here, water, go!" and the water must go. It is wonderful because the Lord has said "I have given, and now, water, go!" The Lord has given this place here to me. You see in this way we may stand against the sickness, and we will command, and will say,

"SICKNESS, GO!"

"Every place your foot shall tread upon, I have given it to you." Oh, beloved, we must take by faith, by simple faith, the land God has promised us. Do you see that there is a wonderful connection between the promise of the Father you have in the New Testament, and the promise of Jehovah you have in the Old Testament? You see here is the promise of Jehovah for His people the children of Israel, and you have the promise of the Father for the children of the New Covenant.

Oh, beloved, it is the same love. "Every place your foot shall tread upon has the Lord given unto you." That is the law of faith, that faith which says, "It is mine; and now, sickness, go!" Yes, and you may say to this mountain of your sin, "Get ye away and be ye cast into the sea—into the ocean of the Blood of Jesus Christ," and the mountain will turn over.

Again, you may say to the old man,

"OLD MAN, GO!"

and will find that he goes, for the Cross has dealt with him. That is the way, and so, beloved, that is the condition, the wonderful condition that we understand as poor people like Joshua. I don't think that Joshua was a man that thought, "I am a wonderful gentleman." No; not at all. I think that Joshua knew quite well that he was not able to do anything in his own power, and so he knew quite well respecting the wonderful Word of God, and remembering this Word day and night, and clinging to this Word and to this wonderful God who has spoken this Word, he would take possession of the land, he would have victory over his enemies, and he would take the promised land.

Mrs. BODDY. Sunday Afternoon, 11th May, 1913.

THE DESIRED HAVEN.

Psalm cvii., 29, 30.—"He maketh the storm a calm so that the waves thereof are still; then are they glad because they be quiet. So He bringeth them unto their desired haven."

There is a great longing in the hearts of everyone for rest. I believe everyone in this room—everyone in the world this afternoon is longing for rest. Rest of spirit, rest of soul, rest of body, and so today praise God for the words He has given our brother, because the Holy Ghost is the only One who can bring us to the heaven where we would be. Why? Because He is the only One who can reveal Christ to us; He is the only One who can take the Word of God and explain it to us; He is the only One who can show us what we are in God's sight; He is the only One that can reveal sin; He is the only One that can convict of sin; He is the only One that can convict of righteousness; and He is the only One who can tell us that the Devil is judged, and the Prince of this world is cast out; and He is the only One that can take of the glory of Jesus and reveal it to us; and as He reveals Jesus, the purity of Jesus, the love of Jesus, the power of Jesus, the humility of Jesus, so we long to come into that place of rest.

I think one can hardly realise what it means. I know that years ago I could never have thought that one could be brought into a place of perfect rest—a

(Sunderland Convention: Address by Mrs. Boddy—continued).

perfect calm—a perfect stillness of spirit, soul and body. It is beautiful, it is wonderful, it is God! Friends, you want to be there, don't you? I want to be deeper. Praise God, some of us know a little of what it is just to be at rest. Oh, how the Holy Ghost wants to bring us into that rest, but we have been trying to do it with our own mind, our own grasp of Jesus. We have been trying to understand Jesus. We have read our Bibles diligently. We have prayed hours; we have tried hard to get hold of Jesus, and we knew our sins were forgiven, and we knew we were children of God, but somehow we did not get into that rest. Why? Because the only Person that can glorify Jesus and bring us to that rest is the Holy Ghost, and it is only through the Eternal Spirit that we can make dead the deeds of the body. He tells us that in Rom. vi. It is through this Eternal Spirit that you and I can make dead or keep dead the deeds of the body, and here we ask you to receive the Holy Ghost because of Calvary. You may be, as you have heard, a child of God, but God will lead you from step to step in the steps that Christ went.

