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“CONFIDENCE”

EDITED BY

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ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



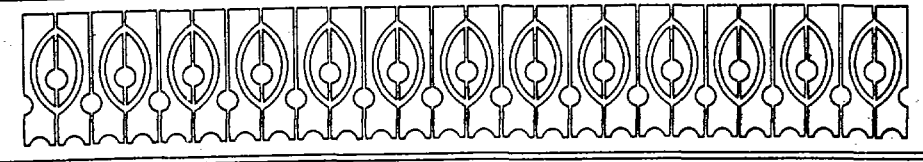
Ella. Ida. Dora. Enoch. Meggie. Ruth. Alice.
Lesá. Salatieh. Bro. Chawner. Salome. Solomon.

PENTECOSTAL ZULUS (South Africa).

Bro. O. W. Chawner (Vrijheid, Natal, South Africa), writes of these Church Members: "We can testify concerning them that they live changed lives." (See page 165.)

"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.

65th ISSUE.



ONE PENNY.

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"CONFIDENCE."

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ALL SAINTS', SUNDERLAND.

August, 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.

SPEAKING IN TONGUES.

(MRS. POLMAN, AMSTERDAM.)

"He that speaketh in an unknown tongue speaketh not unto men, but unto God: . . . in the spirit he speaketh mysteries."—1 Cor. xiv., 2.
"He that speaketh in an unknown tongue edifieth himself."—Verse 4.

In these days in which God is pouring out the Latter Rain, He is giving in that Latter Rain also the gift of tongues. Many have made the following objection to those who are speaking in tongues: "What is the use of these tongues?" The Word of God tells us three important things about this important gift.

First. "He that speaketh in an unknown tongue (without interpretation, Cf. ver. 5) speaketh not unto men, but unto God." So it is speaking to God, in sounds not to be understood by others, but which are, as being wrought by the Holy Spirit, understood by God. What a wonderful mystery—speaking to God, coming into communion with Him, God Almighty, the Majesty, Who is sitting on His throne in the highest heavens, and to be understood by Him, to be answered by Him! And what is the answer of Him Who is the only One that understands the language of our spirit (ver. 2)? His answer is the feeding of our innermost being with power, life, glory, and light. These things are not only felt in our body, but our spirit begins to understand in a deeper sense, in a higher degree, what Christ meant when He said: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life."—John viii., 12.

How often did not we experience, when we were speaking in tongues, and were in intimate fellowship with God, that we were suddenly innerly enlightened as with a heavenly light, which was only limited by our body as by a thin wall, through which the light would soon flow? And how we saw by that light the power, the love, the wisdom, and the riches which are in Christ. Human words are too poor to describe the blessedness and the glory which one feels in one's innermost being in those moments. One is lost in God, swept up to heavenly places, and our spirit, impelled by the Eternal Spirit of God, gives utterance in strange sounds, in an unknown tongue, which flow over our lips, now as shouts of joy, then as fervent utterances of love towards our Redeemer, Jesus Christ, and then as petitions.

Our spirit is speaking, speaking to God. Oh, the holiness, the earnestness of these moments can only be understood by those who know this experience.

Secondly. "In the spirit he speaketh mysteries." The spirit speaketh, our spirit speaks (Cf. ver. 14-15). What does he speak? Mysteries. If we, tongues-speakers, should always think earnestly about the importance of this verse, we should come into God's presence in greater devotion, in holier earnestness yet. And when we realise that our speaking in tongues is the speaking of mysteries to God, should not we always keep holy our mouth and thoughts, and should not we walk in more holiness before God, so that the work of the Spirit should not be hindered?

One might say: "What is the use of these mysteries?" This will only be said by those who have never had the blessed experience of speaking mysteries to God. Only the thought that our spirit is speaking mysteries to the Father of spirits

(Speaking in Tongues—continued.)

(Heb. xii., 9) is already most blessing. Our spirit can understand and feel the things of God. But they are too holy to pronounce them with our bodily lips. There are enjoyments of the soul, when, for instance, the oil of joy is poured out over us, or when our mouth is filled with laughter, or when the Spirit's fire is burning within us, but there are also enjoyments of the spirit which are much higher, to which we cannot give utterance, which we cannot describe, and one of the moments of this spiritual enjoyment is when our spirit is speaking mysteries to God.

What are these mysteries? How often did not one experience, when speaking in tongues, that one was lost in God, swept up to another world, and then at that moment one understood, often for the first time, Paul's words in Ephesians iii., 10: "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." And those in Colossians ii., 2: "That their hearts might be comforted, being knit together in love, and unto all the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ." In these moments our spirits are speaking those mysteries to God, the Father of spirits, the Father of our spirits. And what is the result of this? Here we come to our third point.

Thirdly. "He that speaketh in an unknown tongue edifieth himself." Oh, but listening to good sermons is edifying, prayer builds up, the reading of the Word of God especially edifies. Certainly, all these things do edify and do build up, but if our Heavenly Father above all this will give us something that will build up our spirit, that will feed us, something that will give us power and life, should not that bring us to deep worship and sincere thankfulness?

"Edifieth himself." How wonderful that the Holy Spirit uses this gift of tongues to bring us into closer communion with God! Yes, this is a great truth. The words "edify" or "build up" do not fully express the depth of blessing which one receives when speaking in tongues. When we should express it in our own words, we had better use the word "feed."

"Feeds himself." Yes, for it is a feeding on spiritual food, of which our soul and body experience the blessing and power. The Greek word for "edify" or "build up" has the following meaning: "To promote growth in Christian wisdom, grace, holiness, blessedness, etc." (Thayer's Lexicon, p. 440). So speaking in tongues promotes our growth in Christian wisdom, grace, holiness, etc.

How can one grow if one is not fed? Our growth in wisdom, holiness, blessedness, etc., is promoted by being fed by the power, the love, and the fellowship of God. He gave us the gift of tongues to receive spiritual food. And are not we fed when we come in communion with the Holy One? Do not we receive power from His power, life from His life, wisdom from His wisdom? And we experience how we are fed, when we, being driven by the Holy Spirit, are speaking in new tongues, and are in communion with our Saviour. Then we feel the glory of Paul's saying in Ephesians v., 30: "For we are members of His body, of His flesh, and of His bones."

Then we also feel the depth of blessing which is in eating His flesh and drinking His blood. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in Him" (John vi., 53-56).

So, when we are edifying ourselves by speaking in tongues, we are at the same time fed by His flesh and by His blood, and this being fed by His flesh and blood brings us into closer communion with Him. We feel fully one with Him then, yes, we are, as it were, married to Him, and become one flesh, one bone with Him.

Then we realise the power of this being fed also in our soul and in our body. Our soul becomes quieter, stronger, and is no more so easily taken away by feelings; it becomes obedient and subject to our spirit, which in its turn is obedient and subject to the Father of spirits.

Our body is fed. The life which is in the flesh and blood of Christ flows through our body. It is strengthened and supported for the fight which is coming back every day.

May God help us not to think lightly of our gifts. Every gift of the Spirit has its place, its work, and its importance for God and men.

When we consider the gift of tongues as the Word of God tells us, then we shall speak about it from henceforth with more caution, we shall keep pure our tongue and mouth, so that this gift will not be defiled. But we must also take care that we do not place the gift in all its riches, beauty and power above the Giver, for it is only He Who uses the gift in and through us, Who bestows beauty, riches and power upon it, and He is longing to receive the fruit of it, for all things which He gives to us are to be to His glorification, to His glory, so that the Father and the Son and the Holy Spirit will have their right place in our lives, in our gifts, and in our fruits.

Only to Him be glory for ever! Amen.

ADDRESSES AT THE SUNDERLAND CONVENTION.

Saturday Afternoon, May 10th, 1913.

THE TESTIMONY OF WM. BLACK.

I thank God that His Word his true. I thank Him because He has chosen us in Him, and He is able to carry out all that He has pledged Himself to do in us and through us, and by us. I praise Him because He has taught me to stand still and see the salvation of God—not fight for it. I once had to fight in spirit, but I thank God He has taken it out. The last Convention I was at in 1909 I received my Baptism in the Holy Spirit, and since then God has revealed and marvellously proved to me that it is real.

The place where I am working was in a terrible condition. I went to my closet and wept and prayed, and asked God what I could do to get things in better order. Nobody seemed concerned about souls; nobody seemed to have any spiritual life, and the mission at which I went to work was in an awful state, and I prayed that God would work, and I thank Him He did. In His mercy, after nine months, I wrote to every church in the place, and we inaugurated prayer meetings every

Saturday night, and God sent a revival, and 500 souls were converted in a month. Thank God, from the day it opened to the day it closed souls were converted. I believe in being definite with God, and I asked God to save souls in every street, and, blessed be His Name, He did! I thank God when that began in our village. I have had some friends who intended to throw me over, and I stood still to see the salvation of God. I never moved a muscle, and every plan that was planned against me, and every object that was put on foot to destroy God's work, has been overturned. Souls have been baptised. One of our dear sisters has just said: "God is in the work; His life is in it, and it can never die." Praise God! It must spread and grow.

