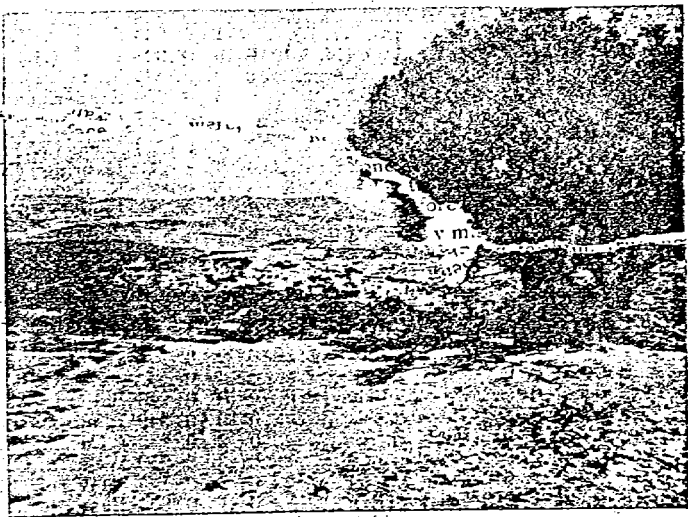


DECEMBER, 1911.

VOL. IV, No. 12.

“CONFIDENCE”

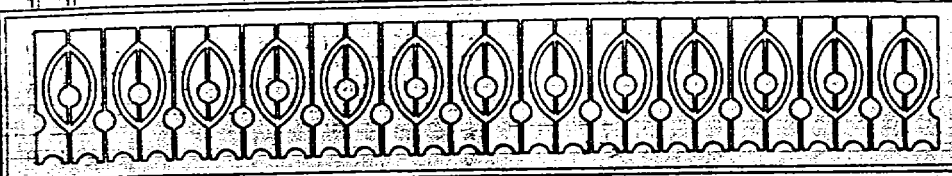
A Pentecostal Paper for
Great Britain and other Lands.



THE BETHLEHEM FIELDS.
"Where Shepherds Watched."

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

"The Lord shall be thy CONFIDENCE, and shall keep thy foot from being taken."—Prov. iii., 26.



THREEPENCE. (By Post, 3½d.; Annual Subscription, 3/6.)

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"CONFIDENCE."

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ALL SAINTS,' SUNDERLAND.

December, 1911.

TO EDITORS AND OTHERS.—Any matter in this Paper may be re-printed on condition that full acknowledgment is made thus:—"From 'Confidence,' Sunderland, England."

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been 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 every one who reads this Paper "He (Christ Jesus) may have the pre-eminence."

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

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THE KING'S WORD.

I see sometimes a vision,
A wonderful, heavenly land,
Pilgrims are wending thither,
Rejoicing, hand in hand.
The King of that far-off country
Has started on His way,
The light of His appearing
Draws nearer day by day.
Once, on this earth, a stranger
He dwelt, but found no home,
And spake, ere He departed:
"Lo, once again I come."
Our mighty Lord has spoken,
He gave His promise clear,
His word has ne'er been broken:
Who dares to doubt or fear?

Oh, when this Prince appeareth
Shall dawn fair freedom's day,
For all who groan and languish
Beneath oppression's sway.
Creation's woe and travail
He will no longer see;
The captives hail His coming,
"Our King has made us free!"
Though fierce the conflict rages
In heavenly places high,
In vain the war he wages,
The foe, whose end is nigh;
For soon in shining raiment
Our conquering Lord we meet,
And sing Him Hallelujah—
O heavenly rapture sweet!

KARL ECKE.

* From "Geistliche Lieder," or Spiritual Songs (with music), published by Martin Gensichen (Pastor) and Karl Ecke, with English Version by Miss M. M. Schofield. 7d. post free from Miss J. V. Boddy, All Saints' Vicarage, Sunderland.

Wise Men visit the Babe of Bethlehem.

(St. Matthew ii., 1-14).

Earth has many a noble city;
Bethlehem, thou dost all excel:
Out of thee the Lord from Heaven
Came to rule His Israel.

Eastern sages at His cradle
Make oblations rich and rare:
See them give, in deep devotion,
Gold, and frankincense, and myrrh.

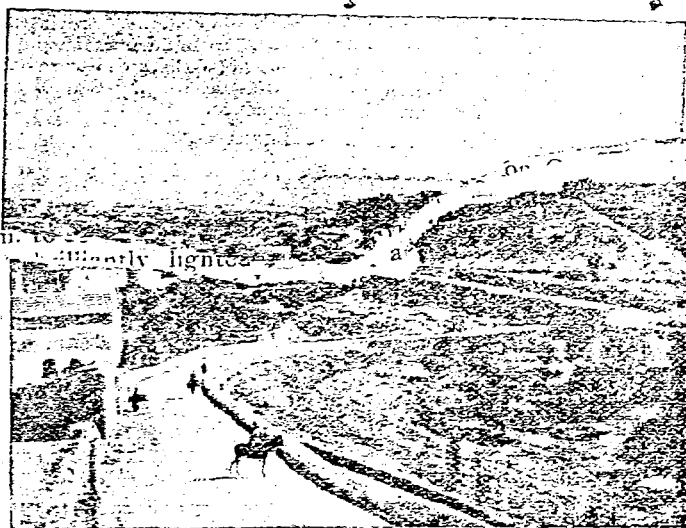
Sacred gifts of mystic meaning:
Incense doth their God disclose,
Gold the King of kings proclaimeth,
Myrrh His sepulchre foreshows.