Praise God, we have not the victory to win, we have only to stand *in* the victory and go step by step in the fellowship of His sufferings, and God will bring us to that haven. The arms and heart of God are wide open, and He wants to take the whole world in, and to make them at rest. Will you not receive the Holy Ghost just where you are? You believe that Jesus died! You believe what the Word says! Just receive ye the Holy Ghost. Jesus is in the midst this afternoon. He is standing as on that first resurrection morning with His pierced hands stretched out, and He shows you the ground of peace—His sacrifice. He is saying to you, if there is a troubled one, "Peace, peace, I have made the peace; the Father has accepted My sacrifice, and now you can be at peace with God," and then He shows you that now you are in a position to receive the Holy Ghost because now His life is yours, and the Holy Ghost can come and make that life a reality. You say: "Well, how can we take up our cross." Quite well. Day by day God will bring the cross to you if you will accept it. Shall I tell you some of the crosses; they don't sound very

grand or very inviting? Have you got some very tiresome person to live with that will cross you at every step? There's a cross for you. Have you got some very trying thing in your home, in your business, in your circumstances, not a big thing perhaps, but it is your cross? Would you like to be out doing grand work for God, and He keeps you at home—keeps you amongst your children, keeps you at your work, keeps you perhaps in the kitchen, perhaps keeps some of our brothers in the coal mines, and they have to hear bad language, and they have to hear things that come against them; or perhaps He plants you in a worldly atmosphere where you feel as though you were in a refrigerator and you want to get out of it, and He wants you to take that cross and deny yourself and show the spirit of Christ, and that is the only way. God wants us to put ourself out of the question and be satisfied with Jesus only, and as He shows us the love of Jesus He shows us also the patience of Jesus. Have we somebody that will speak and say unkind, unjust things about us? That is a cross. Do you mind? If you do, you are not dead. Deny yourself, and say, "Jesus Christ, what am I better than my Master?"

Everyone of us have our own cross that perhaps nobody but God knows about, and it is a good thing too that we each have our different kind of cross, because we are all differently made. We have not the same temperament, not the same surroundings or atmosphere, but God wants us to serve Him just where we are. Are we willing to go right into the wilderness where God may speak comfortably to us? Where we feel so barren as if God was not watching us (the barren woman brings forth children), where we feel helpless we cannot do anything, Jesus Christ is our Strength. It is when we are helpless on the Cross that Christ is strong. It is when we are empty we find His fulness. It is when we are nothing we find Christ is ALL. It is when we are willing to be out of the sight of people that we are baptised with the Holy Ghost. Where He can find an empty vessel that can say "I am nothing," then can He fill us, and we can rather rejoice that our names are written in the Book of Life, and that our Christ is going to be glorified. Then God will be able to trust us with greater things, and we will learn the patience of God. God is never

in a hurry, because He sees the end from the beginning. He is only waiting. How long are we going to keep Him waiting? Are you going to just let Jesus have His way with you?

I would just like to say this fact that in Rom. vi. God calls the members of our body instruments through which He can work, and we may either use the instruments of our body as instruments of righteousness or instruments of unrighteousness. Now the enemy will attack us with evil thoughts and the cross will come, but, beloved, it is sin, and before you yielded to the tempter you had to carry that out with one member of your body. Many persons say, "I have such dreadful thoughts about people," but remember that you have got to carry it out with this instrument—with this body. An unkind word may come, but you must say it with your tongue. If you reject it and say "No, I am dead, and Jesus would not say that," you see you have yielded your tongue to be a member of righteousness, and if you are going to continue to think evil, and like to think evil, then it is sin, and however far you are on in the Christian life you must ask Him to forgive you again. "We are not under the law, but under grace" now, and the Blood of Christ cleanses us from all sin. Praise God for grace to-day, but the thing is to reject sin and say, "Get you hence, Satan, I am dead," and then you will find the Holy Spirit will fill your mind with His thoughts, and you know that is the way to come into the calm and the peace, so that nothing that anybody says will rouse you. No self pity. Reject that, friends, and put yourself on the cross and say, "No, Lord, if you cause somebody to use me badly, praise God." Don't pity yourself. Perhaps we didn't get a chance to pray or speak. Praise God! If He wants you to speak, nobody can stop it. If we only wait God's moment there is plenty of opportunity for Jesus, and He just wants to bring you step by step, moment by moment, into the desired haven, where the streams are still, where self-will has gone, where calm and quiet reigns. It is a wonderful place! "So He bringeth them into the desired haven where they would be."

