

JULY, 1914.

VOL. VII. NO. 7.

"CONFIDENCE"

EDITED BY

ALEX. A. BODDY,

ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



OPEN-AIR MEETING AT SUNDERLAND CONVENTION.

"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.

76th ISSUE.

ONE PENNY.

CONTENTS.

Subscription-Gifts, etc. page 122	Testimony to the Lord's Healing 135
Westward Ho! 123-125	The Deaf Hear 137
Addresses at the Sunderland Convention—	Pentecostal Items 137
The Uplifted Eye 125-128	Pentecostal Missionary Union 137-138
Faith Honoured by God 128-130	China—Letter from Bro. A. Williams 138-139
Prayer 130-131 & 135	Letter from Miss Jenner 139
Bleeding Lambs 132-135	Japan—Letter from Bro. W. J. Taylor 139-140
Soulish not Spiritual 136-137	List of Contributions..... 140

"CONFIDENCE": ONE PENNY PER MONTH.

Twelve months' issue, post free, 1/6 (50 cents—half a Dollar—U.S.A. or Canada).

London Publisher: Mr. Samuel Roberts, Zion House, 5a, Paternoster Row, London, E.C.

Wholesale Agent: R. W. Williams, Newsagent, Howick Street, Monkwearmouth, Sunderland.

Terms to Trade: 8d. per doz., sale or return.

Pentecostal Assemblies taking one dozen or more can have them through the Hon. Secs. at 8d. per dozen (monthly payments). If Assemblies can afford to pay postage we shall be thankful. ("Confidence" is sold below cost price.)

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.

"Confidence" Subscription-Gifts to June 30th.

	£	s.	d.		£	s.	d.
515 Southport (R.)	0	1	0	551 Derby (M.)	0	1	6
516 Los Angeles (A.)	0	4	2	552 Sheffield (H.)	0	2	6
517 Bouringtown				553 Bournemouth (S.)	0	0	6
U.S.A. (P.)	0	6	0	554 Bury (H.)	0	2	0
518 Hull (H.)	0	2	0	555 Dublin (G.)	0	1	4
519 York (T.)	0	1	0	556 Gateshead (K.)	0	2	0
520 Whitby (S.)	0	1	6	557 Sale of "Confidence"	0	1	0
521 Bramley (H.)	0	2	0	558 New York (O.)	0	2	1
522 Galashiels (C.)	0	3	0	559 Batesville, U.S.A.			
523 Horden (N.)	0	1	6	(F.)	0	8	0
524 Stirling (S.)	0	2	0	560 Shrewsbury (D.)	0	2	0
525 Leith (B.)	1	0	0	561 W. Hartlepool (W.)	0	2	6
526 Lytham (T.)	0	3	0	562 Danzig	0	2	0
527 Cairney Hill (A.)	0	2	0	563 Feetham (C.)	0	0	2
528 Cheadle (G.)	0	5	0	564 Bombay (B.)	1	0	0
529 Durban (H.)	0	5	0	565 Indianapolis (R.)	0	2	1
530 Waeniwyde				566 Sydney (C.)	0	5	0
Assembly	0	2	6	567 Toccoa (W.)	0	4	0
531 Newport (H.)	0	1	6	568 Dover (T.)	0	2	0
532 Gloucester (S.)	0	2	6	569 Brooklyn (R.)	0	4	2
533 Roughty Ferry (G.)	0	1	6	570 Meaford, Can. (F.)	0	1	6
534 Woodhouse Mill (E.)	0	5	0	571 1857	0	3	0
535 Louth (B.)	0	3	6	572 Hirden (K.)	0	1	6
536 London (M. & K.)	0	3	0	573 Liverpool (M.)	0	1	6
537 Liverpool (C.)	0	1	6	574 Glandif (R.)	0	1	6
538 Dublin (M.)	0	1	0	575 National City, Cal.			
539 Douglas (H.)	0	1	0	(T.)	0	2	1
540 Bedlinog, Wales (G.)	0	2	0	576 Wimbish City, Cal.			
541 Natal (R.)	0	3	0	(H.)	0	1	6
542 Liverpool (M.)	0	1	6	577 Mansfield (B.)	0	2	6
543 Darjeeling, India				578 Swaffnam (W.)	0	1	6
(F.)	0	2	6	579 Weston-Super-Mare			
544 Sunderland (M.)	0	2	6	(M.)	0	1	0
545 Gloucester (T.)	0	2	6	580 London (R.)	2	14	9
546 Shrewsbury (H.)	0	2	0	581 Wimbledon (K.)	0	2	0
547 Machyulleth, N.				582 W. Hartlepool (N.)	0	4	0
Wales (D.)	0	1	6	583 Kilsyth (A.)	0	2	0
548 Ramsgate (C.)	0	2	0	584 Edinburgh (M.)	0	5	0
549 Glasgow (M.)	0	1	0	585 Minehead (E.)	0	5	0
550 Liverpool (P.)	0	0	6	586 Paisley (K.)	1	0	0
							£21 19 6

Printing and Expenses Account.

	£	s.	d.		£	s.	d.		
Balance from last month	...	1	7	8½	"Confidence" (June)	...	14	12	0
Subscriptions as above	...	21	19	6	Postages	...	5	13	6
Discount	...	0	3	8	Stationery	...	1	16	9½
					Block	...	0	6	0
					Balance in hand	...	1	2	7

£23 10 10½

£23 10 10½

"CONFIDENCE."

No. 7. Vol. vii.

ALL SAINTS', SUNDERLAND.

July, 1914.

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.

Westward Ho!

(BY THE EDITOR.)

I.—OVER ATLANTIC WAVES.

On Thursday, June 11th, the Editor of "Confidence" bade farewell for a time to his home, his dear ones, and his beloved church and parish. The most blessed of all the Whitsuntide Conventions was over, the happy Pentecostal friends were scattered again to their homes all over Great Britain, Ireland, and beyond the sea. The refrains of the heavenly anthem were still making music in one's memory, and the helpful Scriptural teaching was sinking into our hearts. The way had cleared for an absence for a time from home, and a call had come to cross the Western Ocean again.

By the 7.45 a.m. train to London first, where the night was spent with our beloved friend, Mr. Cecil Polhill. That evening a little party of us were present at the Albert Hall, when the new General Booth welcomed 4000 delegates from many lands to his International S. A. Congress. Touching words were spoken as to the 148 from Canada who had received their home-call through the terrible disaster to the "Empress of Ireland." General Booth had, a few days before, had the honour of an audience with the King at Buckingham Palace, "But," said one speaker, "Our beloved soldiers on the

"EMPRESS OF IRELAND"

had had a greater honour, for they had been called to an audience with the King of Kings." The pilot had headed the boat towards Liver-

pool, but a greater Pilot had come and turned the helm heavenwards, and brought them safely to their Master's feet.

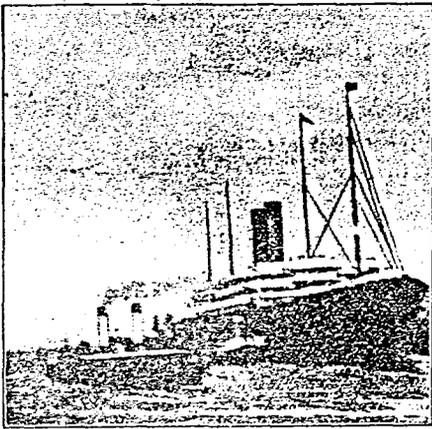
The next morning by special train from Euston to Liverpool (Riverside), and then on board the S.S. "Virginian." This vessel had been chartered to take the place of the "Empress of Ireland," on which most of its passengers had booked their berths, and on which the Writer was to have acted as Chaplain.

On Friday afternoon (June 12th) we passed the Calf of Man and the Lighthouse at the Chicken Rocks, and next day we were out on the cold, grey Atlantic. The beautiful illustrated Gospels of the Scripture Gift Mission (15, Strand, London) were accepted by hundreds of the passengers as I went in and out amongst them. The secretary, Mr. Brading, had very courteously made a grant, which was much appreciated. Sunday morning was fairly calm, and through the day I conducted four services in different parts of the ship. At eleven o'clock we had the chief service in the first-class dining saloon. From the opening hymn to the Benediction at the close it was intensely real, and the Lord was with us indeed.

As a text I took Mark vi., 48: "*About the fourth watch of the night Jesus cometh unto them, walking on the sea, . . . and saith unto them, Be of good cheer: it is I; be not afraid.*" My words were to this effect: Most of us here this morning fully expected to be present at this hour at this same Morning Service, but on board the ill-fated liner,

"EMPRESS OF IRELAND,"

you as congregation and I as chaplain. Now



LINER AND FERRY BOATS AT LANDING STAGE, LIVERPOOL.

(Westward Ho!—continued.)

she lies beneath the cold waters of the St. Lawrence, and we are alive and well by the loving kindness of the Lord. Yet He would speak to us through this. Yes, the Lord is here to speak to us all. He comes on the waves of the Atlantic, as it were, and asks each one to receive Him into our hearts as Redeemer, Cleanser, and Strength. Then, whether the call be sudden or no, we can be ready. Never did a congregation sing more earnestly at the close of the service:—

"O Trinity of love and power,
Our brethren shield in danger's hour;
From rock and tempest, fire and foe,
Protect them wheresoe'er they go.
Thus evermore shall rise to Thee
Glad hymns of praise from land and sea."