Some devout star-gazers in the Orient were attracted by a wondrous phenomenon. Just before daybreak—which, as they were so far east, would be earlier than at Bethlehem—they noticed a new star, surpassing anything they

Surely they were good men, to be chosen to be the first Gentiles who should worship Christ. They obey the command of God, however the message came to them. They take *Gold* with them by way of tribute to this Great King. We are not told how much, but the gold would be a great help, I am sure, in that hurried journey of Joseph and Mary and the Child to Egypt, and in their sojourn there.

As He is Divine, they will take also *Incense* to offer to Him, a symbol of that prayer which ever goes up now from the whole Gentile world to Him.

Myrrh they take with them also. They do this "aforetime for His burial." It is prophetic of that day when His secret friend should bring for His dead body "of *myrrh* and aloes about one hundredweight" (John xix., 39). His burial was of tremendous importance, for all true believers were buried in Him.



THE BETHLEHEM ROAD.

Passing out of Jerusalem by the Bab-el-Khalil. This is the road to Bethlehem, sweeping round below Mount Zion, and then ascending on to the Plateau or Plain of Rephaine. Mount Zion rises to the right.

The caravan set out from that Eastern country. How many wise men were there? We are never told. There may have been twelve, or twelve for any number. The three kinds of gifts have caused some to say that there were three Magi, but the Bible does not say this.

They would travel upon camels. It would be the only possible way of crossing the great desert lying to the east of the Holy Land.

The theory that the star went before them all the way to Jerusalem is not founded upon Scripture. If the star was to be their guide from their homes all the way to Bethlehem, it would not have left them in uncertainty at Jerusalem, nor would they have been so rapturously delighted to see it when afterwards it led them to Joseph's house. So they journey on towards Jerusalem.

had ever seen in its liquid brilliancy. But the dawn came, and they saw it no more.

What reason had they for thinking that it was "the star of the King of the Jews?"

(1) They may have noticed the exact direction, and that it appeared to rise near Jerusalem, the chief city of Judæa.

(2) Then they may have read the Old Testament in the possession of the Jews of the Dispersion, or, in converse with such, have heard that a Chaldean once said, "A star shall come out of Jacob" (Numb. xxiv., 17).

(3) The Jews were expecting a Deliverer, a Messiah, and these Magi may have been impressed by their hope.

(4) Or, as it seems to me is most likely, God may have revealed to them in a dream that a Divine King of the Jews had just been born, whom they should worship, and to whom they should offer of their best.

They knew a King of the Jews had been born, and they made their way first towards the capital of the Jews' country, there expecting to get all necessary details.

I like to think of these Eastern travellers descending at last from the Mountains of Moab into the deep Jordan valley, and fording those brown waters of the River Jordan, and see them approaching Jericho, and leaving the Dead Sea to their left.

"Where is He that is born King of the Jews?" they ask, but in a manner which shows them to be foreigners. The people of Jericho would flock out to see the trappings and burdens of their camels, and the strange dresses and the strange dark skins of these Eastern men.

Perhaps one says, "Herod is our King, he is often here, but now you will find him up at Jerusalem; we poor folk dare not say what we think about him." A night perhaps in Jericho,

and next day they labour up the pass to Jerusalem, and ere evening descends they behold before them the Holy City, after they have passed Bethany.

They encamp that night on the Mount of Olives, and next morning they descend the slopes of Olivet, cross the Kedron, and enter by the Eastern gate. The people flock around. Again they say to the crowd, "Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him."

These Jerusalem people are troubled. It may mean that their tyrannical king, the Idumean usurper, in his palace up on Zion, will break out into one of his mad rages, and there will be more wholesale bloodshed when he hears of it.

Jerusalem would be moved, and in the bazaars, and even in the Temple courts, one topic would supersede all others—the arrival of Eastern Magi seeking a new King of the Jews.

Herod sends at once for them when he learns their errand. Herod the Great was a crafty, cruel old man, who is said to have died a loathsome death a year or two later. He was always in dread lest someone should seize his throne.

He professed to be quite interested in the object of their journey, and as soon as possible obtained for them from the chief priests the information that Bethlehem (Micah v. 2) was to be the birthplace of the great "Ruler in Israel."

He hurries them away, telling them to bring him news as to which house the Infant King was to be found in, "that I may come and worship Him also." He was a usurper, and had quickly made up his mind as to what he would do with any descendant of King David who asserted a claim to his throne.

O Herod, how thou hast so utterly scared thy conscience. Here God is revealing Himself, and thou wouldest murder Him!