Friends, will you now receive the Holy Ghost? You are going to choose between life and death. Make your choice now. The Blood has atoned for your sin. The Blood is sufficient in God's sight, and you

will come into the Kingdom if you realise that, and praise God, you will go on from strength to strength, faith to faith, glory to glory, until He brings you into the desired haven.

AN AFRICAN TONGUE.

A. E. DOERING.

(Miss Doering is a Congo Missionary of great experience speaking English, German, Swedish, and several African languages. It was a privilege to have her with us.)

If we had any doubts as to the reality of the tongues, they have fled. During one of the morning meetings a message in tongues was given. The brother was greatly agitated, and trembled and shook. There might have been a feeling that his messages were not in the Spirit. We learned through the following experience that it is possible for God to give a real message, even when so-called fleshly manifestations accompany it. When the POWER of God is poured forth through an earthen frail vessel, undue manifestations are only a sign of the weakness of the instrument, but not of the absence of the POWER. At once the writer heard words uttered which she understood clearly as the Kifioti language, the first of several Bantu languages she has learned in East and West Central Africa. "Dingalala, Dingalala" introduced the message in Kifioti.

Immediately she whispered to her German brethren on the platform, "He is speaking in a real language," and forthwith began to whisper the interpretation. When the man who had the message in tongues had finished, one of the English speakers who sat at quite a distance from the German speakers, in the congregation and not on the platform, began to interpret. When the part of the message was reached which the writer had understood, the interpreter gave exactly the same interpretation which had been whispered to the German brethren. It was a genuine tongue with a correct interpretation. The man who had the tongue has no knowledge whatever of the Kifioti language, nor had the lady who gave the interpretation. The tongue might have been mere chance, but *never* the interpretation.

We know that certain combinations of syllables form words which occur in almost every language known, but in each lan-

(An African Tongue—continued.)

guage that particular combination of syllables may have a different meaning. In Germany we have the word "lehm," pronounced like our English word "lame." In one language it means "clay," in others quite something else. But when the interpreter repeated the tongue message exactly as the one who knew that African language had understood it, the Spirit's operation could not be gainsaid.

* * *

A London paper (the "Daily News") reports this incident as follows:—

"One of the mysteries of the Pentecostal Convention at Sunderland has been the language employed by those who have 'spoken in tongues.' A leader of the movement, when questioned on the matter the other day, stated that sometimes it might be that used in heaven by the angels.

Yesterday, however, new light was thrown on this matter. A Miss Doering, a very clever linguist, has been engaged all through the Convention translating the German addresses into English. She does not, however, interpret the messages in the unknown tongue, this work being done by a Mrs. Crisp. Yesterday the latter lady interpreted one of the messages as being 'Beloved, be at rest; be at peace.' Afterwards Miss Doering said that in the message she had noticed the phrase, 'Ding ga la la,' which she recognised as being words in an African language with which she was acquainted, and which meant 'Be at rest.' She had pleasure in thus confirming the authenticity of the message and the interpretation.

Another delegate confirmed Miss Doering, and said he knew the Zulu language, in which phrase 'Ding ga la la' meant rest or peace or calm."

The Unmarried Life: or the Eunuch Life: or the Married Life for Christians.

There are many saints in these latter days who are quite dissatisfied with their present condition and attainments, and long "to go on with God." Many such are being wrought upon by false prophets (Matt. vii., 15-20), and are being brought into confusion and shame, and into denying the clear teaching of the Scriptures concerning the subject of this paper. It will be profitable for all the saints to consider or reconsider these matters in the light of the Word of God.

There are three classes or states among the saints:—

1. The unmarried.
2. Those who have chosen to be eunuchs for life.
3. Those who have chosen to be married for life.

The Unmarried. The first class consists of those who are saved (for the most part) in early life. Some of these may at some time decide to become eunuchs for the kingdom of heaven's sake (Matt. xix., 12). Others may decide to become married. Others may continue single without coming to any decision, waiting upon God for His will for them. This class of single persons is really the only *undecided* class.