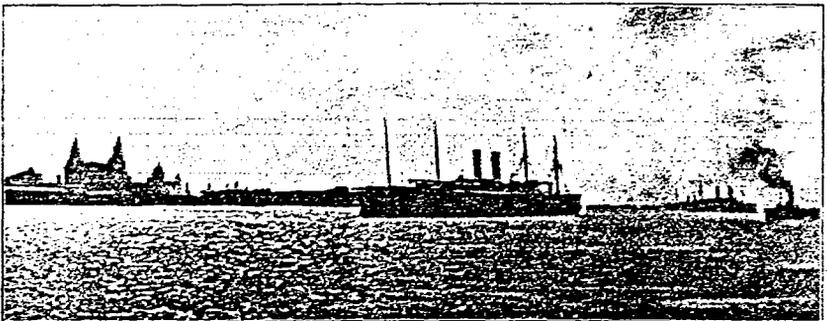
So we passed on day by day through heavy, rolling seas, through snatches of fog, when the siren boomed dismally, and past many floating bergs, glistening white and snow-sprinkled, while the swift ice-birds flew on their endless course, just skimming the waves.

THE CHILDREN AT SEA.

Our children seemed as happy as any, and we held services in the steerage for them, and sang together:

Jesus loves
me, this I
know,
For the Bible
tells
me so.

One day the great ship was fighting its way over the green monster waves, and one moment her stern would be high in the air, and the next down



ON THE MERSEY AT LIVERPOOL.

in a deep valley. The older people were helpless, and in intense misery, but I gathered some thirty of these sweet children in the steerage, and we sang our choruses and read out of the picture gospels, and they almost forgot for a time their surroundings.

Sometimes one was encouraged by seeing results, though at times the way seemed difficult. An elderly Canadian gentleman (from Windsor) grasped my hand and said, "It's a blessing to have you on this ship." Humbly I could add, "God grant it."

That evening the weather moderated, and again in the steerage I gathered a congregation and preached to them "Jesus," and sang solemnly:

Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.

Tears were in the eyes of some as they shook hands at the close of the service. On coming up on deck about 9:30 I was aware that something wonderful had taken possession of the sky. The northern heavens were blazing deep vivid orange and crimson, the evening star hung like an electric lamp over the blue leaping waves. Once I saw such a sky over Arctic ice, and once over the Sahara Desert. The heavens were declaring the glory of God, and the firmament was showing His handiwork. It was wonderful in intense brilliancy, such as no earthly painter could imitate. I felt awed in the presence of such a heavenly scene.

When in London, before sailing, I called on Mr. Brading, the Secretary of the Scripture Gift Mission (15, Strand, W.C.), and I told him that I expected to have opportunities on the ship of distributing Scriptures. He at once arranged for a generous supply, and these Gospels, with their Holy Land pictures, are doing a blessed work on this ship.

The last scene on the "Virginian" to commemorate was a gathering of passengers for a Memorial Service as we approached the wreck of the "Empress of Ireland." We thanked God for His love in bringing us safely thus far, and dedicated ourselves to Him anew.

The St. Lawrence River spread its great width to the sunshine, and on our left the shores were dotted here and there with tiny

French-Canadian hamlets.

The "Virginian" sent out a great "wake" behind as her turbine propellers churned up the water. So heartily and earnestly went up the prayer-hymn:—

"Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the Blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

The Uplifted Eye.

*Address at the Sunderland Convention by
Mrs. Crisp, Saturday Evening, May 30th, 1914.*

"He gives me heavenly measure, press'd down and running o'er." Oh, it is grand to be sure you are saved, and to know and to show it. I believe that that hymn has been the expression of many of our hearts. "To the uttermost Jesus saves."

Last night, when I got to the place where I am staying, I opened my Bible at Acts vii., 55: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God"; and the Lord seemed to say: "That is to be the attitude of every true child of God in that meeting." Everyone that comes to the Convention this year, that is full of the Holy Spirit, must be looking steadfastly into heaven, and seeing the glory of God and Jesus Christ at His right hand. God grant that this may be the attitude of everyone, because it is only as we lift up our eyes above men and things that we really come to understand things.

I want to bring you along this line—"The lifted eyes and what they will see." This man about whom we have read was Stephen. He might have seen other things—the spite and the hatred of those who were soon to take his life by stoning him; he might have seen all the Devil's hate, and all hell let loose against him, as he had borne witness of the death and resurrection of the Lord Jesus Christ; he might have seen how his dearest friends were at that time far away from him; he might have seen many other things, but "he lifted his eyes" and he saw right into heaven—the glory of God and Jesus Christ at the Father's right hand; and, dear friends, let me say, so much depends upon what we see. It is necessary for every one of us to look above the things that

are round about us. I believe that, if we have the lifted eyes in this Convention, there may be some things that seem earth-born, but above them is the glory of God and Jesus Christ at His right hand. I want to see Jesus; I believe we all do.

I believe that if nobody told us that the Holy Ghost had fallen upon men and women it might have been witnessed by the wonderful transformation in the lives of multitudes. Think of the disciples of Jesus Christ before Pentecost! Think of their cowardliness as they all forsook Him and fled! Think of the spirit of wrangling as they disputed among themselves as to who should be greatest! Think of the prejudice among them when they said, "We saw one casting out demons in Thy Name, but we forbade him, because he followed not with us!" Then think of them after Pentecost! Think of the boldness with which they witnessed for Jesus Christ! All the cowardliness had gone; they stood up and witnessed to the death and resurrection of Jesus. Think also of how all the fear of man had gone, and with what liberty they were able to pray and to praise before others, and I believe that Pentecost means this—it takes the fear out of us, and makes us brave and true. It takes the fear of man out of us, and makes us free to praise Him, for there is so much to praise Him for, and so many people to ask Him about. I believe that Pentecost does this for everyone—it takes away all prejudice. We are all one in Jesus Christ; there is no question of sect or denomination, and so the "lifted eyes" in this Convention will see Jesus Christ, for we shall look into the glories of Heaven, and we shall see the glory of God, and Jesus Christ at His right hand.

Psalm cxxiii:—"Unto Thee do I lift up mine eyes." That is where the eyes of every one of us are to be—"unto Thee." "Unto Thee do I lift up my eyes," for all my blessings come from God, my salvation came from God, my sanctification came from God, my healing came from God, the Baptism of the Holy Ghost came from God, then to whom else should I look but unto Him? The Psalmist goes on to say, "Our eyes wait upon Thee, O Lord." That leads me to say, "If our eyes are lifted up, what is the first thing the Lord shows us?" because I am perfectly positive that men and women stumble because they look at wrong things. Our eyes must be upon Him.

(The Uplifted Eye—continued.)

Eve lifted her eyes in the wrong direction, and she saw, and desired, and finally took. If I "see" Jesus, and if I am following Jesus, He will always lead me to look at the right things, and when I see a manifestation of the flesh I shall look to Him immediately. He has come to be Master of the Ceremony, and I bow down to Him. What shall my eyes see?

In Gen. xxii. you see a substitution—the substitutionary work of our Lord Jesus Christ. 13th verse:—"And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." You all know the story. Abraham started out with his son Isaac to offer him up, and in the fourth verse it says, "Then on the third day Abraham lifted up his eyes, and saw the place afar off," and it is just the same with you and me when our attention has been attracted to the Cross of Calvary—we see the place afar off. Nearly 2000 years ago Jesus died, but to some of us it is just as real as though He died yesterday—so near that we seem to feel the weight of those nails that held Him; so near that we seem to feel the warm blood as it drops from His side.

"Abraham lifted up his eyes." May God bring us all near to Calvary. Come with me and visit Calvary, for only here at Calvary can we know what our salvation is worth, only at Calvary do we really know what it is to pour out our lives, because he poured out His, and was willing to be a sacrifice for us. Our beloved Lord Jesus Christ took with Him into the Garden of Gethsemane His disciples, but "He went a little further," and He has always gone farther than either you or I. Whatever we have tasted of the anguish and sorrow of Gethsemane, He has gone farther; whatever we have known of the spirit of sacrifice on behalf of a lost world, He has gone farther.

God spared His friend Abraham; He allowed him to go so far as to be willing to offer his son, and then showed him the ram, and He has shown to some of us very clearly that Jesus Christ died for us according to the Scriptures. "It was for me that Jesus died on the Cross of Calvary," and when we have seen that very clearly He gives us another view of Calvary, and shows to us how the Cross of

Calvary is the place for us—not only for our Lord. It is our identification with Him on the Cross, that as He dies so we must die. I am crucified to the world, to its pleasures, to its social enjoyments, "I am crucified with Christ"—to the opinions of men. The lifted up eyes will always see the Cross of Calvary, and the Cross of Calvary will become a clearer vision.

Will you turn with me to Gen. xiii., 14: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Abram looked now again because God told him to lift his eyes, and may God tell some of us to lift our eyes. We are too low down; we see too much from an earthly standpoint. We want to get a clearer vision, where the air is purer. "Lift up now thine eyes" to find out what God hath prepared. Let us look up and see the things which God hath prepared for those that love Him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man," but He doth reveal them unto us by His Spirit, and His Spirit is longing to reveal. Oh, for the lifted eyes that we may see Him!