I thank Him for this privilege this afternoon. I am looking forward to some great things from God, and I am going back refreshed and strengthened to live and die for Him if necessary. I have proved Him since last I was here. I have been trusting Him for every breath I breathe, and every drop I drink, and every crumb I eat. Thank God, He has never failed. He is able to do all things. We can ask for a lot, for He is able to do "far exceeding abundantly above all that we can think or ask." Oh, praise His Name!

**PREDIGER EDEL.—Sunday (Afternoon),
11th May, 1913.**

PENTECOST: BABYHOOD AND MANHOOD.

Pentecost is of great importance for the congregation—for the Church of God. The first Pentecost was the birth-place of the Church. Bismarck states that "a kingdom can only exist and go on through the power which founded it." The Spirit of Pentecost founded the Church, and the Church can only exist through the power which gave it birth—that we have forgotten many years, and we were working with fleshly power, and the Pentecostal Movement has come back to the truth that this can only happen through the Spirit of God.

I feel constrained to examine one question:—"Did the Church understand God after Pentecost?" What did the Holy Spirit wish to accomplish in the Church of God from Pentecost? At Pentecost and afterwards I see two kinds of baptisms of the Holy Spirit. There is a difference between the baptism of the apostles and the baptism of the three thousand. There is a difference between the Pentecost of Jerusalem and the Pentecost of Corinth or in other places, and we must differentiate very well between the two. Here the greatest mistakes have been made in the Pentecostal Movement. What is the difference between the Pentecost at Jerusalem and at Corinth, for instance? In Jerusalem "men in Christ"

were baptised with the Holy Spirit, but in Corinth "babes in Christ," and we must differentiate between the two.

We have many a time expected from the babes in Christ what we could only expect of the fathers in Christ, and we thought that whosoever speaks in tongues has the fulness of the Holy Ghost, and then we were very much surprised when one who had the baptism of the Holy Ghost was very childish. It was considered almost impossible, and many have rejected the gifts of the Spirit because they saw this contradiction. Then it is said that the apostles were not like that at Pentecost, they were entirely different to the Pentecostal people of to-day; consequently they say the Pentecostal people of to-day are not genuine. The mistake lies here, in that we have compared the Church of our day with Jerusalem, but we ought to compare it with the Church of Corinth instead. How should it be? Should we wait before seeking the baptism of the Holy Ghost until we are as right as the apostles? I believe not. But we shall be baptised as little children, and a child must grow, and it is very unreasonable to expect a child to do what a grown up person will do. We resemble the Church at Corinth much more than we resemble the Church at Jerusalem.

Now we are standing before great tasks in the Pentecostal Movement. This is the crisis. We must grow out of the sphere of little children into the sphere of men in Christ, or we shall begin in the Spirit and end in the flesh, as did the Galatians and the Corinthians. The first Church did not understand the Holy Spirit or else we would have other experiences to-day. The apostles were not able to leave the Churches upon their own spiritual basis. In many Epistles the apostle complains because he wanted to give them meat but they could not stand it. Look at Heb. v.; also 1 Cor. iii.; also the whole Epistle to the Galatians. 1 Cor. iii.: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." The apostle could not speak with them as with men while he was yet with them, and years afterwards he could not write to them as unto grown-up men.

Of course there were always a few individuals who understood him, but in general there were very few. Even amongst his co-workers there were few who were in one spirit with the apostle.

(Sunderland Convention: Address by Prediger Edel—continued).

He even had not one who was like-minded with him like Timothy. The others sought more or less their own while they preached Christ; but a child always seeks its own, also a child of God, and when a child of God ceases to seek its own it is no longer a child, but a young man in Christ, and herein we have for a time the crisis, and if we do not stand this test we shall in the Pentecostal Movement end up as the first Pentecost did.

Speaking generally, we must say to-day in the Pentecostal Movement they seek their own, and we must not be too silent with it. It is natural with little children. A child wants to draw everything to itself, and a child is elated over the works of its own hands; but we must get out of that. How was it with the apostles? They were baptised after they were men in Christ. Jesus spent His whole life in order to make men of them.

There was an entirely different order of things after Pentecost. We have the parallel of this in Paradise in Genesis. In the beginning God created a man and a woman; all others were born as babes, for the first parents were obliged to rear the babes, and Jesus Himself trained the first apostles, and in this discipline we can see obviously certain things. He called them out of the world to be His followers. They followed Him three years; they saw His miracles; they heard the sermon on the Mount and other sermons; they saw His meekness and His humility, and at the end of the three years there came the examination, and He asked them, "Whom say ye that I am?" and then Peter answered, "Thou art the Christ, the Son of God"; and from that time Jesus began to teach them a new truth, a new subject, and He said He must go to Jerusalem and must suffer and be crucified and die; and Peter, who had just stood his test very well, now failed at this new lesson. He did not want to hear anything about Calvary; he resisted Jesus and said, "Be it not so."

When a child comes to the Cross it begins to shake itself; the flesh does not want to go on the Cross. The Corinthians were carnal, the Galatians were carnal, you are carnal and I am carnal until we have learned the lesson of the Cross. All children of God are fleshly, and we must believe that or we will experience it if we do not believe it, and the quicker we

believe it the quicker God can deliver us. That is the reason why we have so many childish, foolish things happening. The important point is not to say to those who have gifts, "You must be still," "You must be quiet," and so on, but you must come out of your childhood stage and must grow into Christ.

After you have experienced Rom. v., you must get into Rom. vi. and Rom. viii. Whosoever has not experienced personally Rom. vi. will always remain a babe. A babe is something very attractive. As our little children began to grow up my wife said, "How sad; they are not so pretty, not so simple." Then I asked her, "Should they remain babes," and she said, "Oh, no, that would be a great misfortune." We have seen little dwarfs, very small, and yet they were twenty years of age, but that is not nice. As attractive as a little babe is in babyhood, so terrible and unattractive is it when it remains a babe, and the worst of all is when we see children of God who have been converted ten, twenty, and thirty years, and still are babes.

How can this sickness be healed? Through Calvary. Therefore Jesus began again and again to speak about the Cross to His disciples, and how often we read "and they understood Him not." It was necessary for Peter to know himself. Up to the very last he was a strong man. "If all forsake Thee, yet will not I." Through actual experience we must learn to know, "I am no better than the rest," and all who think that they are better, and that they love Christ more than the others must yet have some such experience as this.

Then we come to a higher unity—a higher stage. There is such a thing as unity in the babyhood stage—that is the unity of the nursery. It is very nice as long as mamma is there, but when mother is gone then the unity ceases. They scratch each others faces, but they do not mean it very badly, and the mother is not much concerned about it. That would be a bad trainer or teacher who would look at this too darkly, that is the way of children. So it is amongst God's children, but it is the object of the Holy Spirit in our days to lead the Church out of the babyhood stage into the stage of men.

The Holy Spirit did not accomplish His set task in the first Church. The fathers died, without experience that their own children became fathers. The men after apostolic times were other men than the

apostles themselves were. Many do not want to admit this. They say that we cannot go out beyond the Pentecostal experience. Someone said to me, "I suppose you want to come up to the point at which they were at Pentecost." I said, "No, we want to go further than they were." Was Pentecost a beginning or a finality? I think it was a beginning, and which is more powerful, a beginning or a finality? I believe that the end will be more powerful than the beginning.

We heard this morning in the church about the latter rain. I believe that the streams of the latter rain will be mightier than the streams of the former rain, but the latter rain is being withheld until God has churches which shall be of the maturity of the Church at Jerusalem. The Holy Spirit has said to us many a time that we should not think lightly of the small things that God is doing to-day. Many think lightly of this time and they say, "Oh, we don't see great wonders any more, we thought it would be much more powerful." To the glory of God we can say that God is doing great things in our midst. The Lord has not stepped back, He has gone forward. "Greater works than these shall ye do," but now is it not time that the great works should expand in breadth? God is at work at home and in the heathen lands to organise churches like at Jerusalem—unity, not on the plane of babyhood, but on the plane of manhood. Revelation calls them "overcomers." "I write to you young men for you are strong; for the Word of God abideth in you, and ye have overcome the wicked one."

God is seeking people like that in whom the Word abides, and who abide in the Word, and who are strong—not strong like Peter, but strong in the Lord, and who really overcome the wicked one—that is the Pentecostal Movement. When this Pentecost arrives may we be in the upper room ready for it. Many have not the patience to wait so long, they are just shooting away and doing great things, and like to publish it in the papers. The reaction will not be absent, it must come, and then we cast everything away and are disappointed in everything. Rather let us go on slowly, pausing, and always in the direction of Calvary, and when God leads us the way of Calvary let us keep our ears open, and that is not only a doctrine—that is life.