A great responsibility rests upon the elders of assemblies in regard to instructing the unmarried ones. The issues of "the choice for life" should be clearly stated to them, so that when choice is made to become either married or eunuchs, they should understand that the choice is for life. Better remain undecided than to enter into either state without being willing to carry out the purposes of God for that state. A man that becomes a eunuch must be prepared to abide a eunuch. Those who become married will in God's sight be counted married ("one flesh") for life. It is common knowledge that one who has become a physical eunuch *cannot* be changed. In the knowledge and command of God one who has become married cannot become unmarried (Matt. xix., 6). Then those who choose to be married should be taught the purpose of God in marriage, and it must be with a full acceptance of the responsibility of fatherhood and motherhood as God may appoint. Many are grieving God and injuring their own bodies through ignorance in this respect. If our young women are not prepared to become mothers (1 Tim. v., 14), let them remain as they are. The same applies to the men concerning fatherhood. Then let choice be made in the fear of God (1 Cor. vii., 28).

The Second or Eunuch Class our Lord divided into three sections (Matt. xix., 10, 12):—

1. *Born Eunuchs.* They are so by nature, and have no choice in the matter. They will always remain eunuchs.
2. *Made Eunuchs* by their owners after their birth. These are so at the wills of their masters, and have no choice in the matter. They will always remain eunuchs. Eastern kings had such to take charge of their harems and their treasures, etc., (and in some countries this is so still).
3. Those who *made themselves Eunuchs* for the kingdom of heaven's sake. These do not become physical eunuchs, but are those who have *chosen never to marry.** This section could be formed only from those who have never been married, or from those who had been married, but *whose wives were dead.* "Art thou loosed from a wife? seek not a wife" (1 Cor. vii., 27).

* This is called by Church of England clergy and Roman Catholics, the life of celibacy. Those who are led to it call themselves "celibates," from the Latin word, "*Cælebs*," or "single" [Editor of "Confidence"]

There is no place for eunuchs in married life. There is no separation of the married "save for fornication" (Matt. xix., 6). Choice of a eunuch life must be either for the unmarried, or those who have been released by the death of the life partner.

Some false prophets are going about in our day from assembly to assembly (setting themselves up as teachers) secretly teaching and persuading married people to become eunuchs, or to adopt the eunuch life, with a great show of plausibility and holiness, teaching that eunuchs are holier than the married (1 Cor. vii., 28; 1 Tim. iv., 1-6; 2 Peter ii., 2-3; Jude xix.) (Note in this Scripture the word "*themselves*" is not in the Greek text: it reads, "These be they who separate.") These false teachers have no fear to break the words of our Lord Jesus, "What therefore God hath joined together, let no man put asunder" (Matt. xix., 6). They have persuaded husbands to separate from wives, and wives to separate from husbands. The consequence is that Satan is now ruling in many homes, and the Word of God is put on one side for prejudices and doctrines of men, and the best intentioned saints have become a reproach even to the world.

Let these false prophets show a scripture where eunuchs are to marry, or where those who are married are to become eunuchs. "To the law and the testimony, if they speak not according to this Word, it is because there is no light in them" (Isa. viii., 20).

The Third Class—those who have chosen to be Married for Life. Let it be recognised that God hath appointed marriage (Gen. ii., 18; Matt. xix., 4-5). God hath declared marriage to be honourable *in all* (Heb. xiii., 4). The first man Adam was married. Marriage is for life—they become "one flesh." "For the woman which hath an husband is bound by the law to her husband so long as he liveth" (Rom. vii., 2). The husband must not deal treacherously with the wife of his youth (Mal. ii., 14, 15). The husband must not put away his wife save for fornication (Matt. xix., 6). The husband hath not authority *over his own body*, neither has the wife authority over her own body (1 Cor. vii., 4). They each had authority over their own bodies *until* they were married, but not after—except fornication arise.