It may have been the same night, or in the early hours of the morning, that the porters of the Bab-el-Khalil swung back the great gate by special order. All Jerusalem was asleep, or surely the whole town would have followed the Magi to Bethlehem to see the new King of the Jews. These Gentiles are eager, but the Jews seem blinded to their best interests.

It was dark. The gate was shut behind them, and they had only a dim idea of which way they were to go, and may have thought of turning back, to get a guide to lead them.

But lo! a wonderful thing happens. Up there is the lovely light of God's own Messenger, to

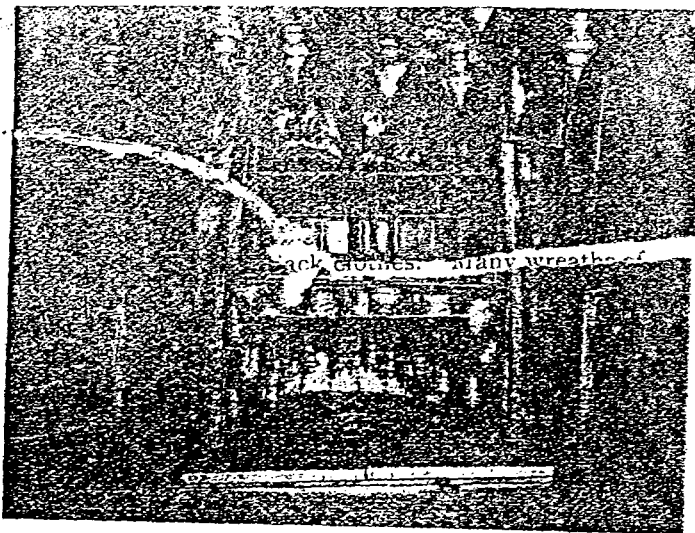
guide the faithful Gentiles, even as the pillar of fire guided the Israelites of old.

Away from the city walls, across the valley of Hinnom, along the high land, past Mar Elias, past Rachel's Tomb, up to the gates of white-walled Bethlehem, this "kindly light" leads them on.

A single, silent star,
Gliding unchecked and calm along the liquid sky.
The Eastern sages leading on,
As at a kingly throne,
To lay their gold and odours sweet
Before Thy Infant Feet.

The gate-keeper of Bethlehem opens to these strange Eastern travellers, and watches them as the camels with sweet-toned bells tread the streets.

"They seem to know where they are going" he perhaps grumbles to himself, as he turns in again to sleep. Up the narrow streets until



IN THE BETHLEHEM CAVE.

Where Jesus is said to have been born. Though now decked with curtains and lamps and precious metals, it is really a cave. From very early times history handed on the statement that this was the Cave-Stable in which Jesus was born. A silver star is let into the floor, and round it the words, "Here, of the Virgin Mary, Jesus Christ was born."

their Heavenly Guide stops, and then they all stop. The camels are made to kneel. The baggage is ransacked, and the presents are taken out.

They pass in to the house on which the light rests, and to their joy find the young Child. They have perfect faith in the guidance of their star. This Child is to be worshipped, and they fall down and worship Him. He may have been very much like other little boy-babes in Bethlehem. Yet they are amply repaid for their long, weary journey. They have found the Messiah-King in His humble disguise. Herod the Great in regal pomp was nothing to them, but this sweet Child was their all in all. Here was the true King of the Jews.

These Gentiles have come to His light, the first-fruits of the Gentile Church which now worships and loves that Christ.

(Wise Men visit the Babe at Bethlehem—continued.)

They may, ere they left, have told Mary how that Herod the king had declared his intention of driving over to Bethlehem at the earliest opportunity to pay his devotions also to the wondrous Babe.

Perhaps on that same night there were two dreams. One of the Magi was warned against further dealings with Herod, and, rousing the others, they at once set off in the early morning across the wild Judæan hills, towards the East, until they struck the deep romantic valley of the Kedron. Passing the spot where now stands Mar Saba, they reached the shores of the Dead Sea, and that same day, by a forced march, might cross over into the hill country of Moab.

Joseph had a dream also. He hastily packed all his effects upon one ass, and, placing Mary and the Child on the other, they left their house, and passed out at the first opening of the gate in the early morn. They were soon crossing the Southern Judæan hills, and, pushing on their animals, would not rest until they stayed at Hebron.

On again that day, a long weary journey to Gaza. Here the gold which God had sent could purchase a camel or two camels for the trying journey over the desert to Egypt, the land of refuge for Israel, for God had revealed to Joseph Herod's murderous design.

King Herod would send a horseman over to Bethlehem that afternoon to ask after the Magi, and especially to enquire about this Infant Messiah King.

The man would return saying he could find neither the one nor the other.

Herod was accustomed to wholesale butchery, and, in his rage, he despatched some of his vilest assassins with these orders:—"Put to death all the boys of two years and under in Bethlehem and in the neighbourhood."