Many a one is very enthusiastic about

the doctrine of the Cross, but when God begins to apply it to our experience then the enthusiasm is gone. The Cross is not in the first place a doctrine, but it is life. "Whosoever will come after Me, let him deny himself," and only those who go in this way following the Lamb up to the Cross will be ready for Pentecost.

Many a time the Lord has said to us, "How much trouble you are causing Me. Think of the great things I would like to do amongst you, but I cannot do them without harming you. You would then become exalted." Many would become very proud, others would fall in love with the work of their own hands. Was it not so with the apostles before Pentecost? They came back full of enthusiasm over that which they could do in the name of the Lord, and it was necessary for Jesus to correct them. We are not here in the first place for work in the Kingdom of God. We are here in the first place for Jesus. There are many Marthas here to-day, but Mary hath chosen the good part that shall not be taken from her. I feel that whosoever cannot wait lowly at the feet of Jesus will not be at hand when the last great Pentecostal blessings come.

At the last conference we had in Germany a brother had a wonderful vision. He saw the Cross. The cross-bar was at the bottom, and a man stood with both feet on the cross-bar and clutched the top part of the Cross, and he said, "I am standing on the Cross with both feet," and with both his arms he clung to the Cross, and with his lips he exalted the Cross; but the hands and feet were at liberty, so he could do with the Cross what he wanted, and just in this way many children of God are standing on the Cross, but they are not nailed on the Cross—the old Adam is not crucified with Christ, and that is the fleshly spirit. In Corinth, in Galatia, and, generally speaking, in all the Churches to-day, we can say the same thing. But we must go *into* the Cross, into the grave, and then we will have a wonderful resurrection—there will be a wonderful Pentecost, and a Pentecost where there are no more reactions. The reactions come from the old man, and when the old man has been put to death on the Cross the reactions cease. That is the Pentecost which I see coming. It is the Pentecost for which I want to prepare myself, and the Pentecost for which we all should pray.

"CONFIDENCE."

AUGUST, 1913.

Editor—

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Sunderland.

Assistants—

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

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GERMAN THOUGHTS

ABOUT

THE SUNDERLAND CONVENTION.

(Continued from last month—page 137.)

Space forbids to write much upon what has been spoken, and so I will only mention the chief points of the Convention subjects. There have been two chief subjects.

THE MORNING THEME.

The Task of the Pentecostal Movement.

- (a) To stir up the people of God for the edification of the Body of Christ.
- (b) To bring the restoration of the apostolic gifts.
- (c) To preach the Gospel to the world as a last call of the Lord.
- (d) To sound the midnight cry: "Behold the Bridegroom! come ye forth to meet Him."

At the morning meetings we spoke about "The Task of the Pentecostal Movement." This was to help the children of God to understand the work of building up the Body of Christ.

To-day one can see many "carriers" who with great diligence are carrying the material for building up the House of the Lord and His Empire, but how very few real godly builders there are who are putting the different stones in *their right place* in the House of the Lord. The building goes on, but it suffers because the stones are not put in their right place, and new converts do not come in their right place because they do not live a life in accordance with the will of God. Therefore in our day the building up of the Body of Christ is the chief point.

The second task of the Pentecostal Movement is to restore the apostolic gifts. Because the Church has been untrue and worldly she has lost the gifts. Now we have to open the closed wells as in Gen. xxvi., 15-22. God has given the gifts of the Spirit to the Church. The Church should therefore build up herself. (1 Cor. xii., 14; Rom. xiii., 1-8; Eph. iv., 11-16.)

Another task is to preach the Gospel as a last call of God to the world. I have already said something as to the zeal in the missionary cause. No doubt it is important that in big conferences there should be representatives from the Mission Field who can tell us from their own experience the necessity of taking the glad news to the heathen. We have also had a good lesson in this respect from our dear brethren from Wales.

And lastly, the task of the Pentecostal Movement is to send forth the midnight cry: "Behold the Bridegroom cometh, go ye forth to meet Him." "Prophets of the Spirit" throughout the whole earth agree on this point.

Our present hour is midnight, therefore we should all awake and trim our lamps as they were when we first started out to meet the Bridegroom, *i.e.*, as at the time of the first Pentecost. Let us therefore be witnesses and put on our wedding garments, else we be found to be foolish virgins.

This was in short the theme of the morning meetings.

THE EVENING THEME.

The Conditions of an Apostolic Revival.

- (a) As to the Church—that she may be right with God.
- (b) As to the workers—that they may be messengers of the Lord.
- (c) As to the meetings—that they may be led by the Holy Ghost.
- (d) As to the method—that the Word of God may be preached in demonstration of the Spirit and of power.

At the Evening Sessions the subject was, or should have been, "The Conditions of an Apostolic Revival." We need, first of all, Scriptural Churches which are in perfect order with God, who, as it is said in 2 Cor. vi., 16, are cleansed from all flesh and self and the world, and where it is possible for the Holy Ghost to live amongst and to manifest His grace. Such a church will have a revival there and then, and will have sufficient grace to keep her members in their first love; such a church will have an opening at any time in this world (Rev. iii., 8). The co-workers and leaders in this church have to prove ambassadors of the most high God, and should not bring about their own thoughts. The church in the first place does not need speakers, but priests. In Mal. ii., 5-7, we read quite clearly what a priest should be. The meetings have to be led by the Holy Spirit Himself. A dear brother told us from his own experience (it is in England—we would say pitiful) that only a few years ago prayer meetings with large congregations under the leadership of the Holy Spirit to-day only had a handful of people who come to these meetings, because it is no use as the prayers are without power, and so we can quite understand that they have no new converts. Although they may have the best and finest preachers, they are like a tree which can only bring forth a certain amount of fruit.

Our churches will only be able to keep these new converts and bring them to the fulness of Christian life as the church has life itself through the Spirit of God. All others will fall away in spite of all working and planning. "Not through might and power," says the Lord, "but through my Spirit."

And it was said that the Word of God must be preached in demonstration of the Spirit with

power. Then God will bring forth a new creature which will again bring forth children, not born after the flesh, but born from God; and all that is from God will conquer the world and "will not sin," and will keep itself from evil, and then no one can touch them (1 John v., 1).

I was sorry that in the evening meetings that it was not possible to go deeper into this important question. The spacious hall was packed at the evening meetings, as many of the people were outside on the street, and there was always a coming and going of people, so in this way it was not possible to go into the depths of the subject. I heard that next year the Convention hall may be enlarged if sufficient is given—but it will cost about £1,000.

ENGLISH "OPEN-AIRS."

Often in the afternoon meeting some of the brethren made their way to an open-air meeting—such a procession to an open-air meeting is something quite unusual for a German to see. Fitted out with great bills, these excellent Gideonists singing their hymns, and on each side there are a few who give away tracts to the passers-by, and with a nice smile invite them to visit the meetings in the hall. They stopped at an open place in front of the Cambridge Hotel, formed a circle, and sang some nice choruses till they have a nice wall of hearers standing round them. The children are always to the front, and think it is very nice to run round the circle and catch one another; they know that these are very good people. (The whole time of the meeting a little dirty girl stuck closely to me, and I could only caress the dear little thing and pray for her and her parents; the little girl seemed to be quite happy.)

Some of the brethren went round and presented hymn-books to the bystanders, and everyone seemed to join in the hymns. After each verse a brother came into the middle and read the next verse out. In the meantime the windows in the neighbourhood became full of people who listened to the meeting also; then a brother came into the circle and prayed very earnestly that the Lord would bless the meeting. After the prayer a sister sang a beautiful and clear solo, and the chorus was always accompanied by the congregation, and again and again they repeated the chorus. Then the meeting starts when a brother gets up and tells the people the danger of neglecting such a great salvation, and shows them the love of God towards the sinner. Again a hymn is sung, then a brother gives a very fiery testimony, and asks the people to accept his beloved Saviour. As the meeting is still going on, some of the brethren armed with tracts give them to the passers-by.

It left a great impression on me that no one disturbed the meeting at all; nobody tried to mock at all. All the time a very earnest feeling was to be felt, and the attention was splendid the whole time. I asked myself, would it be possible to hold such a meeting in Germany, in a town of 150,000 people?

THE GERMANS AND EVAN ROBERTS.

Now I have written something about the open-air meetings, I will mention our beloved friends from Wales. They still have a great love for their old leader, Evan Roberts, and all are very sorry that this dear brother keeps himself back spiritually through the influence of a woman, as

otherwise he could work now with great blessing. In our German papers we have already seen that he is working with Mrs. ——. He has been studying with her the might and power of the devil. The outcome of this study is a book of 340 pages, only dealing with the above-mentioned subject; because a question about that book came up at the Convention we had to deal with it for a little time. If we compare this book with others written by this lady, we must deeply regret this absolutely negative work. If this lady had used these years to deepen her knowledge of God out of the depths of His Word and had found out some more of the glory of God in Christ Jesus and His redemption as she has done in former years, her service could have been called blessed. But to write down 340 pages about the devil! How can a child of God do anything like that? Can you find in the Bible 340 pages about the devil? This book shows us how people will do anything to persuade the world from their own ideas on certain things, and what things may come if he or she brings forth her own ideas instead of letting the Bible speak about things. The title of that book is "The War on the Saints," and because some German papers have mentioned that book, I mention some of the points in it.