No Separation. Our Lord Jesus said (Matt. v., 32): "I say unto you that whosoever shall put away his wife, saving for the cause of fornication, *causeth her* to commit adultery." It is clearly the mind and purpose of God that marriage is unbreakable, except for fornication, and that His sentence on the one who commits fornication is that such a one can never afterwards be right for marriage with any other person. For whoever marries such a one commits fornication. The line of God's righteousness has no "slack" places in it, but is of a continuous straight line, and is of even tension. The true child of God will be warned and guided by the unfailing and unchanging Word.

MUTUAL CONSENT AND LIMITATIONS.

Then in the married state every arrangement must be mutual, each must consent with the other (1 Cor. vii., 5). If there be a separation in the flesh it must be for a limited time, "lest Satan tempt you because of your incontinency."

It is a sin against God for one to take on a resolve, or ask to set up an arrangement without the consent of the other partner. It is equally against the Word of God to make such an arrangement permanent. Let all the saints submit to *all* the Word of God. In our days seeds of discord have been and are being sown (by *false teachers*) between husbands and wives, and that amongst earnest and whole-hearted saints who desire to go on with God. The home becomes a house divided against itself (Matt. xii., 25), and instead of there being a spiritual condition of rule in the house, there is the rule of error, and the Word of God is made of none effect. True peace and blessing can only be where there is a meek spirit of submission to the Word of the Living God. "So they are *no more* twain but one flesh. What therefore God hath *joined* together, let no man put asunder" (Mark x., 8, 9). It would be within the rights of a woman so dealt with to appeal to the elders of the assembly (and *vice versa*), and for the elders to rebuke the husband, and to seek to "restore such a one." The marriage state is unchangeable, and in no wise subject to the thoughts of either the man or the woman.

The unmarried child of God should take the measure of the responsibility of the married life before they enter into it, because, however ignorantly or lightly they may treat or consider the matter, God says they must not be put asunder except for fornication. "Art thou bound to a wife? *seek not to be loosed*" (1 Cor. vii., 27).

Sentimental and inexperienced Christians are just now in grave danger from the invasions of teachers of false doctrines who pass from assembly to assembly without credentials. Such often secure a place and hearing before their errors are detected. They keep away from some assemblies as if by instinct, knowing that they will be treated by the Berean method (Acts xvii., 11). But finding those who are unskilled in the Word of Righteousness, they make merchandise of the flock of God.

Let me urge our dear Pentecostal saints to put themselves right with the Word of God, and not to heed the traitors to the Word. If the Word has been made of none effect, let us hasten to obey with meekness "the ingrafted Word," which is able to make us wise for the glory of God. The teachers of these "separating" doctrines to married people are only working for their own ends, and no words we can write are too strong to describe their lawlessness, and their presumption against the appointment of God and His blessed Word. Let those who have been deceived seek the loving counsel and help of those trustworthy brethren whom God has raised up for such purposes (1 Peter v., 1-5), and to put away from you all self-willed and unscriptural ones who seek to make a prey of the Lord's dear people.

The Lord will blow upon the false teachers—false shepherds—who go about *feeding themselves* without fear. The Lord will surely fulfil His word to such. "All these things thou hast done and I kept silent; and because I kept silent thou thoughtest I was altogether such a one as thyself: but I will reprove thee; and set these things in order before thy face" (Ps. i., 21).

THOMAS MYERSCOUGH.

134, St Thomas's Road, Preston, Lancs.

PENTECOSTAL ITEMS.

SUNDERLAND MEETINGS.—Thursdays, 7:30, in the Parish Hall; Saturdays and Mondays at 7:30, in the Vestry behind All Saints' Church, Fulwell Road.

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THE LONDON MEETINGS.—Mr. Cecil Polhill has arranged to hold his meetings now at the Kingsway Hall on Fridays—afternoon and evening—(instead of at Tudor Street and Sion College).

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Pastor Jardine, "Beth-Rapha," Cauldwell St., Bedford, invites correspondence from the sick and suffering. Requests for prayer will be offered by him in his "Watch Tower."

* * *

From Kisumu, British East Africa, Brother and Sister Buckley write that there are seven Pentecostal workers from U.S.A., and also a band of seven from Norway at a station about 18 miles further on. They enclose some interesting photos of the Nyangord Tribe.