In the same chapter Lot lifted up his eyes. Verse 10: "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan." He wanted a good thing; he wanted to make the very best of this world, and in his own selfish desires he chose for himself, and he chose what he thought would be the best. But remember that everything we choose for ourselves is never the best choice. Lot chose the plain of Jordan, but we soon find him dwelling in Sodom; and what was his end? He died in a cave. Lot died in a cave. That is where the animals go to die—you know that. A poor animal, if it can get in a hole to die, it does; and Lot died in a cave, and he lost all.

Oh, friends, don't choose for yourselves; don't chose for "number one," it never pays. I would rather go up to the mountain side like Moses, and just look across and see all the Glory Land which God has

prepared, and then if Jesus Christ does not come first, He will just let me fall back and be carried home. That is the portion of those who have lost their all for His sake. No dying in a cave! It is falling asleep in Jesus; it is being carried home. I don't want to go into heaven like an old wreck, with torn mast, shattered deck, provisions short, and "almost, not a wreck"! I want to go in with full sails, with a clean deck and a song of triumph. I don't want to die in a cave. Lot chose for himself. Abraham lifted up his eyes to see what God had chosen for him, and I believe that the obedient, baptised soul may always look for fresh visions and fuller revelations.

We have not come to the end; Oh, no! Thank God I am in Pentecost, but we have only just touched the fringe. Everyone of us are better swimmers to-day than when we started, and the waters get deeper and deeper, and we could not find our feet if we tried; we are carried along by a current that is stronger than ourselves; we cannot turn back, we are going on and on, and there are no waves that wash back. It is so wonderful, because we have the power to go on. Abram lifted up his eyes to see what God had for him, not to search for himself. The single eye is always full of light. He had a clear vision. May God give us the single eye in these matters all for the glory of God.

The next instance of "lifted eyes" is in Joshua v. I feel, somehow, that God wants this thought impressed upon us: that we are to get our eyes off one another. You know the story. Joshua had just been told by the Lord that he was to take possession of Jericho. Verses 13 to 15: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto His servant? And the captain of the Lord's hosts said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so."

Joshua had tremendous difficulties before him. Jericho was shut up; its gates

were barred against them; there were the people upon the walls of Jericho, laughing at them, jeering at the idea of this small people intent on taking possession of this great city; but when we read these verses we see the power of the Lord of Hosts.

Might I say that all the things that are spiritual must be studied and approached with reverence in the work of God. I don't wonder that people who come to the Convention and are not saved—many things that they hear must appear to them almost ridiculous. I didn't wonder this morning as I sat near some reporters that they seemed to think the proceedings were very comical, because everything that is spiritual must be approached with reverence, and must be studied with reverence. That is the reason why Joshua was told to take the shoes from off his feet—it was a reverent attitude. We must come before God in a reverent attitude. "He lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' and he said, 'Nay, but as captain of the host of the Lord am I now come'"—for he was the leader of an unseen host.

We may not look a great host here, but there is a great host behind us. You and I may seem feeble people in ourselves, the platform here may not be anything great, the company may not be the great ones of the earth, but here at the back of us is God the Father, God the Son, and God the Holy Ghost, and the angelic hosts of God are at the back of His people. "I am come as Leader, as Commander, as Conqueror." The armies of heaven are at the back of every true child of God, and so we need to have "lifted eyes" to see Him who is to be our Leader, our Commander, and our Conqueror. It is not what we are in ourselves, but what He is in us! When He has brought me in utter subjection to Himself He can bring others.

Perhaps some of us here are in the same condition as Joshua—we stand right outside our Jericho, with great difficulties and insurmountable obstacles in our pathway; we are not so sure of our own people, and we are standing by our Jericho as Joshua did. He lifted up his eyes, and he obeyed the word of the Overcomer. Supposing that you are almost standing alone among a people.

(The Uplifted Eye—continued).

The Conqueror is with you, He is fighting for you, and that means victory.

In conclusion let me refer you to another "lifted eyes." The Word of God abounds with "lifted eyes." John iv., 35: "Lift up your eyes, and look on the fields; for they are white already to harvest." Here we have our Lord's "lifted eyes." He wanted to instruct the disciples in soul-winning, and he wanted them to see that souls were all round about them. They were amazed that He talked with the woman at the well, but He won her, and she went out and fetched a company of people to Jesus.

Opportunities are all round about us; there is not anyone of us here that is in a place where there are no opportunities to win souls, but we must remember that they want to be "won," and we will never get a revival until we know how to win souls; not to scold them, not to drive them, not to pelt them with texts. We must come alongside them. Our Lord sat down at the well; He won her first, and then through her He won a multitude, and they begged of Him to stay there, and they said, "Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." The thought here is: lift up your eyes, and see the wonderful opportunities around you.

I am never so glad as when I am sending people out to the Mission Field. With all my heart I could cry over them, but at the same time I could shout with joy. I tell all those that go down to the railway terminus at Tilbury Dock: "Now, don't go down there and take any tears; shed your tears at home; then you will be able to bear them up and encourage them!" And there is such a mixture of feelings, because I see myself that we are just landing another one out there—another filled with the Holy Ghost! I used to be glad twenty years ago, but not in the same way, because our missionaries are now going baptised with the Holy Ghost, and with this blessing they know that God will heal the sick; they know that the Lord will work with them. The Lord is the secret of their power, and will confirm the Word with the signs following.

If only the Pentecostal people saw their privilege—to look unto the fields, to the

central part of Africa! We know how the people there are crying out for God and asking for teachers. There are only certain ones who can go out, but we can all lift up our eyes, and those that go out need those on fire at home who can pray through for them. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." This, then, is the outcome of the Baptism of the Holy Spirit: that our eyes are no longer upon men and things, but, being full of the Holy Ghost, we look steadfastly into heaven. Do you question it? John saw a door opened into heaven. Jesus Christ is the Door. He stands there and He opens it for anybody to look in, and you catch a good deal of the glory that is within, and you hear the song that they are singing, and He frequently lifts the curtain and gives you a glimpse of the Face of God.

And now, what is the privilege of the "lifted eyes"? We see Jesus Christ at the right hand of the Father, we see the glory of God, and we will be able to look within the veil. The "lifted up eyes" will see Him that standeth in the heavens, so full of majesty and power, so ready to answer the cry of His children. The "lifted up eyes" will see again and again Calvary, and every time in a new aspect. The "lifted up eyes" will see not something to search out for themselves, but what God has prepared for those that love Him. The "lifted up eyes" will see the Conqueror and Commander in front of every test and difficulty, and you will never come to your Jericho without finding your Conqueror there before you. The "lifted up eyes" will see the fields white unto harvest, and know something of the joy of seeing Jesus and being a participator in this glorious life. Beloved, I am glad the promised Pentecost has come! Amen.

Faith Honoured by God.

*An Address at the Sunderland Convention by
Preâgiger Essler, Saturday, May 30th, 2:30 p.m.*

When I was asked to join the brethren, accompanying them to the Pentecostal Convention at Sunderland, I at first had doubts, partly because of my poor English, and also for other reasons. Then I laid it before God. I do not wish to go anywhere God does not call me to. Of course

a desire to see England again was in me. I had seen England in 1873, when on my way to the Gold Coast, where I was from 1873 to 1879. I was in London in the year 1885, when the wonderful convention of sanctification and healing began. I had a little desire to see England again, and particularly to see the dear Pentecostal brothers and sisters, of whom I was formerly an adversary, but God overcame me. I was willing to go, and willing to stay at home. I came to the conclusion that it was best to stay at home, and was about to write declining the invitation. Then a wonderful joy came to me, and I asked God if He was wanting me to come. I could not have come if I had not learned in my life to trust God. He has led me in difficult and dark ways, during seven or eight years. I have had many difficulties, but I have learned to trust God. He is a wonderful God, and I have learned to trust Him—as did Abraham, who considered things that were not as though they were.

When I went out the first time, I was three weeks on board, and was sea-sick the whole way from Liverpool to Agra. On my return, I took victory, and did not expect to get it [i.e., sea-sickness]. I had the most beautiful passage you can imagine, and I saw the answer to faith, though for two or three hours in the Channel we had most dirty weather again. There are so many instances of this in the lives of believers.

When is it time to believe? Not when all things are agreeable and the sun is shining, but only when you have nothing, when your pocket is empty, your purse is empty, your body is old, and in your way are only mountains of difficulty. Then faith is going to work. Learn to trust fully our wonderful God. Some time ago I was suffering from catarrh for about half a year. I had taken healing by faith. I didn't care, for I knew God was faithful, and would answer faith. But I had to go further. I had expected it to come by faith, but I had to treat it as *done*, to take the victory for having no cough. I could do it joyfully, but the symptoms were still there. The night following, the enemy attacked me twice, but the last time I had grace to say, "I thank Thee that I have no catarrh," and the difficulty was gone.

I had a nerve breakdown from which God raised me up. I could not speak standing, but had to sit. I had to take

victory over my weakness. I told the assembly I was healed. I gave up my pillows, and stood there and said, "I here and now take by faith victory for the body." God answered the faith of His child.