But the dear brethren from Wales are not hindered by this book. They go their own way, and are not hindered by this book or by Evan Roberts, but only pray that Evan Roberts may be set free from this, for the fruitful service waiting for him. As I told our brethren, we shall pray with them too, and when they heard that, they were glad.

In connection with open-air work, I still would like to say something about English customs, which seem rather strange to us Germans.

A CRY IN CHURCH.

On the Sunday morning we visited several churches and chapels; we found them in nearly every street. Perhaps in not having such tall buildings as we have is an advantage. They do not cost so much; but instead of that they have lovely heating in their churches, and many other comforts. Such places can easily be kept clean, and are not dark like some old churches where one is afraid to shout a good "Hallelujah!" In Pastor Boddy's church someone shouted: "Glory be to God," and it fitted in very nicely with Bro. Boddy's sermon. What would have been said if someone had said that in Germany? They would have called that a disturbance.

FORBIDDING TO MARRY.

In some of the special meetings of our Convention the marriage question was spoken about. A brother, who is outside of our movement and who tries to join us, has the idea that the Overcomers must not marry if they want to be ready when He comes, and he tries to make propaganda for exchanging holy kisses amongst the sisters and brethren. The Convention was strictly in opposition to such unscriptural and unholy ways. The Convention came to the same conclusion as did the German Conference two years ago. According to 1 Cor. 7, Paul was a man who waited on his Lord as an overcomer too, but in his churches he did not teach such nonsense and such over-spiritual things. Behind such things one can nearly always find some fleshly and bad things. In such questions the New Testament does not give us fixed outward laws. Certainly

(German Thoughts about the Sunderland Convention—
continued.)

the old Adam always wants some outward fixed laws, because he wants to know how far he may go, but the principal doctrine of the New Testament is the course of life no longer in the flesh, but in the Spirit; and what that means for each of us personally cannot be given as a rule for each one, but each believer must ask God about this question, and he will get the right answer through his own conscience and the Word of God (1 Cor. vii., 7).

Now I will close and say to my beloved Pastor Boddy that, through this Convention, the dear Lord was able to go further on with His children. Certainly the visitors will take home the blessings of this Convention to their different denominations from whence they have come.

And all that still may come, may it be only to the honour of His Name and His soon coming in glory.

things, but oh, beloved, when it means really to experience the cross in our daily lives people are afraid. I have many a time noticed that, as God has given us separate revelations of Calvary, and we have brought them to the people, you would think that we were having a funeral service—they are afraid of the Cross, they are afraid of Calvary, afraid of death, because they don't know the glory of it.

I would like to say something about the two crosses I see in God's Word. One in Mark viii., 34: "Whosoever will come after Me, let him deny himself, and take up his cross, and follow me." But Christ speaks of another cross. He says: "Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with?" And



SUNDERLAND CONVENTION, 1913.—

Front row, left to right: No. 5, Mrs. Leech; No. 6, Mrs. Camus and Babe; No. 12, Mrs. Beruldsen; No. 13, Miss Dorothy Kerin; No. 14, Miss Dorothy Kerin; No. 15, Miss Dorothy Kerin; No. 16, Miss Dorothy Kerin; No. 17, Miss Dorothy Kerin; No. 18, Miss Dorothy Kerin; No. 19, Miss Dorothy Kerin; No. 20, Miss Dorothy Kerin; No. 21, Miss Dorothy Kerin; No. 22, Miss Eleanor Patrick. Standing

(Addresses at the Sunderland Convention—
continued from page 155.)

MISS DOERING.—Whit-Sunday After-
noon.

"THE CROSS."

I feel that we are to do a little gleaning like Ruth, to gather up the fragments, and to make the practical application. I am so glad that the Spirit led dear Mrs. Boddy to continue on the subject of the Cross, and yet I am sad to know it, that wherever we speak of the Cross the hallelujahs seem to cease; we don't hear people saying "Glory to God" when we speak of the Baptism of the Holy Ghost being the baptism of suffering. People are longing and thirsting to do great

then Paul speaks: "God forbid that I should glory, save in the Cross of Jesus Christ." He does not say, "God forbid that I should glory, save in *my* cross." Oh, beloved, the difficulties of daily life, the perils he oft went through, the hardships, the trials, and the misunderstandings had ceased to be Christ's Cross for him; they were a means of grace.

How often when I am dealing with souls they say, "Oh, sister, my cross is so heavy," and I say, "What is your cross?" and they say, "I don't get along well; there are differences in the family." Another one says, "The cold hand of death has entered our home, and that is my cross." Another speaks of loneliness, "I am not loved; I am not appreciated;

they don't recognise my gifts; that is my cross." But beloved, if you knew it, if you sat up in the heavenlies, if you got the mountain-top view of it, if you saw it as God sees it, you would not call these things a cross, you would glory in them.

I remember the first time I spent with the natives of Central Africa. I had not learned the language. Here I was, a young worker sent out amongst people whose language I could not understand or speak. You can imagine it was lonely enough. We have our mission stations about ten days' journey apart. Not to understand any of the conversation was a loneliness I had not been accustomed to, and I remember how many a time I would be in my room with the tears flowing down my cheeks, and I would say, "Oh, Lord,

had no one else to tell it to; and oh, beloved, this cross bore me right into fellowship and communion with Jesus, that the loneliness had grown to be glorious; and from that time till to-night (over ten years) I have never known a lonely moment. I have learned to know Him who is the fairest of ten thousand; I saw Him as the Bright and Morning Star; I got a brighter vision of Him. I thought it was my cross, but it was not really.

Now you will say, "What is His Cross?" Let us think for a moment. What is really the Cross of Christ? What composed it? Was it the misunderstandings? Was it the fact that He was left alone, when He had to turn to His disciples and say, "Will ye also go away?" Oh, beloved, if you are suffering in that way (and



Many Speakers, Delegates, Visitors, etc.

Miss Kathleen Polhill; No. 15, Miss Boddy. Above Miss Polhill, Mrs. A. A. Boddy; to the left of Mrs. Boddy, the Baroness von Brasch. Left of picture: No. 2, Dr. Florence Murcutt, her face only seen; No. 7, Miss Schlup; No. 8, Mrs. Edel.

for an hour of fellowship with one human being;" and I thought it was a cross. It was my cross, and, beloved, God kept me till it ceased to be a cross.

It was in those months of absolute isolation from man that my soul was enriched. The mails came every three weeks, and then they were two months in reaching me. My own dear mother had gone home two months before the news reached me, and I had no one to speak to me in my trial, but what happened? The cross bore me up to the heart of Jesus; I learned to know Him; I learned to discuss the little details in the kitchen with Him as I was housekeeper, and I learned to talk to Him about everything. There was nothing too trivial. Why? Because I

I know what it is to be thrust out after being despised) it will be glory if we get the mountain vision of it. The higher you get on the mountain the more tiny do these things appear. "The birds of the air had nests and the foxes had holes, but the Son of Man had not where to lay His head." That was His cross. I remember one time when I was a missionary in a certain place, I had no money to go into an hotel, and I was left walking the streets of a terrible town, and I said, "O Lord, where shall I sleep," and He said, "The Son of Man had not where to lay His head"; and, beloved, this ceased to be a cross. The thought of fellowship in His sufferings made it glory; and let me tell you, as I was walking along a very

(Sunderland Convention: Address by Miss Doering—
continued.)

dark lane asking Him to give me a shelter for the night, there was a board out of the path and I fell down into a hole and hurt my arm. As I sat there praying a woman came along and said, “Are you the missionary who was here to-night preaching.” I said “Yes.” Then she said, “I want you to come to my home.” I went home with her, and in that home that night the precious soul found Jesus. The cross was changed into glory.

Beloved, I think I see the Master going up the hill at Jerusalem; I see Him looking over that wicked city, and I see Him weeping, and what did He weep about? His own Cross? His own trials? No! Hear Him say, “Jerusalem, Jerusalem, O Jerusalem, how oft would I have gathered thee as a hen doth gather her chickens . . . but ye would not.” What put Him on the cross? Was it his own old man? No! It was yours and mine that nailed Him there. It was the sins of the world that put Him there, and, beloved, I say there is a difference between my cross and His cross, and when we get to follow Jesus we will not get rid of it. When Jesus was baptised He was led into the wilderness to be tempted, and if we understand the Baptism of the Holy Ghost we will know that it is a baptism of suffering with Christ.