* * *

Pentecostal visitors to Salisbury, and other sympathising friends, would do well to remember the meetings now held in the Endless Street Hall (57 Endless Street) each Friday at 5:30 and 8 p.m., also the private meeting for the Baptism and for Healing on the Wednesday afternoon.

* * *

From Ancud (Casilla 31), Chile, South America, Brother and Sister Gunstad write of blessing upon their labours, and their desire to build a little chapel and a schoolroom. San Carlos di Ancud is on the island of Chiloe, which has about 80,000 inhabitants, including English, German, French, and Chilean people.

* * *

A CORRECTION.—In the article entitled "God's Thoughts," in our May issue, the Writer makes a statement which we unfortunately did not notice at the time. It seems to imply that the Devil is already banished to Hell. We wish he was, but he is not. Other parts of the article clearly contradict this statement.

* * *

From "Bethel," Punch, Kashmir, Sisters E. G. Kirschmir and S. A. Baker write of the water-baptism of a Mohammedan mullah, by name Abdul Shah, and asks prayer for him that he may boldly confess Christ and preach Him among his former co-religionists. They were rejoicing over the visit of two Pentecostal brethren—Bro. Patterson, of the Central Asia Mission, and Bro. M. W. Woodhead.

* * *

Reports from the Camp Meeting at Los Angeles have been so contradictory and perplexing that it seems difficult to print anything. Bro. Stanley Frodsham, whom we all trust, writes a very interesting account of a number of healings which he witnessed under Mrs. Etter's ministry. From Portland, Oregon, comes an attacking letter of great bitterness, which calls the gathering "Compromise Camp," and criticises the healings. Mrs. Etter's great longing was to promote unity. She has found it difficult. We are shocked by the bitterness of some of her opponents. We believe she honestly desires to do God's will, and undoubtedly very many have been healed through her ministry, even if there have also been disappointments at Los Angeles or elsewhere, and especially when the spirit of criticism has been prominent.

* * *

Bro. John Crouch writes from Assiut:—"At present the work in Egypt is in a good condition; a blessed spirit of unity is being manifested in our midst. The names of the Apostolic Missionaries and places are as follows:—Bro. A. H. Post and wife, Rue Ragheb Pacha, Alexandria; Bro. H. E. Randall, Sister H. A. Salver, Bro. Alexander Paul and wife, Bro. H. A. Theusen, Arfat Samaika Sharia Gaziret Badran, Cairo; Bro. Matta Bohnam and Bro. Fakmy Nan (native brethren), Beni Suef; Bro. Hugh M. Cadwalder and wife, Bro. Roy E. Scott and wife, Maghada; Bro. Jesse L. Baker and wife, Minia; Bro. J. Crouch and wife, Sister Henrietta Robertson, Assiut; Bro. T. D. Hicks and family, Nikola; Sister Sarah A. Smith (not permanently located). God is blessing in all the Mission, there being a number recently baptised in the Holy Spirit." They will be glad of help and prayer.

THE PENTECOSTAL MISSIONARY UNION.

"Other sheep I have which are not of this fold; them also I MUST bring." (John x., 16.)

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 Mr. H. Small, East Wemyss, N.B.; Mr. Andrew Murdoch, Eden Grove, Kilsyth, N.B.; Mr. Thos. Myerscough; Mr. Jas. S. Breeze, 34, Trafalgar Road, Birkdale, Southport, and 11, Rumford Street, Liverpool; and Mrs. Crisp.

There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, 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. Missionaries in the Field:—In INDIA—Miss Margaret Clark & Miss Constance Skarratt, Mugaseth House, Club Cross Road, Byculla, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7, Phayre Road); Miss Elkington and Miss Jones, Goshainganj Station, U.P. Messrs. P. Corry and A. Clelland, 128, Sheikh-ul-Bundi Road, Abbottabad, India, N.W.F.P. In CHINA—Messrs. Trevitt and Williams, c/o Rev. W. W. Simpson, Taohow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharten, care of A. Kok, Likiang-fu, via Bhamo and Tengyueh, Upper Burmah (not China); Miss Monica S. Röniger, c/o Pastor McLean, Yunnan Fu, W. China.