We are approaching a wonderful time—more wonderful and more powerful than the first Pentecost behind us. If the conditions are not fulfilled, the promise will not be fulfilled. He waits with his hands full of blessings. He wants to raise up a people who will be kings, and will enter into the whole inheritance; but only on conditions. I do not know the character of the Pentecostal Movement in England, but I know what it is doing in Germany. In spiritual things we are progressing. God is willing to give the Church back all she has lost.

The Church at Jerusalem was a child. It did not stand the test. At the end the Church will be no more a child, but a full-grown man, with the test behind. The Church in the beginning had a beautiful childhood, but it was not yet tested. We are now in the beginning of things. The Church is to be a full-grown man (according to Eph. iv.) that has stood the test. God could not give the Church what He had promised, because it was not growing. The Church was hindered; it stayed in childhood.

We must understand the mystery of the Cross. We need more of the gifts—a fuller conception of the Cross. We cannot get the fulness of Christ, and the fulness of God made in Christ and for His body unless we become empty vessels. We must lose our own life. We must be empty vessels, open for the life of the Master. Only those who will understand and accept this way of the Cross can be filled with the Spirit. We shall know so much of the wonderful beauty of the Cross in our experience, in the life, and in the heart; we shall be a people in whom the fulness of the life of Christ will be a glorious reality. O that our eyes may be opened to see how much is lacking, that God may transform us.

I want to add a few words to what Pastor Paul said this morning. He said the way of the Lamb is a *bleeding* way. There is no more receiving. To bleed is to give; it is not to keep fast one's own life, one's own comfort, what is agreeable to us. It is *giving*, not claiming.

I was once in the neighbourhood of

(Faith Honoured by God—continued.)

Berlin, and was called to a meeting in a village. Before the house was a low platform, two or three feet high. There were steps at the side, but not in front. I went into the house, but was obliged to go out again. The pavement was of big cobble stones. I imagined there were steps in front, and plunged down in the darkness. The first I thought of was *Jesus*. I thought, well, I cannot go to the meeting if I am hurt. The fall was not a fall to death. This is the law of the Body of Christ. *Love* is the law that recreates the Body of Christ. The arm loved the head, and the arm took the blow. If the eye is in danger of hurt, the hand covers it, for the hand loves the eye.

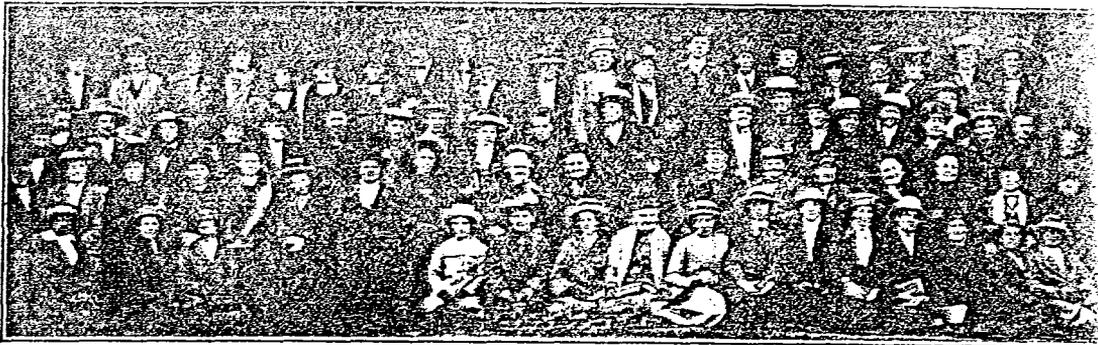
I spoke of the leading of the Spirit, and it is clear to me who alone can be led by

there is too much noise. My brethren and sisters do not discern between the flesh and the spiritual. The natural feelings take a great part in the manifestations. We need to become cooler—not too cool; but we can be too hot. The Spirit must first be able to reveal that there is much flesh to go to the Cross. Then shall we be filled with the Spirit, and shall see wonders—the “greater works.” This will be the beginning of a wonderful time on the mission field.

Prayer.

An Address at the Sunderland Convention by Mr. J. Tetchner, Saturday, May 30th, 2:30 p.m.

I want to pass on a message from Luke xi. It is a request the disciples made: “Lord, teach us to pray.” God’s people



AT THE SUNDERLAND IN

the Spirit. What are the conditions? Rom. viii., 14: “As many as are led by the Spirit of God, they are the sons of God.” How can God by His Spirit lead me if I do not become a bondslave of Christ—at the disposal of the Master? Guidance is given to them that obey Him. It depends on obedience. What is said of Jesus in Phil. ii., 8? He would rather die than do anything contrary to the will of God. The will of God was the law of His life. If we are led by the Spirit we must be led *fully* by the Spirit of God. He will lead everyone in the way that is best for him. Never need He suffer us to be overcharged.

I have seen the Ginspach (?) in Switzerland. It is not yet a stream. It is still a child and noisy. A grown-up man is not like this, for he is no longer a child. In Germany I think we are already past our first childhood. . . . I think, brethren,

are waking up to the importance of being taught to pray. The idea that “everyone can pray” is a great mistake. Real prayer is born of God. It commences in the Holy Ghost. It is one of the mightiest works man can do. How can we be taught? When can we be taught? Where can we be taught?

How? There is only one school where we can be taught to pray in the Holy Ghost. It is behind the closed door. The time to learn is, I believe, now. “Lord, teach us to pray.”—not “say our prayers” but *pray*—prayer that shall reach the ear of Jehovah, that shall move His arm, and cause Him to send down blessing to the Church and to the world.

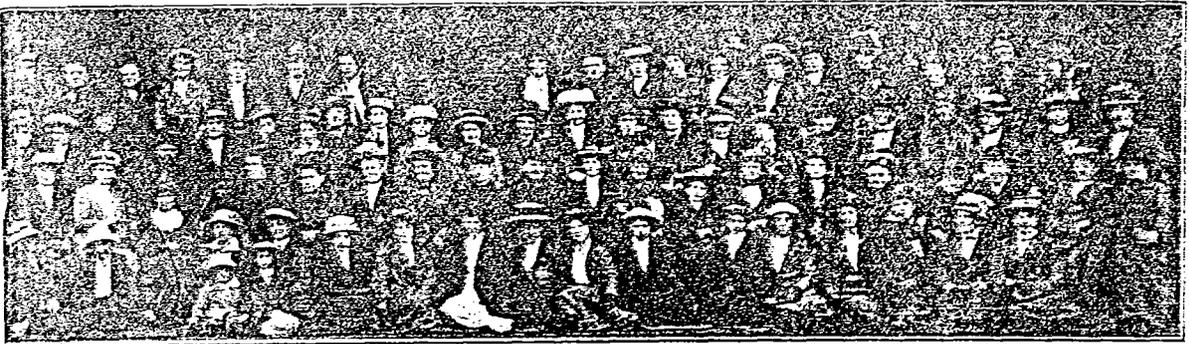
The place to learn is in the closet. In Matt. vi., 6 we have the commandment. If you don’t pray in the secret closet, don’t get up in the meeting and pray. Your prayer will be blown away by the

enemy, and will reach no further than the ceiling. I hope we are learning the importance of going behind the closed door. The Lord Jesus showed us how to do it, and He delights to do it to-day. (See Mark i., 35.) The Lord Jesus Christ lived in the centre of the Father. He walked, talked, acted, lived, prayed in the centre of the will of God. Get to the closet—that is the place to defeat devils; to shed abroad such a blessing that men and women shall have to acknowledge that we have been with Jesus. “Lord Jesus, teach us to pray. Amen.”

Get alone *to-day*. The city will be shaken from centre to circumference, and the fire will break out. We can all do it (?) if we are willing to go to the school of the Holy Ghost. He comes and reveals the things of Jesus Christ and shows them

the night the Lord said to her: “Get out of bed and pray.” She did so, and within five minutes was praying in a strange tongue. Pray to catch hold of deliverance—to have victory, and know nothing about defeat. If God cannot find people in the Pentecostal Movement—I believe He *has* found some and will find more; but He wants *you*, brother, and *you*, sister. “Blessed are they that do hunger and thirst after righteousness, for they shall be filled.” “He that believeth on Me, out of his belly shall flow rivers of living water.” He shall have a thirst. He shall be lifted up to the treasure house of God to take what he wants and how he wants.

We need to be taught of God when to pray; how and when to commence, and when to stop; to understand what it means to “pray through.” We hear



NATIONAL CONVENTION, 1914.

unto us. He will open the Word of God from Genesis to Revelation.

One of the great difficulties God has with His people is, that He can't get us to start with the Holy Ghost to be taught. He can't get hold of us, to be shut in with Himself alone in the closet. Are we prepared to pay the price. I know and understand it is “without money and without price.” but it is going to mean something to pay in the price of self-sacrifice, putting Him first.

He wants praying people. Thank God, He has got them! We were reading not long ago a story told by Miss Doering, of two missionaries on board a vessel, where a fire broke out in the night. That night a friend was moved to pray for them, and the fire was got under, and they slept calmly through it all. We laid hands on a young woman for the Baptism. She received by faith. In the middle of

people speak about “praying through”; what do we *know* about it? We must pray until we recognise that God has given the answer. *That* is praying through.