What does it mean? It means that we are to become poor that many may be rich—I mean spiritually and I mean materially. And what else does it mean? It means that we should bear reproach, that we shall be disdained and cast off that others might receive honour and glory. It means that we should become homeless, that many might find a way to their eternal home—to the Heart of God. What is His Cross? What did it mean to Him? It meant that One must lay down His life and taste death, that many might taste life through His death. If the Cross meant that for Him it means it for us—His Cross. He has sent these things to train us, to make us more Christlike, to exercise our muscles of love and of humility. Oh, beloved, I pray God that He might give us this vision of His Cross, this travailing in birth for souls, the burden of a lost world upon us, the burden of the Church of Christ. The Church is still in its babyhood days, and we must take this burden of the maturity

of the Church and make it our own, and make the inconsistencies and the sins of the babes in Christ our own, and suffer under the weight of them. That is His Cross. God is going to give us the Baptism so that we might be able to take up His Cross.

Last night you were singing “He will hold me fast,” and I said, “O Lord, why don’t they sing ‘He will hold *them* fast,’ and lose sight of themselves for the sake of others,” and my mind was taken to the heathen land. May we sing that chorus, “He will hold them fast,” and as we sing it let us ask God to show us the Cross of Christ in contrast to our own little cross, then when we have shouldered His Cross our cross will seem not worth while talking about—we will glory in the Cross of Christ. Hallelujah!

He will hold THEM fast,
He will hold THEM fast,
For my Saviour loves them so,
He will hold THEM fast.

MRS. CRISP.—Monday (night), 12th May,
1913.

“THE FIRST AND THE LAST.”

The passage that is most on my heart is in Rev. i., 8: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty”; and again in the 17th verse, “I am the first and the last,” and if our Lord Jesus Christ is the first in these meetings and the last, we are bound to have Pentecostal meetings in Pentecostal power. If all our eyes are fixed upon Him in the meetings, then He will move in the midst; He will operate among us and will produce His own works and fruits and gifts.

I am glad that the Pentecostal Movement centres round the Lord Jesus Christ; I am glad that He is the Baptiser. I am glad that this is not man’s baptism, and I am glad that man has so little to do with it. It comes from heaven, and it falls to-day upon those who are seeking Him with all their hearts—are not seeking power, but are seeking the Holy Spirit. Of course you notice in the Book of Revelation the Lamb is the title, and the first place we notice the Lamb is in the 5th chapter, “which is the Lamb in the midst of the throne”; and again in Rev. xxii., 1, and so it seems to me we must know Jesus Christ as Saviour before we can know Him as Lord; we must know Him as Saviour

before we know Him as Jesus Christ, the Lamb slain from the foundation of the world, but the message of this chapter especially is the new revelation that came to John.

In his Gospel, in the 1st chapter, he says: “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” He had seen Him on the mount of transfiguration, when He was transfigured before them and shown to them the glory that He had there on the mountain side, that they might be prepared to endure the Cross. He says: “That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life,” but here he gets a new revelation, and we are here, friends, for a new revelation of Jesus Christ.

We are not here for some past experience to be told out, but we are here to meet with Him that we may get a new revelation of Himself. Thank God for all He has shown us. We have beheld Him on the Cross. That is what His Holy Spirit came to do—to reveal Him. He has called us together to give to us a new revelation of Himself, and, I believe, to unveil to us something of the future. I have great expectations as regards this Convention. I believe that we are each going to get a new revelation of Him to our own souls, and we are going to get messages for the churches, and we are going to get an unfolding of the future. You bear with me and look in the 4th verse, which is really the beginning of the message. You have the eternal God—He which was God in the past, meeting all the need of the past, then He who is meeting all our needs of the present moment, then He which is to come—our need for coming days. Then we get the Cross of our Lord Jesus Christ—the faithful Witness—the Christ who came to witness that “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”; and so in the 5th verse we get the Cross of Jesus Christ—the atoning work for us, and then we get the resurrection of Jesus Christ, the first begotten from the dead, for we look not for the grave, we look to the sky, and His own shall be caught up to meet Him in the sky. I am so glad the sky—not the grave—is my goal.

I expect to live to see that day when He

shall come. I am looking for His coming every morning and every evening. My soul is always on the tip-top of expectation, and when I look at the stars I think “He may be here before the morning.” He is coming, the first begotten from the dead, in His resurrection glory. He is Ruler over all, God blessed for evermore, the Prince of the kingdoms of the earth, and then His work for us. He loved us, and loosed us from our sins. I am not obliged to do the things I once did. We are loosed from our sins in His own blood, “and hath made us unto Him kings and priests,” and we must know the work of priests and kings. I must never be brought under the power of circumstances, nor under the power of old besetments. If I know what it is to prevail with God in prayer I must be free from these things. He has made us kings and priests. I must know the reigning life as a king before I know the reigning life as an intercessor. He is coming again, but we are expecting the Church to be caught up to meet Him. We are not looking for the end of the world, we are looking for His coming in the air to fetch His people home.

And then may we notice John’s circumstances, verse 9: “I was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.” That was his circumstance—“I was in the isle of Patmos”—trying circumstances, most difficult circumstances, away from his loved ones, away on a lonely isle, away on the rockbound coast, with the rolling sea dashing over his head, no friend to speak to him, his beloved people away there in Ephesus. That was his circumstance, but nearer than that was God, “I was in the Spirit.” We need not live in our circumstances, when we are baptised with the Holy Ghost we live in God. God is nearer than anything else beside, “I was in the Spirit.”

This is the condition then: if we are to have fresh revelations of God, we must be in the Spirit. Oh, may God bring everyone of us up always in the Spirit that we may be prepared for the revelation of Him, and I believe that when we are baptised we never come out of it. When we are baptised in water we come up out of the water, but when He baptised me with the Holy Spirit He never took me out again. I am in the Spirit to-day, and the Spirit is in me, so that God becomes our environ-

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

ment, and the trying circumstances are outside of God the Holy Ghost. Don't you see how lovely it is to be baptised in the Holy Spirit? Not only the gifts, but God is my environment, and I dwell in the Holy Ghost. God is our environment; God is the Spirit in which we live and breathe and act and work.

Now see how it alters everything, because, instead of the preaching which comes from our own labour, we are moving in the Spirit, and the Spirit is moving in us, and is as oil which oils all the wheels and makes things go easy, but the trouble does not take you out of the blessings. Before the Baptism of the Holy Ghost, when difficulties came, especially some very trying circumstance, we came out of the blessing and had to get back again, but now we are being nursed into God, and God is our environment. And so God was more real to John (this is my point), God was more real to him than the things which were round about him, and so he was ready for the heavenly vision, and when you and I get very easily moved we are not ready for the heavenly vision.

Because God was his environment and circumstances were outside of him, John was prepared for the Vision, and then after this he heard the Voice and turned to see (verse 12). That was attention, and oh, friends, I do want to say this, that we must be attentive to God the Holy Ghost, and we must be attentive to the Lord Jesus Christ. It is so easy for some people to get disturbed. We must be attentive. You must get your eyes earnestly fixed on Jesus Christ if you are going to receive the Baptism; it comes from Him, and you must keep your eyes fixed on Him. You remember Elisha: Elijah said to him, “If thou see me,” and they walked on together, and it seems to me that from that moment Elisha never took his eyes off Elijah. God must have your ears and eyes before you can come into the Holy Ghost; He wants all your attention.

“I turned to see the Voice that spake with me, and being turned I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of Man.” The Lord was about to commit to him messages to the seven Churches, and he was about to show him also things that were to come, but first of all He gave John such a revelation of

Himself that brought him to the place of death—at His feet. God can never mightily use any of us until He has brought us to the place of brokenness at His feet, for He said, “He dwelleth in the high and holy place, with him also that is of a humble and contrite heart”; and when God has got us in this place of brokenness at His feet, then He can do what He wills with us, for God is all in all. And so before He gave these messages through John to the churches He gave to him this glorious vision of Himself. May God give us such a vision of Jesus Christ that we shall fall at His feet as dead.

“And in the midst of the seven candlesticks was one like unto the Son of Man.” Christ accomplished His work for us. It was finished on the Cross of Calvary. We may come straight to the Cross and find salvation, and know what it is to be raised again into resurrection life. When He said “It is finished,” it was finished. The golden girdle about His breast is always significant of service. “He ever liveth to make intercession for us.” It is love service. He delights to pray for us. The reason why we have been so safe during these last days is because He is praying for us. Many of us would have made shipwreck before this, but He is praying for us. “We are precious in His sight; He will hold us fast,” because of what we cost.