Also holding P.M.U. Certificates: John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), and Bro. Bristow, 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. 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 on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

Applications have been received for acceptance as missionaries by two tried experienced lady missionaries for the work in India.

* * *

James Henry Boyce, of Tonypany, South Wales, and Frederick Dean Johnstone, of Manchester, have been accepted for admission to the Training Home at Preston.

* * *

Mr. and Mrs. Taylor, whom God has used to the conversion of many souls at a Mission recently held in Preston, will (p.v.) conduct an eight days' Mission in Shrewsbury from the 7th to the 28th of July, and ask for our prayers

* * *

Miss Jenner, the Misses Millie, and Miss de Vries are now in the Women's Training Home in London, and, provided the necessary funds (of which a considerable sum is yet required) are forthcoming, they expect (p.v.) to sail for China early in the Autumn.

* * *

Miss Clark and Miss Skarratt are now carrying on a special evangelistic work among the natives in Bombay, known as "The Apostolic Faith Mission," and ask for our prayers. The needs are great. They are renting a small flat in Bombay at a cost of £9 10s. per month for rent, and state that the hire of Gospel halls in Bombay is expensive. The house formerly occupied by the late Mrs. Murray is now tenanted by Arabs.

Our sisters send a note of praise for the earnest of what God means to do in Bombay in the conversion of two Mahomedan families.

* * *

Miss Skarratt has the need of providing suitable education for the children of the evangelistic workers and converted members of the Mission much laid upon her heart, as, owing to the opposition given to the work of the Holy Spirit, these children are often either refused admission to existing Mission schools, or are, when

attending, turned out. This calls for our earnest believing prayers.

* * *

There is very good news from Bro. A. Kok and his party at Likiang-fu, in the Hunan Province. He writes:—

The day after the party arrived the annual Likiang festival commenced, lasting for eight days. In former years the fair grounds were the scene of different religious performances; this year, for the first time, strong efforts have been made by the officials to make "trade" the principal feature of the fair. We had a little stand on the market and sold over a thousand Gospels. A lot of free literature was as wisely as possible distributed. The spoken word was very well received.

* * *

Bro. Trevitt wrote of their new station further down the Tibetan River. He had arrived there and was awaiting the raft which Bro. Williams was sending down with their belongings. A leading Lama sent for Bro. Trevitt to come and dine with him. He found favour in the Lama's sight and received food and other help. He says: "I assure you that I did not neglect to preach Christ to him, and he listened very attentively and did not get angry at all."

* * *

Miss Alma Doering stirred us all at the Missionary Meeting (Sunderland Convention) by her earnest words about Africa, and especially the Congo, where she has lived and worked so long.

We have a remarkably prophetic utterance in Psalm cx., 3: "Thy people shall be willing in the day of Thy power." And when did the day of God's power come? It was at Pentecost. When were the people willing to lay down their lives and to go out to the utmost parts? It was at Pentecost; and if we are Pentecostal people we will still do a Pentecostal work. I should say something about the dark continent of Africa.

Psalm lxviii., 31: "Princes shall come out of Egypt; Ethiopia shall soon stretch her hands unto God." Here we have Africa in prophecy. Isaiah saw the walls of Israel in ruins, but God saw them complete in His plan of grace and of redemption, and, beloved, when the missionaries from India, and from China, and from Japan, and from Africa are well nigh desperate, when our hearts bleed with what our eyes see and with what our ears hear, and when we come home and see the indifference of Christendom at home, you can understand our feelings. Still we love to think

(Pentecostal Missionary Union—continued.)

of God's completed plan, and God sees not the down-trodden heathen, cannibal Africa, but He sees her in prophecy. Here we have Ethiopia in the dispensation of God in the Old Testament, not yet, but soon to stretch out her hands.