What awful scenes were enacted in Bethlehem. Perhaps twenty or thirty poor little mutilated bodies that night whose bright little faces and prattling tongues had that morning brightened many a Bethlehem home. If only those poor distracted mothers could have seen their holy innocents walking in white that evening in Paradise, the first martyrs for Jesus' sake, they would have been less broken-hearted and vengeful.

They were taken away from the evil to come. It is possible that if they had grown to be men, they might have been in the crowd which cried, "Crucify." They became instead "Holy Innocents."

Possibly the common belief for the next thirty years was that Jesus had been put an end to. The shepherds, and those whom they had spoken to, and those whom Anna had conversed with, and even the Magi, may have all thought that the Light of the World had been prematurely extinguished. Thank God, it was not so. God was preserving His Christ. Woe to those who fight against God and His Divine plans.

We learn that:—

(1) Those who follow the Light that God

vouchsafes to them, shall at last see the Light of lights.

(2) Jesus was to be a Light to lighten us (the Gentiles) as well as to be the glory of His people Israel. The Magi were our representatives. These Gentiles were more anxious than the Jews to worship Christ.

(3) Jesus is God Incarnate. Though a Babe, they might worship Him. These men were not ashamed to prostrate themselves before their Incarnate God.

"And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth."

AMSTERDAM.

A Glimpse at the Pentecostal Work in Holland.

BY THE EDITOR.

[Readers of "Confidence" from its earliest days will remember the description of the Writer's first visit to the Pentecostal Assembly in Amsterdam, in the September issue of 1906. The very successful meetings were then held at No. 1, Prinsengracht, 42, beside the canal. We also had wonderful meetings on the Sunday at the Hall by the Queen's Palace (Tot het Vant' Agemeten). Last year the Writer saw a wonderful expansion of the work. He now describes his third visit.]

On Wednesday morning, November 22nd, I was in a third-class carriage in the very North of Holland. I had a five or six hours' journey before me. Simple peasant folk were greatly interested in the stranger, and peeped over from the next compartment, and round the corner, especially when he opened up his luggage, and got out his Bible and his writing materials.

At Gronigen I had an hour or so, and enjoyed a simple Dutch meal. Then on again over great plains of white and barren soil, with little fir trees here and there, and distant windmills. We were not very far from the eastern shores of the great Zuyder Zee.

So we passed at last Amerspoort and Utrecht. I had much time for reading, writing, meditation, and prayer. About 5:30 my train rolled into the Westerpoot Station, and a very cheerful voice cried, "You are there, Pastor Boddy." I had expected some one to meet me at the Central Station. Out I jumped and got out my belongings quickly. It was dear Mrs. Polman with the Secretary, Brother J. B. Van de Molen. Beloved Pastor Polman was away in Bonn and Bremen for a few days. For this I was sorry.

He wrote to me: "Hallelujah for the Baptism of the Holy Ghost and Fire, and the New Tongues which He gives, with which to speak mysteries with Him, to be edified in order to edify others."

So we praised the Lord and had much to say and many things to interchange as we rode in the electric tram-car to Nassau Kade. "Sophie," the Christian maid, was there, and the temporary home seemed both bright and restful, with texts in different languages.

There was to be a meeting at 8 p.m., and I felt so much rested by my journey in the train from Bunde, that I said I would gladly speak before the boat-train left (at 9.30).

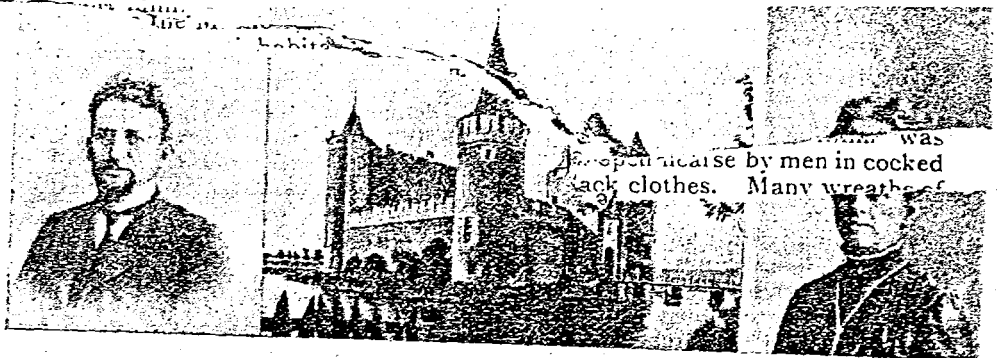
At the Hall dear Father Visscher was on the platform, and my Organist Friend at his place. In the earnest prayers my friends remembered me by name, and Mrs. Polman welcomed "Dominie Boddy, of England," back. So I asked the Lord to enable me to make much of the (comparatively) short time (about $\frac{2}{3}$ of an hour),

Daar moer meer op volgen ;
After that must more follow ;
Gaarne schenkt Hy u Zijn kracht ;
Willingly gives He you His power.
Meer zal daarop volgen.
More shall after that follow.

Chorus—Meer en meer, meer en meer,
More and more, more and more,
Altijd meer te volgen ;
Always more to follow ;
Groot de liefde van den Heer,
Great the Love of the Lord,
Die steeds meer laat volgen !
Who always suffers more to follow !