* * *

Mrs. Mason, of Liverpool, followed with a testimony, saying that many years ago the Lord had spoken to her on the words: “When thou prayest enter into thy closet.” Her husband was to take a cottage meeting, but, as he was not home in time, she prepared to go instead. God gave her this message. But many of the people she was to see had no private room into which they could go, and she felt she could not say to people like that, “Enter into thy closet”; but “every word is profitable,” and therefore this must be. Then a further word came: “The kingdom of God is within you;” and the King is in His kingdom; therefore, the King is within.

(Continued on page 135.)

"CONFIDENCE."

JULY, 1914.

Editor—

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

Assistants—

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

PUBLISHED MID-MONTHLY.

Terms:—This paper is supported by Subscription-Gifts, payable yearly, half-yearly, or quarterly, and is sent to any who order it. Address the Secretaries, All Saints' Vicarage, Sunderland. All correspondence should be addressed to the Secretaries. The Editor has very many other duties.)

"Bleeding Lambs."

Address at the Sunderland Convention by Pastor Paul, Saturday Morning, 30th May, 1914.

It is with great thankfulness that I come again to dear old Sunderland. I praise God for it, and I hope that the Lord will give us also in these days wonderful blessings. Please pray for me that I may be able to give the message on my heart in such English that it may be understood.

Last night I received a message. At the station I saw a little inscription on the wall. It was not a question to believers, but to me it was a question to believers: "Are you up-to-date?" and I said, "Yes." What does it mean for a believer to be up-to-date? In answering the question this word came to me in John xvi., and there I have it—what it means to be up-to-date—in the 13th verse: "He shall guide you into all the truth." That is why I am up-to-date.

As to the guidance of the Holy Spirit, there are three points I saw:

The first is this: If the Holy Ghost leads us, He will lead us according to a conscience illuminated by the light of the Holy Ghost.

The second is this: The Holy Ghost will always guide us in the lines of the Word of God.

The third is this: The Holy Ghost will guide us by special revelations. Pentecostal people should listen to this truth. They may claim to be Pentecostal

people, but they do not understand these three points.

To take the first point. Chapter xvi. shows a difference between the world and the believer. Please turn to the eighth verse: "He will reprove (convict) the world of sin, and of righteousness, and of judgment." He will convict the *world*.

HE WILL NOT CONVICT THE BELIEVER.

There are people who claim to be Pentecostal people, and the Holy Ghost is working to convict them of sin. It is a grave condition for a believer if the Holy Ghost must convict a believer of sin. The Holy Ghost has another thing for the believer, and that is in the 13th verse. There is a difference between being convicted and being guided. I tell you, dear friends, when I was baptised and the Holy Ghost came to me, the first thing the Holy Ghost said to me was this: "I will cease to convict you of sin. I will guide you in the steps of your Master and Lord Jesus Christ, and Jesus Christ will be your Lord, and will be the only One you are to follow by day and night."

I read these little words, JESUS ONLY, but not Jesus only that He may forgive my sins; not only that the Holy Ghost can reveal what a Saviour He is for heart and life, and all I am to do in my whole life. I see it *here*. Read the whole of verse 13: "When He, the Spirit of Truth, is come, He will guide you into all truth . . . He shall glorify Me." He shall glorify Jesus—"for He shall receive of Mine, and shall show it unto you." He revealed unto me the miserable condition of my life, the sin that was overwhelming me. But why did Jesus come? That He might destroy the works of the enemy. The first thing is that He will illumine the conscience, and declare to the conscience that Jesus will redeem us from all the power of sin, and enable us to follow His blessed footsteps. You see, the Holy Ghost came and wrote in my conscience the full fruit of the Spirit; and the Holy Ghost came to guide me into all truth.

What does this mean—the word "truth"? Does the English give the full force of the Greek? In German we make a little alteration to show what the Greek word means. The Greek word expresses "*real being*" (*Altheia*). The Holy Ghost will bring us into the real being we are called for. What is this being? It is Jesus—wonderful life; Jesus, the Son of God;

Jesus, the Image of the Father; and to know Him, our wonderful God and wonderful Saviour. That's eternal life. The Holy Ghost will guide us into all truth, and it is impossible to do that if in any way subject unto sin. What is your standing? Are you yet *bound* in any way? The Holy Ghost will show you that a new life—newness of life—is before you, and that is new life: to follow after the Bleeding Lamb.

Brother, are you enabled to be a bleeding lamb? Yes. Enabled to give your life for the brethren? Do you understand that? Oftentimes we have brethren so strong in their will power, in their intellect, in their opinions, and so on, that—no, they cannot bleed, they *cannot*. Are you able to bleed for the brethren?

In Germany we have a "Brethren Day" (Brüdertag). We speak very freely of "Brethren Day," and think of it, that every brother must be brought into the wonderful life of the Bleeding Lamb. One was led to speak to a brother in the midst as to whether the brother would give up his own, his selfishness. He was moved, but he could not see Love speaking to him. Another brother arose and stood before him, and said, "Brother, do you not see we are ready to die for you, and it is for this reason that we speak to you?" He could die for us, and He comes to us all and asks if we are ready to die, every one of us, for the lower ones. See, that is the Bible. We need a vision of the Bleeding Lamb, not only for forgiveness of sin. Praise God, He has forgiven all sin. For all eternity we shall praise God for His wonderful forgiveness. But that is not all. That is the beginning. I must be a follower of the Bleeding Lamb, and it is impossible to be a follower of the Bleeding Lamb if we are not ready to shed our blood for the brethren.

Now, dear sisters, have I only spoken to the brethren, or have I also spoken to you? I would say the same to the dear sisters. We all need to be followers of the Bleeding Lamb. Suppose your husband is a drunkard, in what way will you gain your husband? There is only one way. It will be by your bleeding, not by your speaking. A mother says, "I have a bleeding heart because of my son; he goes the ways of the world." It should be not only the heart, but also the life. Let your son see a bleeding life; let him see your blood, poured out for him, and

I tell you that he will stop on his way and the Holy Ghost will convict him of sin, because you are guided by the Holy Ghost in the bleeding footsteps of your Lord and Saviour, Jesus Christ. I pray you, dear brother, dear sister, are you ready to give your life for bleeding—*practically*? Friends are ready to bleed by giving money. I tell you, you could give all your money, and not understand bleeding; but we may sometimes bleed by giving money. Give your time to your friends, and also to your enemies, and they will be convicted and won. In what way were you gained? By the Lamb bleeding on Calvary. In what way will you gain the world? By your bleeding. It is the only way.

The second point is important. If the Holy Ghost comes—listen—if the Holy Ghost comes, He will guide you according to the lines of the Word. No line of the Book can be broken. Every line must be stated by the life, by preaching, by praying, by singing, by prophesying. The Holy Ghost cannot contradict Himself; it is impossible. This is the Book of the Holy Ghost. If you are in the line of the Holy Ghost, you are in the line of this Book, or else your guidance is not the guidance of the Holy Ghost. The same Spirit as is in this Book is the Spirit that is in you—in me. He is One Spirit, the Spirit of Jesus Christ, and, beloved, this wonderful Spirit must be recognised by standing, not only on the Bible, but also under the Bible. It is time that we saw that the Holy Ghost must come to us and show us the wonderful lines God has laid down in this fundamental Book. I praise God every day for the wonderful Book, and when He, the Holy Ghost, the Spirit of Truth, comes, He shall guide you into all truth.

More than fifty years ago I was taken by the Holy Ghost when a boy, and He came and showed me the Lord Jesus as a wonderful Saviour. Then the Spirit showed me the Bleeding Lamb, and since that time I have found power, strength, confidence, and all I need, standing—standing—standing—in Him, and under the lines of the wonderful Book. Your feelings cannot bring you this power. Feelings, friends, are like waves of the sea, now going higher and higher. The sun comes, and the ocean is without any motion, and all is still. Sometimes we are lifted up in our feelings.

("Bleeding Lambs"—continued.)

His Blood has washed away each stain. We need all we have to be confirmed by the Word of God Himself. I received forgiveness, looking at the Bleeding Lamb. I had a full assurance that never could be broken, which I did not find in feelings, but found in the Book of the Word—the Word that never can be broken. "Heaven and earth shall pass away, but My words shall not pass away" for eternity. It is the same with all our spiritual experiences. You may experience a wonderful power coming over and overwhelming you. You feel full of power and joy and peace. I will never say anything against your experience; but do not misunderstand me. Experience comes and goes, but one thing is the same for all eternity—the WORD, the Word of Redemption.

"My foot is planted on higher ground." What is higher ground? Do you think of your experience? I am glad of your experience. You must have experience. But your faith must be planted on higher ground. You need an immovable rock to rest upon, rely upon, and have as the standpoint for your faith. Therefore you need to be guided by the Holy Ghost on the lines of His Word. In our Pentecostal meetings also—they must be wonderful illustrations of 1 Cor. xii. to xiv. If opposers come and say they cannot believe the Pentecostal Movement is from above, and you ask, "Why not?" "In one of your meetings I saw things that do not agree with the Word of God." What would you answer? You will have no answer unless you go on to say, "Yes, our Pentecostal meetings must be illustrations of the Word of God." I have an easy way of speaking to opposers, for I take my Bible. Let them come, and I will answer every question. In our meetings we must be strong in the lines of the Word. Power is always there, where the Word is. Where the Word is, there is God. Where the Word of God is, there is Jesus standing to His Word, and there is the Holy Ghost guiding into all truth. You will be lost if you have not the only Standard that will give you a real standing, come what may. I love the Word of God, and honour the Word of God; and I have no fear, because I honour the Word of God; and whosoever honours the Word of God—I tell it in all weakness—God will honour him.