We have in St. Luke a picture of Ethiopia of Africa: "And they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the Cross." Cyrene a city of Africa; Simon an African bore the Cross of Christ. We have here Africa in humiliation in the dispensation of Jesus when He was on earth, and, beloved, the third scene is Africa exalted: God taking Philip out of a big revival in Samaria and sending him to a single Ethiopian—the beginning of the fulfilment of this prophecy—Africa under the dispensation of the Holy Spirit. But let me show you two pictures of Africa: bearing the cross and stretching out her hands.

I need not, and cannot in this short time, tell you how the cross has been laid on Africa these many centuries by Arabian slave leaders, by English and American rum traders, and even by the very natives of India, but I know "the first shall be last, and the last first." I want to show you Africa with the cross on its shoulders and on its back—Africa in the terrible grip of slavery. I knew a woman who had been sold and was taken away by her master, and did not know where her children were. Beloved, I have seen this with my own eyes—women in slave forks, the skin worn off them and pressing upon the wound, and if you asked her why, she would simply tell you, "I was so home sick that I ran away, and this is my punishment." Beloved, the cross that African womanhood is bearing to-day is beyond description.

Let me give you one short glimpse into the Satanic power of Africa. The whole of Africa is a superstitious people, and they know not God, but they have an idea that there is a God who wants to rob and eat them, and they believe all sickness is due to demon possession. They will bleed and cut one, and through suction try to spit out the demon, but, oh, the saddest thing I have seen is this fearful fear of God and of demons, that when anyone is ill and the witch doctor cannot help them the people are carried out into the jungle, there to await death. One boy was brought to our Mission Station: we thought he was dead. He was full of the most terrible sores, and God laid His hand upon him and gave his life back to us, and to-day he is a preacher of the Gospel.

Let me show you Africa stretching out her hands. When I went there in 1900 I was sent to a people who had never seen a white face, but God let us walk through the midst of them again and again. I remember one time I was attacked by a native with a club. He raised the club, and, just as it reached my head, his arm lost its power, and the club fell at my side. God had given me this, "In Jesus' Name," and I said, "In Jesus' Name I command you to depart." The land is full of demons, and if we have not got power to pray through we shall not be able to stand alone with God. When we started there I had forty boys without a stitch of clothing; to-day fifteen of them are preachers of the Gospel. We went further up, where mission work was started twenty years ago. To-day there are two hundred out preaching the Gospel.

One day a chief came with an old magazine which some explorer had thrown away, and he thought it was a revelation from God and he kept it and came to one of our missionaries and said, "Do let us know what God has to tell us."

Oh, may God let us see Africa stretching out her hands to God, and may He give us grace that someone shall go forward to Africa.

* * *

"The King's business is to have speed attached to it. There is no time for delay, for the time of the last opportunity is now, and if thou shalt now take thy opportunity thou shalt have thy reward which comes from obedience, but if thou hast to be driven to thy duty thou shalt not have a reward."

Message and interpretation at Missionary Meeting, Wednesday afternoon, 14th May, 1913.

List of Contributions received during
June, 1913, for P.M.U.

	£	s.	d.
Receipt No. 849 (towards Miss Clark and Native Evangelist) ...	17	10	0
" 850	10	0	0
Carlisle Meeting	1	5	0
Anon.	0	1	0
Receipt No. 854 (for Thibet)	0	3	0
" 855	1	0	0
" 856 (towards outgoing Missionaries) ...	0	5	0
Ipswich Meeting	3	14	6
Receipt No. 858	0	9	0
Sion College, special effort—			
W.	£10	0	0
C.	2	0	0
O.	1	0	0
	13	0	0
Receipt No. 862 (for outgoing Missionaries) ...	1	0	0
" 863	0	12	0
Sunderland Boxes (towards Miss Biggs) ...	9	15	2
Receipt No. 865	2	15	0
" 866	1	0	0
" 867 (for outgoing Missionaries) ..	5	0	0
" 868	0	5	0
Anon.	1	10	0
Kilsyth Assembly	5	0	0
Receipt No. 871	0	10	0
" 872	0	5	0
" 873	0	8	0
" 875	0	5	0
Sion College—			
Collection	9	15	8
Boxes	5	10	7
	£90	18	11

As many friends desire their contributions to be anonymous, the receipt number alone is given.

W. H. SANDWITH,
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