The work at Amsterdam is one of the best commendations of the blessed Pentecostal Movement that we know of.

The difficulties of strangers preaching in Dutch have been a safeguard. Pastor Polman is a wary Pastor. He can sniff a wolf, even though he looks very lamb-like. He takes him into his study, and



"PASTOR" POLMAN.

A DUTCH CASTLE NEAR AMSTERDAM.
("MUIDEN")

MRS. POLMAN.

The Lord has graciously used Pastor and Mrs. Polman in Great Britain, and much on the Continent. They have the full confidence of all Pentecostal people. Mrs. Polman received her Baptism in the Holy Ghost at Zurich; Pastor Polman in All Saints' Vicarage, Sunderland.

and I believe that He did so.

A DUTCH PENTECOSTAL MEETING.

They have been enjoying recently seasons of special revival, with more Baptisms of the Holy Ghost and Fire.

There was a Salvation-Army-like ring in the almost fierce earnestness of the hymns and prayers. Bro. Visscher, though no longer young, has a young man's voice, and enjoys leading, or helping to lead, the joyful praises.

Hebt gy 's Geestes kracht bemerk't ?

Have you the Spirit's power perceived ?

Daar moet meer op volgen.

After that must more follow.

Heeft die Geest in u gewerkt ?

Has that Spirit in you worked ?

Meer moet daarop volgen.

More must after that follow.

O, voorwaar, Hij toont Zijn macht !

Oh, indeed, He shows His might !

gives him (or her) such a searching cross-questioning as lays that one bare. Only when he is thoroughly satisfied does he permit that person to speak, or even testify or pray. So the work has been kept pure, and things some of us lament in Great Britain are unknown here, as they are in Germany also.

We had a glorious time that night. As I left the Hall I could hear them singing vehemently in good solid Dutch :

"When the roll is called up yonder,
I'll be there."

On the way to the station I saw the site in Kirk Gade, of the new Hall. It is close to a very busy thoroughfare, about twenty yards down this good side street. The foundation stone is to be laid on December 17th by Mrs. Polman. As a costly preliminary to all building operations, many strong

(Amsterdam—continued.)

piles have to be driven very deeply into this spongy, wet soil of Holland. At least 130 very massive piles are being driven in, and then the four or five stories will commence. The piles are 14½ yards long.

There will be a large Hall to hold 450, with galleries, and above it a good dwelling house for the Pastor and his friends, and beside it a Home for Continental Missionary Students (eventually). Above again other rooms. The total cost (including the site, which was £1,500) will be between £3,000 and £4,000. About £1,500 still remains, and friends are lending sums on the security of the margin on the building. Some part of the building will be let as soon as it is ready, and this will pay the interest on any money invested in it.

Perhaps I spoke rather long. We missed the tram to the Central Station, and had an anxious time, until we got into a "Taxi," and just arrived in time. Dear Brother Van de Molen did his best for me.

We parted with heartfelt "Hallelujahs." "Surely you are Mr. Boddy," said a passenger, who had known me ten years ago. So I had an opportunity of speaking for the Lord again.

The Amsterdam Boat Train swung along over the low-lying plains of Holland, from 9:30 p.m. to 11:10 p.m. We pulled up at the fine, brilliantly lighted station, at the Hague, etc. I gave as of Haarten, the King Herod, away copies of "Spade Regen" (Latter Rain) to dear Dutch folk as they gathered round my carriage window. So in less than two hours we ran down to the mouth of the River Maas, and I was soon again on the S.S. *Munich*. The Purser recognised me and gave me a cabin to myself, which is a luxury much valued by the Writer in crossing the North Sea at night.

Early next morning, by the good hand of God, we were passing again the lights which guide into Harwich. "We've had some rough weather lately, sir!" a steward said, but the Lord stilled the sea beautifully, and gave us a good night.

[This is the closing experience of my November holiday, but the articles on the very blessed times in Germany which preceded this, will follow in their order until finished.—A.A.B.]

The Blood of Jesus in the Old Testament.

It has been said that there are 200 different Names of Deity in the Bible. Name means nature, and is it not true that in each distinct name some feature of our blessed Saviour's Person is disclosed, which is not seen in any other name? Just so regarding the various types and shadows of the Blood of Jesus found in the Bible. A careful study of these separate types will disclose new and wonderful and

distinct truth touching the efficacy and power in the Precious Blood; for "All Scripture . . . is profitable for instruction." Surely in these terrible latter days, when the devil is so ingenious in his various assaults upon believers, we need to possess all the secrets pertaining to the power of the Blood which are revealed in the Word.

In Genesis iii., 15 it is written, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Israel of old not only had a gaze
Of Sinai in a blaze,

They saw the glory too;
The types and figures were in a glass
In which they saw the Saviour's face.