He comes to abide—God the Heavenly

Father comes to abide in the heart and life, and the wonderful Son of God is revealed in our hearts. What happiness! Pray that in Pentecostal meetings this truth shall break through. We may honour the Word of God by obedience. If opposers come I will take the Bible. 1 Cor. xiv., 26: "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." Have you that in your meetings? Opposers may say, "You have such things; but the meeting is confusion." Oh no, the Bible tells us of other things: "Let all things be done unto edifying." We need the Word of God, and the meeting will be powerful in such measure as the Word of God is honoured.

We are both [Prediger Essler is referred to] coming from a conference where there was great division amongst the brethren, and no one thought the division could be healed. We honoured the Word of God, and preached the Word of God. We said to the brethren, "Are you ready to honour the Word of God—*every one*?" The meetings at first were only for the brethren. We went on till two o'clock. No one went to sleep; it was impossible, for we honoured the Word of God. We had such meetings till one and two every night. Then came the last meeting, and everyone was broken down. No brother was there but recognised it was the truth. Then we had a meeting with the whole congregation, sisters also. You should have seen the wonderful meeting we had. We asked at the close for confession of sins, and all that was necessary to bring division to an end. Then, "Who now agrees with this? Lift up your right hand." It was a big hall, and every right hand was lifted up, sisters as well as brothers. "Is anybody against it?" No hand was lifted. There came a deep, wonderful peace. We adored our God. He had brought wonderful union. Oh, beloved, when the Holy Ghost comes He will guide us in the lines of His Word.

In closing, I want to say a little about the third point. The Holy Ghost will guide us by special revelation. We see that Paul was led by special revelation, and also the other apostles and the disciples of our Lord. But, friends, it is the third point, and not the first. Do you understand? Friends, we are to be led by conscience in a wonderful way—after the

Lord Jesus—in every word we are to speak, and to honour the Word, the written Word. The Lord Jesus Christ in the wilderness was tempted, and answers the tempter with "It is written—it is written—it is written." Do not think the Devil will not attack you, and try to bring you out of your line. We are bound on the footsteps of our Lord and Saviour, and in the line of the Word. If *then* a revelation come, I will listen—otherwise, no. I am a friend of revelation, if it come from above; and I can see if it come from above, because here it is written in 1 Cor. xiv., 29: "Let the prophets speak . . . and let the others judge (or discern)." Let them discern if the message agrees with this message, and if the message of the life of the prophet is a good message. If it is not on heavenly lines, and not on the lines of Holy Scripture, the message is powerless. If 1 Cor. xiii., 1—"there is *no love*"—is an illustration of his life, then the speaking in tongues is like the tinkling of a cymbal.

Testimony to the Lord's Healing After Forty-Seven Years' of Suffering.

I was brought to the Lord in the year 1884, but I never had the witness of the Spirit to the new birth until I went to the Holiness Hall, Croydon, in January of this year. I was taken ill 47 years ago with Rheumatic Fever. Heart disease followed, and then Fibrous Tumours. I went into the Croydon Infirmary, and stayed there 3½ years, but they would not operate on account of my heart. I have been in five hospitals and two infirmaries. After that, my own doctor, Dr. Archibald Dukes, operated and took away the tumours, and then I had to wear instruments, which brought on abscesses. I have been a fearful sufferer ever since.

In May, 1895, I met with a severe accident to my foot, crushing the ankle bone, and had to go about on crutches until the leg was drawn right under me and my foot twisted round. Then I took to my bed in December, 1895, and have been bed-ridden—could not be moved for 13 years and eight months. I was full of corruption. Had a cradle over me, as I could not bear the clothes to touch me. About six years ago, two young ladies from the Holiness Hall began to visit me, as well as other Christian friends. These young ladies told me how the Lord was blessing there, and filling His people with His Holy Spirit and healing their sick bodies. They helped me by prayer from time to time, until the Lord gave me a deep cry in my own soul, and I prayed: "Oh, Heavenly Father, look down upon this poor lone widow woman. You know all about my suffering. Heal me or take me. I am weary of these long years of suffering." Then I was taken with

great pain, and began to vomit. It was so terrible I thought I was dying, but it was the healing. All the corruption passed from me, and I was as thin as a child.

About Christmas time one of the young ladies brought me a magazine, "The Latter Rain Evangel," and read the wonderful cases of healing.

Well, I could not sleep all night. I told the Lord I would give myself right up to Him, to do as He liked with me. All at once I felt such a strange sensation in my foot and leg, like the pricking of pins, and I found I could move my leg and stretched it out, and my foot turned round. No pain. Glory to Jesus. I soon tried to put it to the ground and take a step or so, for it was whole, like the other, after 18 years. Then the young ladies took me in a bath chair to the Holiness Hall, and Pastor Inchcomb anointed me, and all the displacement was put right. No further need of instruments.

Well now, the dear Lord had not done all He wanted, for two weeks ago I was reading my Bible (the 103rd Psalm), and was taken with sharp pains in my head and eyes. I was obliged to lay the book down, with my glasses, which I had used since I was 25 years of age (of course, I had them changed many times). After a time the pain went off. I then took up the book again and read with perfect ease, and found I had been reading without my glasses, and, praise the Lord, have not used them since, and can read small print. Also my hearing was bad, and the Lord has perfectly restored that. Glory to His Name!

I am now turned 71 years of age. He has healed me of fibrous tumours, abscesses, internal misplacement, a crushed ankle bone, and given me sight and hearing. I now attend the meetings, do my own house work, and am enjoying life in the Lord.

I'm sure dear Pastor Inchcomb would be pleased to give my address, or any further information about my healing.

(Prayer—continued from page 131.)

Mrs. Mason had been used to heal a woman. She had been getting on nicely in the things of God, but she discerned that she had fallen. Then God brought home to her that word, "God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. xii., 23). "But, Lord, I haven't ceased to pray for her." "Yes, I know you have been using words, but your heart is not in it; therefore, you have ceased to pray. You are no longer praying the prayer of faith." It was such a reproach. She thought she was praying, and the Lord showed her she was not praying at all. She sought the Lord's pardon for her sin against the woman, and began to pray in reality. She seemed to see her lift up her head and rise again, as a flower after a shower of rain.

Soulish not Spiritual.

*Address at the Sunderland Convention by
Pastor Polman, of Amsterdam.*

Beloved friends, in this work God has led us in Holland by His precious Holy Spirit to keep as much as possible clear from manifestations which are not directed by the Holy Spirit. I know we all are in danger sometimes of moving off in a soulish sphere which is purely human. It has not anything to do with the devil, but I believe the only way to discern between the spirit and the soul is that we know the power of the Cross, the power of the precious Blood of Jesus, that we are truly identified with Jesus in His death and resurrection. A new-born man must be a spiritual man, and he can only be spiritual who has truly died with Jesus. It is not only a question of fact that Jesus died for us, but it has also to be a fact that we have died with Him, and that His risen life is ruling our lives, that the life of Christ is so abundant in us that His life is ruling us completely. And the Holy Spirit is leading us in these glorious experiences to know Christ and the power of His resurrection.

In our assembly in Amsterdam we praise God we have these glorious gifts which God is giving everywhere, and these gifts are wonderful, and for the building up of His Church. But we see that these gifts, these manifestations of the gifts of the Spirit need to be discerned, and sometimes, as a brother or sister is speaking in tongues, and he is not directed by the Holy Spirit, then I always try to correct such person publicly in a meeting in the most loving way the Lord is leading me, so that the person in question will not be hurt. I do it, not only for the brother or sister, but for the others, that they may have the same teaching.

Some time ago we had a dear brother in Amsterdam, a very simple man. He was always full of joy and of God. He worked on the streets, selling herrings. He was speaking in tongues on the street, and while he was so glorifying God the boys were stealing his herrings. He is a very good man, and sometimes he has lost himself in tongues and gets no interpretation, and I say, "Dear brother, the Bible says when there is no interpretation we are to keep silent in the meeting." Another brother was offended at this, but

this man was not; he thanked me. A few others, however, thought it was not good to correct him in a public meeting, but the brother himself was thankful, and so were most of our people. And I believe we all should be thankful when God is correcting us. Some people get angry because they are corrected; that is a sign they have not spoken in the Holy Spirit and that they are not using the gift in the Holy Spirit, otherwise they would not be angry. Even if I had made a mistake in discerning, such a person would not be angry, but might go to the Lord and say, "Oh, Lord, I feel sure Brother Polman must have made a mistake." You must take it in this spirit. If the leader of the assembly has made a mistake, and taken a course which you may think is not right, leave it to the Lord, leave everything. And if you are in the Spirit you will see how God will manifest His gifts in power.