Then notice, “His head and His hairs were white like wool”—absolute purity. Glory to His name! I can worship such a Christ; I can adore such a Saviour. I know what it is now to get before Him and to contemplate His loveliness until minutes become hours, and I know not where the time goes as He unveils His loveliness. This is the work of the Holy Spirit. We can never know Him until the Spirit reveals Him. We only knew Him as other people pictured Him to us, but now we get the vision of Himself. Glory to His name! I don't want the attractions of this world; these can go. I have seen Him; I beheld Him. What have I to do any more with these? “His eyes were as a flame of fire”—piercing, penetrating heart and motive.

All the Pentecostal people must be a pure people. Whatever He sees in us that is not what He would have, while we are waiting He will reveal it to us. His voice is never harsh; He just gently points out—“Not quite in My Spirit, not just like

that, My child,” and when He is revealed it is only to clear the way with His precious blood. I am not afraid of His eyes. It is a fire of love, and what His eyes reveal His blood cleanseth away. Glory to His Name! Then notice, “His feet like unto fine brass, as if they burned in a furnace.” He has provided the means by which every one of us can be cleansed. He has passed through the fires. He has gone through the fire of Calvary, the fire of Gethsemane, the fire of Golgotha. This is my Jesus, my glorified Saviour, my exalted Lord, at the right hand of God.

What else? “His voice as the sound of many waters.” Power! Power! It is a powerful Voice, for when He speaks it is done; when He commands it stands fast; He has but to say it and it is so. “His Voice as the sound of many waters.” Glory to His Name!

Then notice again, “Out of His mouth went a sharp two-edged sword”—the Word of God—“and His countenance was as the sun shineth in his strength.” Warmth and light! Do you know what it is to sit in His presence until His very light seems to have penetrated into you, until you feel all illuminated up for Himself and then for souls? This is what He means for each one of us—Divine life. This is the revelation we want of Christ—the warmth that comes from the Sun of Righteousness with healing in His wings.

He is a perfect Saviour and a blessed Saviour. “When I saw Him I fell at His feet as dead.” This is always the effect of the heavenly vision. “No flesh can live in His sight.” It was the same with Moses, it was the same with Israel, it was the same with Ezekiel, and the same with Daniel. All our loveliness is turned into corruption when we have seen Him. We can never glory in the flesh any more. We cannot glory in anything, we can only say, “It is His work,” and we give the glory to Him.

We must come to His feet for a vision of Himself, and in this place of brokenness God can use us for anything, and we never take the glory to ourselves. We must guard against the danger of discouragement. The Lord Jesus Christ covered that by laying His right hand upon John, saying, “Fear not, I am the First and the Last.” Glory to His Name! When He has got us like that—right down at His feet—we need not be discouraged, we are but a worm of the dust, only broken at

His feet. His is the Divine power which is going to accomplish everything. He gave John the messages to the churches. He laid His hands on him, saying, “Fear not, I am the First and the Last.”

Oh, friends, let God have His way at all times. Let Him be the first and the last, and then you will see His glorious workings. If you are seeking Pentecost, if you are seeking the Baptism, get so lost in Jesus Christ that the Holy Spirit can reveal Him to you, and then you will know what it is to seek Jesus and Him only, and while you are seeking His Face He will baptise you, and you never need again lose the Vision of His Face, and you will not be moved.

Needed Gifts for “Confidence” Funds.

(WHO WILL HELP?)

A Statement of Accounts for each month is given on our second page (beneath the Subscription List). We believe that many of our readers turn to it to see how the finances stand. This time there is an adverse balance of £22 11s. 2d. The Editor has, during these years, borne the responsibility of adverse balances, and has gone on all the time in faith, but he asks the readers who receive blessing to share with him this burden (in part).

“Confidence” is sold below its cost price, therefore it is necessary that friends who can possibly do so should help from time to time. Gifts of 2/6 even, if given as to the Lord, would be blessed by Him. The Pentecostal people are limited in number, and mostly not well off. We cannot hope for a great increase in our circulation, but we shall be thankful for gifts from our readers from time to time, especially whenever the balance is an adverse one.

THE WORK IN HOLLAND.

Testimony by PASTOR POLMAN,
(Sunderland Convention).

Pastor Boddy asked me just to give a word of testimony, and I am very glad to do so because I have a testimony in my heart, and more since Pentecost came—the Holy Spirit. The Lord Jesus said to His disciples: “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witness unto Me,” and when the Holy Spirit comes He makes us a witness for Christ, and the Holy Spirit gives us the power to testify for Christ.

(The Work in Holland—continued.)

I shall never forget the first Conference in Sunderland when God met me in such a wonderful way, and gave me this glorious baptism of the Holy Spirit, and spoke through me in other tongues as the Spirit gave utterance,—and that is a wonderful experience, dear friends, when He comes in and speaks through us these glorious mysteries. He speaks through us and brings us into the Presence of God the Almighty, and since that day I praise Him for the work of the Holy Spirit. “As John was on the Isle of Pátmos in the Spirit”—that was the reason he saw spiritual things; he saw Christ; he saw the glory of God because he was in the Spirit, and we must be in the Holy Spirit in order to see the things of eternity, and then this will become a reality to us and a reality in our lives. I praise God for these five years of glorious experience in my spiritual life. Dear Pastor Boddy said it is not so much the manifestation as Christ, and that is true, dear brothers and sisters,—not tongues, not power, not healing, but Christ Jesus the Son of God manifested in our lives. We praise God for the tongues, we praise God for the gift of prophecy, we praise Him for the power of healing, we praise Him for every gift and manifestation of the Holy Spirit, but all these gifts are to glorify Jesus the Son of God. The Holy Spirit will give us a true vision of Jesus Christ, and the Holy Spirit will show us during this Convention the Glorified Christ working in our midst.

It is the glorified Christ who has shed forth the precious Holy Spirit in order that He should be seen in the Church. Christ said, “I will send the Comforter,” and He said, “I will come again.” The sending of the Holy Spirit and the coming of Christ is one fact. When the Holy Spirit came, Christ came. He said, “Lo, I am with you always,” and He came in the Holy Spirit to glorify Christ, and then we will see Him as He is, but He has come in the Holy Spirit to dwell among us in order to walk in our midst and to glorify Christ, and it is only the Holy Spirit who brings us in true unity with the glorified Christ. It is the Holy Spirit who makes us flesh of His flesh, bone of His bone. The blessed Holy Spirit makes us one with Jesus. He has come that we should shew forth Christ the Son of God, that old things may pass away, and we will see Christ in each other.

AMSTERDAM.

I praise God for what he has done these five years in Amsterdam. At one time we were just a little company, and dear Pastor Boddy visited us and saw how we were getting on, and his visit helped us very much, but since the Holy Spirit came God has blessed us very much—souls have been saved, the sick have been healed, and the children of God baptised in the Holy Spirit and fire, and to-day we have an assembly of about 300 men and women who are looking to Jesus the Christ, and 200 of them are speaking in tongues. I praise God we are having glorious times.

The Holy Spirit gives us true visions of Christ, and not only visions of Christ, but the Holy Spirit makes Christ in us a reality. The

Holy Spirit helps us to live the life of Christ again in this world—to walk in His footsteps. Oh, that we may all come down before God that He can meet us, as we must be met in order to be ready for His coming again. May God bless us! I believe that during this Convention God will reveal Himself in a wonderful way, if we keep at the feet of our dear Lord Jesus Christ. He will do wonders in your life, He will make it bright with His Presence, and He will give you the power to overcome. May God bless everyone that is here, that we may not be driven away by what we see and hear, but that Christ may get hold of us that He may use us as His temple, to take His abode in us, and that we may go out of this Convention men and women full of the Holy Spirit and power, and that all will see in us “Jesus.”

Jesus said, “Lo, I am with you always,” and we see the reality of this truth in the Acts of the Apostles. We see that Christ was in the midst of His people, we see that the coming of the Holy Spirit was Christ in them—Christ in the Church—and it was Christ who worked through them great wonders. It is Christ in us.

SPEAKING IN TONGUES.

You may not think, “Oh, it is speaking in tongues. They speak so much in tongues.” We don’t speak much *about* tongues, we only speak *in* tongues; the outsiders are speaking about tongues, we are speaking in tongues. What does the Bible say? The Holy Spirit speaks to glorify Jesus Christ the Son of God, and we are edified and become better Christians, more devoted to God. It makes us workers, it makes us ready to go forward, and God wants us to go.

MISSIONARIES FROM HOLLAND.

God has sent some dear people out of our midst to the heathen fields, and it is a blessing for the Church, and some have gone to the uttermost part of the world. I believe that many Churches must have not only workers at home—in Jerusalem, but also in the uttermost parts of the earth. Send out some brother and sister to the uttermost part of the world, and God will give you an open heaven and will bless you. The more you give the more you will receive—that is the law of the Kingdom of God. Oh, the Blessed Holy Spirit makes us give ourselves—not what we can get, but what we can do for the Lord who died for us on the Cross. May God help us and fill us with the love of Christ and the love of God through the Blessed Holy Spirit during this Convention, that we will go out from this place to show forth the glory of Jesus, to be a blessing, to work till He comes.