In the words, "Thou shalt bruise his heel," we see Jesus as Victor over the devil and all his power. The seed of the serpent is sin. The seed of the woman is Jesus. How blessed and assured that our ~~salvatory~~ ^{salvatory} victory over Satan was made an accomplished fact, and man's full deliverance was wrought. See also Heb. ii., 14, 15. Hallelujah! Trusting in Jesus' Blood the devil is a conquered foe!

Victory, victory, precious blood-bought victory,
Victory, victory, victory all the time,
As Jehovah liveth,
Strength divine He giveth
Unto those who trust Him; victory all the time!

Genesis iii., 21: "Unto Adam and to his wife did the Lord God make coats of skins, and clothed them."

Blood was shed before these skins were available for coats. How scarred and deformed is man in his moral being since Adam's fall! Jesus shed His Blood in order to reverse the effects of the fall; and now the repulsive nakedness of man's moral nature has a complete covering in Christ our Righteousness.

In Genesis iii., 1-10, we read the familiar story of Cain and Abel. Cain's offering to God was rejected because he sought to approach Him by bringing the fruit of the ground which had been cursed (Gen. iii., 17). God accepted Abel because he approached Him by the Way of the Blood. How wonderfully the New Testament illuminates the Old!

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he, being dead, yet speaketh." (Heb. xi., 6.)
"Woe unto them, for they have gone in the way of Cain." (Jude 11.)

and then God began to work, and several Chinese there received the Baptism in the Holy Ghost. Thence she went to the Phillipine Islands, and eventually back to the States, and, having crossed the Atlantic, hopes again to go to the East.

Those present were greatly interested in her story, and most especially in that part where reference was made to their friend, Pastor Barratt.

DAYS IN GERMANY

(CONTINUED).

BY THE EDITOR.

AT BRIEG, IN SILESIA.

Brieg is a Silesian *Stadt* of about 25,000 souls. It has its *Rathhaus* (old Town Hall) surrounded, like other smaller towns, by its *Ring*, where the Markets, etc., are held. Probably half the inhabitants are Roman Catholic, and half Protestant ("*Evangelische*").

We left Kattowitz in good time that morning, and had travelled westwards now all the way. The train steamed into the station at Brieg up to time, and I bid "good-bye" to my dear daughter, who was going on to Breslau. Then it went on again, and I was left with my belongings. No Brother Edel to be seen, or anyone especially friendly, so I called a Silesian porter and had my "*gepäck*" carried towards the Left Luggage Room, and was about to explore Brieg alone, when a pleasant voice hailed me in English. "Is that Pastor Boddy?" I heard said. It was Sister Schlup, who now guided me safely to dear Brother Edel's remarkable establishment at Feld Strasse, 10, where Christian guests are so often received.*

He has the ground floor, or rather the "*Parlerre*," and an annexe in the garden, the "*Pilgerheim*." The garden is quaintly labelled out with winding walks and miniature shrubberies. All portions in it are labelled with Bible names—"Ebal," "Gerizim" ("Shechem" between), "Beth-el," "Nazareth," and many another place in the Holy Land. A little further along Feld Strasse is his Hall, a most useful and well-arranged building to hold his 500 or more members. Brother Edel has a happy family of four polite boys, and a

young, much-valued daughter. He was converted whilst still in the Army, and commenced to witness for his Lord at once. He has been used to the healing of the sick.

Brother Edel is now the busy Editor of the "*Pfingst-grüsse*," the organ for the whole of Germany for the Pentecostal movement. He is assisted in this by Miss Karl, who speaks and reads English, and has had valuable experience in the Lord's work. I walked with Bro. Edel and Sister Schlup round a good part of the town. It is a Garrison Town with two infantry regiments, and the new October recruits were being drilled energetically in the Barrack-yards. It was interesting to note their agility. One of the Regimental Bands was playing outside an officer's house, as it was his birthday. (They make much more of birthdays in Germany than in England.) I saw a large funeral. The procession made its way from the residence to the *Evangelische Kirche*. The Church bells subsequently rang out loudly, rather cheerfully I thought for a funeral. The great white coffin was placed in an open hearse by men in cocked hats and black clothes. Many wreaths of immense size were placed around the coffin. The Lutheran pastor, in black robe and white bands, headed the procession with the chief mourner. Brieg is a centre for the Beet-root Sugar Industry. Lack of rain this year has lessened the crop, and this kind of sugar will be very expensive in consequence. The River Oder also is so low that the usual navigation has been impossible, and the conveyance of coal put a stop to. The drought is of very long continuance. They fear that there will be much suffering and distress this winter.

Brother Edel showed me the Upper Room where the "fire fell" at Brieg. Many wonderful scenes have been witnessed there. The Special Pentecostal Meetings are held in the Upper Room.

The *Pfingst-Versammlung* here has had many difficulties. It remains for various reasons in some slight connexion with the State Church. The German State Church contains men of very extreme unbelieving views, even those who practically deny the divinity of the Lord Jesus. A notorious Pastor Jato has many followers. He is considered to be practically a Unitarian, and to deny the miracles, etc.

* The usual charge for guests is 2/- to 3/- a day, and some are received free.

(Days In Germany—continued.)