We must not be anxious to speak in tongues. No, we must discern ourselves. I can speak in tongues always, and sometimes the Spirit of God is coming over me so that I could speak in tongues as if it were a thunderstorm, but I don't do it because I feel it is not a message from God; and then the blessed Holy Spirit, who has taken hold of me, has given me grace to control myself, and not go off in tongues. We should be enlightened by the Holy Spirit to speak the word of God and of truth. I pray God that the Pentecostal people may be led by God Himself in this matter, and we should pray that He will give us the spirit of discernment between our spirits and souls, and God will give that to everyone through the Cross, through the power of the precious Blood of Jesus.

Recently a few spiritualists got converted, and the whole family were saved out of darkness, and came to the light, truly delivered from the spirits below. They had two mediums among them, and the mother of the family also came to our meeting, and came to the penitent form. After that she commenced to speak in tongues, and I said, "That is not from God," and God revealed to me that it was not the Holy Spirit. After two weeks she came to our home and said, "Brother Polman, I am so afraid, I am so nervous." I said, "We will pray." And we prayed together, and God delivered her fully from the spirit that was not from God but from below. And now God has blessed her

and sanctified and cleansed her, and the Holy Spirit has taken hold of her and made her a different person.

I pray and believe that God will lead us in this way, and that the Word may be preached in the power of the Holy Ghost, so that all soulish, selfish manifestations will be swallowed up by the power of the Word of God, and that the time will come when it shall not be possible for soulish people to interrupt an address given in the power of the Holy Spirit.

When I am interrupted by people speaking in tongues out of their soul I go on, and in just a kind way say, "Now, brother or sister, keep silent, God is speaking through me. The Holy Spirit speaks through me, and you must keep silent." There is one brother who, when a sermon gets to him, and he is touched by some saying, uses tongues. He thinks, "Here is a message from God; here's a message from Heaven."

Last Sunday morning we had a wonderful meeting. A brother, an honest man, a holy man, broke through in tongues. I felt there would be no interpretation, and there was none. Then I said in the public meeting, "Dear brother, the Bible says they who speak in tongues must pray God for interpretation, and that when there is no interpretation they should keep silent in the Church." Our brother has to learn that lesson.

But some dear people think, "Oh, it is glorious; you get blessing; you get filled; you get visions of the Cross, and of Jesus, and your heart is burning, and the Holy Spirit comes, and I am greatly blessed to-day." No, God is working in you, and revealing Himself to your heart and your soul. Take it in great kindness. We ought to be kind people. We have to take heed when we are rebuked. You must take it in very nicely and say, "Thank you, Lord." You will get grace to take it in, and it will make you better,

and sanctify you, and you will become more divine, more like Jesus. We want to see Jesus glorified in the meeting.

"The Deaf Hear."

LUKE vii., 22.

"And they bring unto Jesus one that was deaf, and had an impediment in his speech; and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and, looking up to heaven, He sighed, and saith unto him, 'Be opened,' and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."—*Mark vii., 32-35.*

"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak."—*Mark vii., 37.*

PENTECOSTAL ITEMS.

Christians visiting Bournemouth will find a quiet Home of Rest at 47 Walpole Road, Boscombe, near the sea. (Mrs. Whiting.)

Bro. A. Blackburn will send copies of Miss Dorothy Kerin's testimony to leaders of assemblies who will appreciate them and distribute them wisely. Write Bro. A. Blackburn, 30 Breary Banks, Masham, Yorks.

Mr. H. Thew, the Post Office, Starcross, S. Devon, will be glad to emboss into Braille type the messages given by Miss Dorothy Kerin at the Sunderland Convention. If any of our readers would like this done for a blind friend, will they communicate with Mr. Thew.

Beginning with May 1st, 1914, the Pentecostal Mission at Big East Gate, Canton, formerly under the supervision of Rev. Paul Bettex, was transferred, together with the workers, to Mrs. L. M. Johnson, who in the future will reside and have full control in that mission. Earnest prayer is desired that God's richest blessing may be on the work, and that souls may be saved. Address all communications to Mrs. L. M. Johnson, c/o British Post Office, Canton, S. China.

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 Al. 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. 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. The Men's London Training Home under Rev. H. E. Wallis, M.A., at 60, King Edward's Road, S. Hackney, N.E., though not yet under the P.M.U. Council, is under Mr. Polhill and a small Committee, and is open to any candidates who wish to be trained there. Missionaries in the Field:—In INDIA—Miss Margaret Clark and Miss Constance Skarratt, Apostolic Faith Mission, Parel Hill, Bombay; Miss Catherine C. White and Miss Minnie Augusta Thomas, Poona (7. Phyre Road); Miss Elkington and Miss Jones, Goshanganj Station, U.P.; Miss Lucy Wakeford and Miss Lucy James, P.M.U. Mission, Faizpur; 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 Brother Christie, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, care of A. Kok, Likang, China, via Rangoon and Bhamo; Miss Monica S. Röniger, Miss Fanny E. Jenner, Miss Ethel Cook, Miss Ieda de Vries, Miss Maggie Millie, Miss Lizzie Millie, c/o Pastor McLean, Yunnan Fu, West China. JAPAN—Mr. and Mrs. W. J. Taylor, 18 Minami Yamate, Nagasaki. Also holding P.M.U. Certificates: John Beruldsen, and Christina Beruldsen (now Mrs. Gulbrandsen), at Lungmen-hsein, via Peking, 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.

CHINA.

BELOVED PASTOR BODDY,

Brother Trevitt and I are now in Peking. We arrived here after a very trying journey down the Yellow River, but arrived here too late to see Mr. Polhill, but, praise God, to all those who love Him all things work together for their good. We started soon after we got word from Mr. Polhill, knowing our time was very limited. We took as little as possible with us, so that we could travel quickly. Toward evening of the first day we had a very trying experience, we had to climb a very high mountain, about 13,000 feet high. When we reached the top the sun had set, and darkness was overtaking us. Before us was a long descent into the valley below, after which we had several miles to go before reaching a place where we could stay for the night. We began to descend the mountain side, which was covered with ice and snow, and in places much water. After much difficulty and many falls in the dark, we got to the bottom in safety, and arrived at the inn late in the night, wet and tired. After knocking for some time the innkeeper came to see who was there, and after a lot of persuasion he opened the door and let us in. Soon he had a good fire going, and after a good warm we felt refreshed again.

The next day found us at Sining-fu, where we were warmly welcomed by Mr. Ridley, of the C.I.M., who is our nearest neighbour at present. He has been very kind to us, but sorry to say all of that mission are not so lovingly disposed toward us as are the dear ones in Kansuh. The next day we were on a six-days' journey to Lanchow-fu. Here we met Mr. Andrew and other workers of the C.I.M., who did all they could for us. On our arrival we learned from the missionaries there that the main road to Peking was infested with robbers, White Wolf's band, so it was unsafe to travel that way. We were then advised to take the Yellow River route, and soon we found ourselves on a sheep-skin raft, with just enough room for Bro. Trevitt and I to sit side by side. So in this way we travelled down the river for five days.

The first night we had no place to lay our heads, and no wood to make a fire, so that night we slept on the river bank. In the morning, hungry, but much refreshed by our sleep, we started down the river again, looking for a place to get some boiling water, and after going many miles we saw a village on our right, and pulled towards it. After some difficulty we got the natives to help us, and when they saw our intentions were good, they were very kind, and got us plenty of hot water. Then we told them about Jesus and left them on the banks deeply impressed, and as we left them to continue our journey, our hearts went out for them in prayer to God.

That night we were going along in the dark, looking for a place to stay overnight, when suddenly our raft grounded on a shallow spot in the river. After some difficulty we were again on our way. Soon after we saw a light on the bank, and, anticipating a good night's rest, we pulled for it. The people were very kind, and took us in, but our rest was much disturbed, and we were glad to get away. The next night we slept in a coal boat, and the night following came upon a miners' camp, and stayed there for the night. Here we had splendid opportunities of preaching the Gospel. The next day found us on a wool boat, on which we remained for fifteen days, and ate the same food as the coolies. To tell all that took place during those fifteen days on a Chinese wool boat, would take up too much space, so we must leave it. At the end of fifteen days we were like a bird set at liberty; so great was our joy, that a Chinese cart, bumping over huge stones, was quite a treat for some time.

After forty days of real, hard travelling, we arrived at Peking, where great kindness was shown to us by Mr. and Mrs. Balier, of the C.I.M. We found we were too late to see Mr. Polhill, and just in time to escape White Wolf, who is now in Kansuh with his band of robbers. Four large places have already been burnt down. The C.I.M. at Tsingchow has been destroyed, also the C. and M.A. at Minchow. This morning we heard that Taochow, where Mr. Simpson and we were, is also destroyed, and he is now on his way to Lanchowfu, so at present we are praying that the Lord will protect our place at Kuei-teh, where

our evangelist and his wife are labouring for the Master.

We trust that some dear friends in the homeland will be led of the Lord to help us to keep him on. The Lord uses him in a very real way, and he is a great blessing to us. Also there are others who want to come and work for the Lord with us, but Bro. Trevitt and myself are not able to keep them. We are trusting the Lord to send the necessary money for their support, then we will set them to work in God's vineyard. There is no better way to get the Gospel among the Chinese than to get Chinese evangelists and send them among their own people. The Lord is certainly using this method, so it remains with the saints in the homeland to send special donations for native evangelists.