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.

* * *

LONDON.—Mr. Polhill's Meetings are suspended during August. He is opening a Training Home for Missionaries (men) at 60, King Edward Road, South Hackney, N.E. (London). It is to be in friendly co-operation with the P.M.U., though entirely at Mr. Polhill's expense. The Rev. H. E. Wallis, B.A. (Cambridge), is in charge, and will gladly supply the syllabus of his course. Write to above address, or to Mr. Cecil Polhill, 10, York Terrace, Regent's Park, London.

* * *

BOURNEMOUTH. Meetings are held at the Good News Hall, Wimborne Road, Winton, Sundays 10.30 and 6.30. Tuesdays and Wednesdays, 8 p.m. Also at Bro. Bolton's, 108 Holdenhurst Road, on Thursdays and Mondays at 8 p.m.

* * *

SALISBURY. The new hall in Endless Street has now been opened. At the opening Mr. and Mrs. Sandwith, Mrs. Martin, and Mr. A. W. Frodsham were present. Meetings are now held on Wednesdays at 8 p.m.; Fridays, 5.30 p.m. and 8 p.m. Mrs. Rawlence has charge of these gatherings. Visitors to Salisbury will be welcome.

* * *

BRACKNELL. Mr. W. H. Sandwith reports several recent baptisms in the Spirit. Mr. and Mrs. Taylor, of Japan, have also been holding a Ten Days' Mission at Bracknell.

* * *

Bro. Bartleman writes from Germany that his address now is—Bunde, East Friesland. This is to be his centre for the present.

* * *

The June issue of "Confidence" is exhausted, and yet we have often applications for it. If any reader could spare the June number, we would be grateful for their copy. We would send a copy, if they wished, of July in its place.—Hon. Secs., All Saints' Vicarage, Sunderland.

* * *

Pastor Barratt, of Christiania, Norway, has been in Finland holding evangelistic meetings in Abo, Helsingfors, Viborg, and Sordavalla. He wrote a postcard from the latter place:—

"Here the Park has been opened for our meetings, and we have a good time. The heat is tremendous just now, so I bathe frequently in *Ladoga*, the large lake to the N.E. of St. Petersburg.

"The Fire has been falling at the meetings, souls have been saved, and sick healed. God's people are being cleansed and filled with the Holy Ghost. *Hallelujah!*"

* * *

Mr. John Leech, K.C., Barrister-at-Law (62 Upper Mount Street, Dublin), will (D.V.) hold a Ten Days' Mission in co-operation with the Rev. A. A. Boddy, in All Saints' Church, Sunderland, from Saturday, September 20th, to Monday, September 29th. Those who heard our brother speak on the evening of Whit Sunday, or read his sermon in last month's "Confidence," will be specially interested, and we ask for prayer that God will bless this effort to succour precious souls.

* * *

Brother Mast writes from Paris:—"On the 29th of June last a maid-servant had a vision of the Lord. She burst forth in adoration and praise.

The Lord then spoke through her, and she interpreted His words to us:—

'. . . My people, what you ask of Me I will give you in My time. Pray without ceasing. Fear nothing, for I am coming soon. What are you seeking? Are you seeking Me alone? Do not turn away in the least from the path I have marked out for you. I have given you all, what do you wish besides? Do what I ask you to do; occupy yourself with nothing else. I am coming soon; doubt no longer. Listen to My Voice—it is truth. Seek nothing else. Serve Me alone. Oh, My people, I have suffered, can you endure nothing for Me? Follow Me. I am coming soon."

* * *

ZULULAND.—Bro. Chawner writes: "We do praise Him for His constant care, for His supply for the varied needs of life, and for the many, many privileges we have had of preaching His Holy Word amongst this Zulu people, not only for the privileges of testimony, but also the joy we have had of seeing some come out of this heathen darkness into the glorious liberty of Children of God. The Blessed Spirit has had, and still has, right of way in our services, and His power has been manifested upon many. It was blessed, only last Sunday, to see His power upon one and another as they stood up to testify, and to hear them praise our Jesus and adore His Holy Name." (See picture on title-page.)

"I am so Glad."*

I am so glad that I'm saved from my sin,
All through believing in John iii., 16;
That "whosoever," I know it means me,
For now I'm enjoying 1 Peter i., 3.

I am so glad that Jesus saves me,
Jesus saves me, Jesus saves me,
I am so glad that Jesus saves me,
Jesus saves even me.

Someone will ask of me, "How do you know?"
I show them that promise, John v., 24;
Cleansed and forgiven and kept all the time,
Proving so sweetly 1 John ii., verse 9.

Sanctified wholly and gloriously free,
See 1 Thessalonians v., 23;
Now I'm in Jesus, and He is in me,
Read it in John xvii, verse 23.

Soon He is coming, yes, coming again,
See 1 Thessalonians iv. and 16.
The clouds are His chariots, the angels His train,
Yes, Jesus is coming, yes, coming to reign.

J. HENDERSON (500.)

* The Editor of "Confidence" numbers among his Christian friends the motorman of an electric tramcar (Sunderland Corporation Tramways). When he passes him Bro. H. holds up his hand with fingers outstretched. That is a sign. It stands for "five." Five stands for "500." That is the number in "Sankey" for "Blessed Assurance, Jesus is mine." There is a band of "out and out" Christian workers, who sometimes wear on their breast the simple device, "500." They are the 500 Band. Bro. Henderson is an ardent member. His poem must not be judged by ordinary poetical rules, it comes from the heart of one who loves Jesus, and drives a Sunderland tram.

CANCER HEALED.

(Extract from letter to T.H.M. from W.P.B., Warton Hall, Lytham.)

Mrs. Kirkland, Norburg Park, near Newport, Salop, has suffered with malignant cancer for about seven years, and had a breast removed. Her arm became practically helpless. Bleeding was so profuse that the doctor plugged the wounds externally; then it started internally. In this condition I visited her and told her of Christ's power to heal. The doctor had said, "I can do no more"; and to her husband, "Feed her on white meat until—the end comes." However,

she believed Christ could and would heal her, and so I took a Christian friend with me, and we anointed her. Immediately the pain ceased, and when the doctor visited her some weeks later and examined her, he went pale and sat down aghast, saying, "In every case that I have known of a similar nature (and he is seventy years of age, approximately, so has had experience!) it has ended in death, but the disease is dying right out of your system." This is now known all over the district, and as many as sixty people have been to see her and ask her about it in a fortnight. One doctor took his wife also to see her. She is now a strong, healthy woman, and has regained full use of her arms, etc.

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, Phyre Road); Miss Elkington and Miss Jones, Goshanganj 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, Taochow ("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, Tsilii 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.

Bro. Williams, near the borders of Tibet, writes:—

"Hallelujah! Jesus still reigns. Bro. Trevitt and I have just been visiting some large Tibetan fairs. One of them at the Old city (Taochow) was a very large one, thousands of Tibetans coming from all parts of the country to buy different things which alone can be got in China, and to pay homage to the different gods. We had a very blessed time giving out tracts and Gospels, and preaching the Word to them. Many took them freely, but others refused through fear of the Lamas. These people are ruled to a great extent by superstitious influence. We find it very difficult at times to deal with these dear people, but the Lord is always near and undertakes. They all want to get to

heaven, but are not willing to pay the price. We are looking to Jesus to break up this fallow ground and open the hearts of these people, and take all fears of the Lamas and priests from them. Our trust is in the living God. We trust that all the saints will give some special time each in prayer for Tibet. The need is very great, the time is short. *Pray much.*"

* * *

Miss Lucy F. Wakeford, who has worked as a missionary in India for 13 years in connection with the Zenana Bible and Medical Mission, has been accepted as a P.M.U. Missionary, and (D.V.) intends returning to India in October.

* * *

Owing to temporary difficulties in con-

tinuing the work at Faizpur, E. Khandesh, India—commenced by Miss Clark and Miss Skarratt—Miss Boes has removed to Mukti, and is now working there with Pandita Ramabai, but desires to be still associated with the P.M.U. as one of our honorary workers.

* * *

The next term of the Women's Training Home in London will commence on the 1st of September, and all students are expected to return or enter by the 30th inst.

* * *

A further sum of about £150 is yet required to cover the cost of sending out to China in September next the Misses Millie (two), Miss Jenner, and Miss DeVries. Who will help?

NEAR TIBET.

News from Likiang-Fu.

DEAR PASTOR BODDY,

“When He putteth forth His own sheep He goeth before them, and the sheep follow Him, for they know His voice.”—John x., 4. Hallelujah!

On the 3rd of May we arrived here, one year exactly from the day we left London. It has been a year in which we have proved more of God's goodness and faithfulness. In difficult places He hath been there with His word of promise, assuring our hearts of guidance and blessing. The mountains have become a way. Praise Him!

Miss Scharfen in her last letter told you something about the first part of our journey, so I will now tell you a little about the second part of the way.