The previous night there had been a solemn Farewell Service for Sister Gerber, of Armenia. They had the "Breaking of the Bread" together, and the power of the Lord had been present. I could not arrive in time, but Sister Gerber is (D.V.) to visit England in January, before she returns to her great Orphanage in Asia Minor. At very short notice the people were summoned to-night, as it had not been known whether I could stay and speak to them.

At eight o'clock the people were streaming into the meeting. It was a large gathering, but not exclusively a Pente-

Bald kommt der Herr, Hallelujah!
 Soon comes the Lord, Hallelujah!
 Doch nicht in neidrigheit.
 But not in lowliness.
 Sein ist das Reich, Hallelujah!
 His is the Kingdom, Hallelujah!
 In alle Ewigkeit.
 Into all Eternity.

Chorus—
 Seid bereit, vor Ihm zu stehn,
 Be ready to stand before Him,
 Seine Herrlichkeit zu sehn;
 His glory to see:
 Was Er verheisst, Hallelujah!
 What He has promised, Hallelujah!
 Das wird an uns geschehn.
 Shall be fulfilled in us.

I had a helpful interview with a dear brother in official uniform, who came to see me after the meeting. Our pro-



BRIEG, IN SILESIA.

Left Hand, Top: Feld St., 10, (the corner house), the Home of Bro. Edel. Below: The Christian Assembly Hall. Centre: An Officer of the Brieg Police System. Right Hand, Top: Bro. Edel, his wife and family, Sister Schlup and Mrs. Poiman. Below: "Pilgerheim," or Pilgrim's House; the room on the ground floor at the far end is called "Mara," and was the room occupied by A.A.B., November 11th, 1911.

costal assembly. Pastor Edel introduced me as coming from the north of England, near to the borders of Scotland. A very capable interpreter assisted me greatly.

fessions are very different, but he too (St. Paul tells us in Rom. xiii., 4) is a minister of God, and beareth not the sword in vain.

* * *

Brother Edel backed up some of my words by a kindly interpolation once or twice. There was rapt attention.

The next day the *Mädchen* (little maid) ran along the passage to my room excitedly. First her good manners made her shake hands with the "Herr Pastor," and wish him "*Gut Tag*," then she held the door open for a military-looking police-officer in a very long cloak and wearing the Prussian "*Pickel-Haube*," or helmet with a spike. It is difficult to see much difference between the soldier and the police. He had brought a message from his superior officer to the Herr Pastor, and a very welcome gift with this inscription:—

The subject of the "Coming of the Lord," here and elsewhere, proved to be a message which He had intended I should give. The Lord was with us indeed.

At the close of the meeting they sang with great power (to the tune to which we sing, "*There's a message from the Lord, Hallelujah!*"):—

Meinen lieben hochchwürdigen
 Herrn Pastor ALEXANDER A. BODDY,
 aus Sunderland,
 In Liebe gewidmet, von seinen Bruder
 in Christo,
 ALFRED BRUCKMANN,
 Preussicher Polizei Kommissar.
 (Der Herr segne Ihre Familie, und
 Ihre Gemeinde. Grüss au Sie!
 Halleluja!)

Brieg, den 10 Nov., 1911.

A little later another military policeman arrived to see the Herr Pastor, and we had prayer together, and he prayed earnestly for my family and safe journey. It is good indeed when a man is not ashamed to own his Lord. It is good to meet Christian policemen and Pentecostal policemen.

I was told of a different type of police-officer. He was ordered to attend a Pentecostal Meeting somewhere in Germany. His duty was to see that these people behaved properly. The law is that he takes his helmet off until anything wrong happens. Then he puts his helmet on, and instantly the meeting is at an end. This soldier-like policeman grumbled much and said, "When I would be putting on my night-cap, I may instead have to put on my Pickel-Haube." But he found all was orderly, and soon left the meeting and went home.

A drunken man in the town recently came out of his stupor to find himself (to his amazement) in a Christian policeman's cottage, the policeman handing him a cup of hot coffee, and afterwards praying with him. This was better than being in the "lock-up." The worldly people do not understand, but the Lord's people thank God indeed for such true and useful servants of the Empire. Better to turn a man from sin, than to drive him downwards.

Sister Schlup works with others also in the slums. After our meeting, later on, she saw a working-man so drunken that he could not mount his "wheel." She and her friends spoke to him kindly, and he wept. He said his fellow-workmen had persuaded him, against his better

judgment, to spend his hard-earned wages in drink. He was very penitent, and they got the address of his works, and were to see him next day. He had about six or seven miles to go to get home. At last he was on his cycle, and, after several falls, he zig-zaged out along the road into the country.

Drink is in this town a terrible curse among some of the poorer folk.

Brother Edel said, "In Pentecostal things Brieg answers to Sunderland, and Mülheim to London. Here at Brieg I edit the Pentecostal *'Pfungstr-grüsse'*, as you do 'Confidence' at Sunderland."