Brother Trevitt and I will be at the above address until the way is open for us to return to our place in Kuei-teh. We praise God for what He has done there. There are now about 24 Christians, and we trust that by the time we get back there will be many more.

Please continue to pray much for us, and please give our greeting to all the saints.

Yours prayerfully in His glad service.

A. WILLIAMS.

Peking Home, Boarding House,
Peking, via Siberia,
June 5th, 1914.

To-day quite a little group had found their way to the C. I. M. Station, and were buying books and talking of our Lord. Glory to God!

At last, after 3½ days by rail, we arrived home. Hallelujah! What a welcome we received! They call us the "five answers to prayer." Last evening (Friday) we attended the Chinese meeting, and each gave a short testimony in Chinese and were understood. How the dear Chinese praised the Lord and prayed for us—we understood the spirit, though not the words. It was a surprise to the other missionaries, as well as to the Chinese. Mr. McLean had kindly taught us choruses and a few sentences on our journey, and the Lord helped us. Glory to His Name!

There are many opportunities for work. The Bible Society is selling thousands of Gospels and many Bibles, and the people are asking for the good news. Please pray that we may be kept usable in spirit, that God will trust us with the language, and soon thrust us out into active work. All the sisters are well and send greetings.

Yours faithfully in our Coming Lord,

FANNY E. JENNER.

c/o Mr. McLean.

Yunnan-fu, via Loa-kai,
Tong-king, S. China,
May 16th, 1914.

JAPAN.

A Letter from Miss Jenner.

DEAR MR. BODDY.

This is the first time I have been privileged to write you, and how glad one is that it is from our new home, for, praise God, we are "at home" in China, for His presence is so real. Glory to His Name. Our hearts overflow with gratitude to God for His goodness in bringing us here in safety, and in preparing the way for us. Mr. Polhill had made such kind arrangements for us. How different all is to my mental picture—of having, for instance, to build my own little mud hut.

At Hong-Kong we were met by Mr. McLean. At his greeting our hearts and lips shouted "Hallelujah!" and our gratitude increased as the succeeding days revealed to us the difficulties of traveling in China, especially with luggage. We spent Wednesday night (May 6th) at Hong-Kong, and were introduced to our first Chinese Pentecostal meeting—a blessed time.

On Thursday we left by the French steamer, "Hiré," and Saturday found us at Haiphong, Tong-king, where we stayed over Sunday.

On Monday we began the last stage of our journey—1000 miles by rail through such glorious scenery that, could one adequately describe it, all the dear readers of "Confidence" would be wanting to spend their summer holidays here. The glorious mountains and well-wooded valleys, the thousands of palms, bamboos, and banana trees, the rice and wheat fields, the streams and waterfalls, all reminded one of our Giving-God, while the dear tribes people at work in the field took one back in thought to the times of Abraham. How God is working with these dear people.

DEAR HOMELAND SAINTS,

With the good hand of our God upon us, we still find ourselves dwelling in our own hired house, receiving all that come in to us, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding us. And they do come too; not in crowds, to be sure (that, perhaps, is reserved for us), but "one by one." Let me try and give you a picture of the last six who came—say, three this month and (D.V.) three next.

The first one is a woman, thirty years of age, but she is like the woman of Samaria—she has a past—and looks like fifty. It was a past forced upon her, and when a child, too, of tender years, for she was sold by her mother to a house of ill-fame. Many, many years pass over her head, until "full of wounds and putrifying sores," drained to the depths. But even this soul, cast out by everybody, has "a day of visitation." The Master would abide at her house too; and this is how it came about. My wife and Bible-woman are holding a series of dinner-hour meetings in the yard of a box factory, and as the chorus,

"Tell it to Jesus, tell it to Jesus."

rings out, she catches the strain as she passes along the road by the gate, "peeps in," and there, in a group of about sixty persons, she sees this foreign lady and worker, comes into the yard, hears a story—a wonderful story—and, mind you, during those years in the "den of iniquity" she had heard and told many. But *this* story! Could it really be true? And she makes up her mind to hear more, finds out where we live, again hears the "voice of the Son of God," and hearing, lives, yea, shall live for ever!

Nearly every morning at nine now you will see her at our family prayers (having walked a good way to be present) and hear her praising God.

(P.M.U.—Japan—continued.)

Again returning home (one room is her home) she attends and works for the old, old mother, who, many years ago, sold her unto iniquity.

The second one who "found us out" was a middle-aged man, accompanied by his niece. It was after 10 p.m. when they came, the rain coming down in torrents. They were perfect strangers to this part of Japan, for they were "Aino," a distinct race of people living in the extreme North of Japan, and had been brought to an Exhibition opened for a month here to be put "on show." Lonely, uncared for, a laughing-stock for all the sight-seers, they are spoken to one evening, spoken to "comfortably," for they are *His* people, the work of *His* hands. And thus it was after a long weary day of being "on show" that they start out after 10 p.m. for our house.

Even so, they are warmly received, enjoy the hospitality offered them, hear the "good Word of God," are made to feel that *somebody* loves them, and after midnight depart for their wooden quarters.

The exhibition closes they are cheated out of their pay (so we are told), the niece is sent by herself to another exhibition, he likewise to another, and—some day all will be known—commits suicide. "Shall not the Judge of all the earth do right?"

The third one who turned up to hear more of the One who receiveth sinners is a young man with an awful, repulsive-looking face. He had heard us speak of Him at an open-air meeting on the outskirts of the city, and on the tract which had fallen into his hands was our address.

This is his story. When a boy a rock had fallen upon him, maiming his right arm and leg for life. In this condition employment seems specially to avoid him, and he is driven to take up a work invented by the devil himself. He buys and sells girls, sells them on commission, has even had a hand at *packing them in boxes*, and putting them on ships as cargo to be shipped abroad.

Do you wonder his face is repulsive. He comes, tired of it, and he wants the balm of Gilead, and he not only asks for a new heart, a new name, to be a new man, but for a new situation whereby he can "live honestly in the sight of all men," and support with clean hands and clean money his wife and four children. He and we now await the answer from the Throne, where He ever liveth to make intercession for us.

During the past two days we have been visiting some of the islands and fishing villages along the coast. There are hundreds of them. In this, however, we are restrained, for the cost of boat-hire is beyond us at present. Please ask "Father" to give us a boat of our own. £10 will purchase a good safe one.

Our Sunday School is well attended, but we have deemed it wise to close it for two weeks, owing to small-pox, which has been raging just a stone's throw from us. Twenty-four deaths or more so far. It has been very hot this past week, 99 degrees at 5:30 p.m. the other evening. Next month the rainy season begins. This is the time that locates all the physical weak spots, and makes you feel like "a bundle of nerves."

This begins "Sunderland Week." We certainly

will be with you daily. May you all be "eye-witnesses of His majesty."

Yours because His,
Wm. J. TAYLOR.

18, Minami Yamate,
Nagasaki, Japan.
May 27th, 1914.

List of Contributions received during June, 1914.

	£	s.	d.
Receipt No. 851 (towards support of Miss Clark and Evangelist) ...	17	10	0
" " (for Mr. Taylor to go to Korea) ...	7	10	0
" 852 ...	1	9	8
Collection, All Saints' Communion Service ...	2	12	10
East Wemyss Assembly (for Mission premises at Likiang-fu) ...	5	0	0
Receipt No. 855 (for Mission premises at Likiang-fu) ...	5	0	0
Receipt No. 856 ...	5	0	0
" 857 (for Mr. Williams) ...	0	8	9
Kirkintilloch Mission ...	1	0	0
Receipt No. 859 ...	0	10	6
Sunderland Collection ...	135	9	5
Receipt No. 861 ...	0	8	0
" 862 ...	0	9	0
Anon. (towards support of Yunnan Missionaries) ...	1	0	0
Men's Bible Class, All Saints', Sunderland ...	0	13	4
Receipt No. 865 (towards support of Messrs. Trevitt and Williams) ...	1	0	7
Carlisle Centre (towards Misses Clark and Skarratt's work) ...	2	0	0
Receipt No. 867 ...	0	10	6
Springbourne Mission (towards support of Mr. Trevitt) ...	1	0	0
Sion College Own Missionary Fund ...	2	0	11
" " Collection and Boxes ...	6	8	4½
Receipt No. 871 ...	0	10	0
Sunderland Boxes ...	10	1	9
Dover Assembly ...	1	10	0
Wemyss Assembly ...	0	10	0
Receipt No. 875 ...	0	8	0
" 876 ...	0	5	0
" 877 ...	0	8	0
" 879 ...	2	4	7
" 880 ...	5	0	0
Ystalyfera Assembly ...	1	2	0
Receipt No. 882 ...	0	4	6
" 883 ...	4	0	0
" 884 ...	0	10	0
" 885 ...	30	0	0
" 886 ...	2	15	0
" 887 ...	1	0	0
" 888 ...	2	0	0
" 889 ...	10	0	0
" 890 ...	0	2	0
	£269	12	8½

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

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

Printed by R. W. Williams, Sunderland.
Published by Samuel E. Roberts, Zion House, 5a Paternoster Row, London, E.C.