Talifu, where we were staying for a number of weeks, is five days' journey from here, and there is our nearest mission station. We were very glad to meet the Lord's people there, and we very much appreciated the warm-heartedness of the friends, both native and foreign. Again the time came to say good-bye. This was our last farewell to Christian friends. When we left them we had the feeling that now we were really separated from the Christian world. Each li we stepped forward brought us further into the heart of heathenism. But oh, the sweet peace and joy there was filling our hearts as we thought of the privilege of being separated for “Jesus' sake,” and the realisation of Him that sent us being with us more than compensated for any seeming loss. After all, there is no separation in Christ Jesus, we who are members of His body and have His love shed abroad in our hearts by the Holy Ghost are one in Him. Although distance may separate the body, we may have fellowship in the blessed Spirit, and our fellowship is with the Father and with His Son, Jesus Christ.

Hallelujah! Although we are only a feeble band here, I rejoice in the thought that we are members of one great family in heaven and on earth—united in the eternal bond of Christ's matchless love. Praise Him!

The further we traveled North we came more into tribal territory, and saw fewer Chinese. The first large plain we came to after Talifu was Niugai. In that plain alone there was the large city, very thickly populated, and hundreds of villages around. Brother Kok said as we were passing: “Look at what a fine field this would be for workers!” The people all seemed very friendly, and willing to hear the Gospel. When we were in the inn at night, some women visited us and invited us to come to their homes. Although it was getting dark we could not ignore their earnest persuasion, so we took a lantern and followed them to their home where there were some women gathered together. We learned that the woman whose house we were in had heard the Gospel from a missionary at Talifu some years ago, and she had not forgotten some of what she had heard.

Our journey was a very interesting one indeed. We came in contact with tribes which we had not seen before. Each tribe has its own peculiar garb—this is how we learn to distinguish them. Their simplicity and lack of pride, which one so often sees in the Chinese, made our hearts go out to them. As we met them in the midst of the mountains they would say, in their own cheery way, “Where are you going?” It was nice to notice, in some of the tea-shops where we stopped for our mid-day meal, large scripture texts hanging on the walls. They had been placed there by Mr. Kok on the former journey. Many were reading them, and we pray that they may be a great blessing.

We are now 8,000 feet above sea level, almost 2,000 feet higher than Yunnan-Fu. We have been climbing very high mountain ranges. At one place in the midst of the mountains I thought if one could only have seen some heather I might have imagined myself in “Bonnie Scotland.” We thought it a great pity that the people around us could not rejoice in the God who created the beautiful nature.

If the earth is so beautiful now, what must it be like when the curse is taken from it, and our Lord Jesus Christ shall reign in righteousness? He who not only took the curse that was on our body, soul, and spirit, but purchased redemption for the whole groaning creation. He wore the crown of thorns upon His dear head that one day “instead of the thorn should come up the fir tree” (Isaiah lv., 13). Praise His Name! “All nations shall call Him blessed” (Psalm lxxii., 17).

Yes, we saw much that caused our hearts to rejoice, and still we came in contact with much that would make us sorry. We will not forget very soon one evening in one of the inns where we were staying. In one place many were smoking opium, and in another place others were quarrelling, shouting very loudly. One suggested that it was just as if we were in hell. As we had travelled for twelve hours that day, you will not be surprised that our heads ached.

It seemed that God permitted us to enter into a little of what it meant to be born in a land where the saving and sanctifying gospel of God is not known.

“Love and sorrow dwelt together
In the Saviour's loving heart;
And shall we, His lowly followers,
Wish that they should be apart.”

(Near Tibet—continued.)

With very grateful hearts we reached our new station, and were pleasantly surprised to find that the colporteur, Mr. Li, had made things very neatly in order for us, so that we have quickly settled down. On our arrival the people crowded in to see us, and during the first few days they kept coming almost all the time. Early in the morning, before we were downstairs, we could hear the chattering of the voices of those who were awaiting us. Hundreds were in our courtyard at once. Amongst them were a few Tibetan lamas; they received gospels.

If you could visit us, you would see that our house is quite a different style from any in the homeland. It is made in quite Chinese fashion. For instance, we have no glass windows; they are made of wood and paper, so in order to have the light in our rooms we have them wide open continually. The climate is so excellent, and we enjoy to live so much in the fresh air. Behind our house we can see the everlasting snow mountains, reminding us that behind is the great closed land, Tibet.

A few days after our arrival, Mr. Kok held services in the chapel, and many people came, so that our little chapel has proved to be too small. The only thing we could do was to hold the meetings in the open air, so we placed the seats in the courtyard and there the services are held. Seeing there is nothing overhead to protect from the sun, it is not so nice for the people. One time when Mr. Kok was speaking, a heavy shower of rain came on and the people at once sought for shelter, and Brother Kok was left standing before empty benches. We are having a canopy made, which we hope to have soon. The rainy season will soon be here, so we are very thankful to be able to have some protection. The carpenter is very busy making for us more benches. You would rejoice with us if you could see the sight of five hundred of these dear people listening to the gospel who never heard it before. There is, of course, some curiosity to see the foreigners, but we can see that is not the only reason why such crowds come. We feel that many hearts are open for the gospel. Some, we notice, come regularly every evening. When we think of the many dear friends who are praying for us, we can expect much more of the blessing of the Lord. God answers prayer. Praise Him!

We have commenced a young women's class and a women's meeting, also a children's service. We are very conscious of the Lord's blessing being upon us, and we ask Him to get much glory to His Name, and to keep us continually feeling our dependence upon Him.

I will refrain from telling you any more about the work at present. Dear Miss Scharten in her next letter will tell you more about the people here, and the customs of the place.

We remembered much the Convention last week. I trust you had a time of rich blessing.

I now close, dear Pastor Boddy, with many thanks for your faithful remembrance of us in prayer, also thanks and loving greetings to all the dear saints.

Dear Miss Scharten and Mr. and Mrs. Kok

send their hearty greetings.

Yours in His blessed service,

ELIZABETH BIGGS.

c/o Mr. A. Kok, Likiang-Fu,
Yunnan Province,
via Bhamo and Tengyueh,
Upper Burma, May 20th, 1913.

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

| | £ | s. | d. |
|---|------|----|-----|
| Receipt No. 877 | 0 | 19 | 0 |
| " 878 | 0 | 7 | 0 |
| " 879 | 1 | 0 | 0 |
| " 880 | 0 | 12 | 0 |
| " 881 | 0 | 12 | 0 |
| " 882 | 0 | 10 | 0 |
| Salisbury Assembly | 1 | 0 | 0 |
| Receipt No. 884 | 0 | 4 | 6 |
| " 885 | 0 | 17 | 0 |
| " 886 | 0 | 1 | 6 |
| " 887 | 3 | 13 | 6 |
| " 888 | 1 | 0 | 1 |
| Farnham Assembly | 2 | 13 | 3 |
| Hull Assembly | 0 | 10 | 0 |
| Receipt No. 891 | 0 | 4 | 0½ |
| " 892 | 0 | 10 | 0 |
| " 893 | 5 | 2 | 0 |
| " 894 | 1 | 0 | 0 |
| " 895 | 0 | 17 | 9 |
| " 896 | 1 | 0 | 0 |
| " 897 | 0 | 11 | 7 |
| " 898 | 0 | 5 | 0 |
| " 899 | 5 | 3 | 0 |
| Springfield Mission, Gravesend | 2 | 2 | 0 |
| Leeds Assembly | 1 | 15 | 0 |
| Holiness Mission, Ardrossan | 1 | 10 | 0 |
| Receipt No. 903 (for outgoing Missionaries) | 40 | 0 | 0 |
| " 904 | 5 | 0 | 0 |
| " 905 | 0 | 10 | 0 |
| " 906 | 0 | 2 | 0 |
| " 907 (for outgoing Missionaries) | 5 | 0 | 0 |
| " 908 | 0 | 13 | 6 |
| Lytham Assembly | 7 | 0 | 0 |
| Full Gospel Hall, Belfast | 3 | 0 | 0 |
| Receipt No. 911 (for Messrs. Williams and Trevitt) | 1 | 0 | 0 |
| " 912 | 0 | 5 | 0 |
| " 913 | 1 | 0 | 0 |
| Bracknell Assembly (towards Mr. Clelland) | 15 | 8 | 4 |
| Receipt No. 915 | 4 | 0 | 0 |
| " 916 | 0 | 10 | 0 |
| " 917 | 0 | 4 | 6 |
| " 918 | 2 | 0 | 0 |
| " 920 | 0 | 17 | 0 |
| Sunderland, All Saints', Women's Bible Class (towards support of Miss Biggs) | 8 | 1 | 4 |
| | £128 | 11 | 10½ |

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

W. H. SANDWICH,
Hon. Treasurer (P.M.U.),
Oswaldkirk,
Bracknell, Berks.

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