Yes, in several respects Brieg corresponds to Sunderland, but it is not yet the scene of such an International Convention as that the Lord in His goodness has permitted us to convene so far, each Whitsuntide, at Sunderland. Yet twice a year, in Spring and Autumn, there is a Bible School for about 14 days, and there is much blessing.

I was interested to know that the Annual I was Conference exceeds numbers the older Blankenburg Convention, which practically thrust out the Pentecostal Leaders and their teaching from their midst.

* * *

So I left the dear friends at Brieg (Brother and Sister Edel, Sister Karl, Sister Schlup, Brother Bild, and others). I got into a crowded train for Breslau. A kind Evangelist (Gausmaun) came into the corridor-train carrying my luggage, and the train started. So he had to ride to the next stopping-place, Ohlau, but I paid his double fare and all was well. He would stay also for a meeting there that evening.

"Jesus, Jesus,
 Mein ganzes Verlangen
 Ist Jesus."

The "Geistliche Lieder"

OR

Spiritual Songs

(7d., post free).

Pastor Gensichen (the Hallelujah Pastor) and Karl Ecke (Lic. Theo. Bonn University) have issued the first part of a series of very lovely German Pentecostal Songs and Music (with an English Version interlined by Miss M. M. Schofield) :-

(The "Geistliche Lieder" or Spiritual Songs—contd.)

1. Praise Song—"How can I ever praise Thee."
2. Hallelu-Jah—"All glory, praise and worship."
3. Power Divine—"I saw thee weak and helpless."
4. Heavenly Rest—"Wonderful Rest."
5. The King's Vision—"I see sometimes a vision."
6. Jesus is Victor—"Raise we our voices."

They will be sent post free at 7d. a copy (8 copies for 1 Dollar). They are suited for singing in Christian Homes at Christmas and the New Year, or for a Special Service of Song.

7d. a copy, post free, from Miss J. V. Boddy, All Saints' Vicarage, Sunderland.

SCOTLAND.

Mrs. Crisp, in charge of the P.M.U. Training Homes for the Missionary Sisters, recently visited Pentecostal Assemblies in Edinburgh, Paisley, Kirk-in-Tweed, Stirling, Dundee, Glasgow, etc. She was much impressed with the steadfastness of the work. Many drunkards have been reclaimed through open-air work, and the life in many of the Assemblies seemed to be deepening all the time. She considered that the Pentecostal work in Scotland was most encouraging.

SOUTH AFRICA.

Our Brother, John Martin, formerly of Scotland, and recently of the Johannesburg District, South Africa, is in Great Britain (address—c/o Andrew Murdoch, Kilsyth, N.B.). He has a most interesting account to give of "The Ethiopian Church" in South Africa. This Native Christian Church of necessity and by law has to have a British Leader. It has appointed Pastor Modred Powell, of Johannesburg, as its representative, and he has registered it as the "Apostolic Faith Church of South Africa." Our trustworthy friend, Brother Martin, thoroughly endorses Mr. Powell as the right man, and appeals for help. There are 36 of these little native churches of 200 members or so, with 167 native preachers who seek to come into this "Apostolic Faith Church." They are of Zulu nationality. Their native pastors can generally speak English, but not so the rank and file.

Brother Martin considers this an almost unparalleled opportunity for advancing Pentecostal work, and is here to seek for aid. From £20 a month is needed for the support of workers. White Leaders of experience are needed. There are several of our well-known Pentecostal Leaders whom he would like to take back with him to South Africa. Above all he asks for special prayer that God's purpose for these Zulu people may be accomplished.

SOUTH CHINA.

CANTON.

DEAR BROTHER BODDY,

Praise the Lord for the very welcome gift of 10s. from Bro. Thirby. We are putting it by towards the buying of this house, unless the Lord specially directs otherwise. We are thankful for the severe tests of faith which we have had. In spite of them I am stronger than I have been perhaps for two years—praise His Name—and now very thankful for a little respite from the severe pressure.

It is sweet to suffer with Jesus. If the Baptism of the Holy Ghost brought no other privilege, it would be worth while, but the "afterward" to our trials of faith is *Glory*. Hallelujah! Worthy is the Lamb!

I am writing this at a strange time. How many thousands have poured out of Canton during the last three days, no one knows.

Yesterday was the greatest day of terror, when the Viceroy, having been attacked (it is said actually) given his orders to join the Revolutionists, suddenly withdrew it. The whole city was quickly filled with well-armed soldiers, a guard of eight being stationed outside our little home and hall. The Consuls sent word for us to go to Shamin (Foreign Concession), but by the time the message reached us, we could tell the worst of immediate danger was over, and the Lord kept us in most blessed peace out here, just outside the big East Gate.

I thank Him for this experience. No one knows what will come. It would seem there must be a battle soon. We hear Hankow has been recaptured by the Imperial troops. Bombs are of course the greatest danger.

How I do thank God for my husband and his quiet, strong faith! Our little home seems full of peace. "Daily Light" has been most precious these two days.

But the other battle is the one that engages us most. I thank God He has been leading me more into real prayer lately, but I press on.

One little illustration. Our Sunday morning Children's Service had been so well attended, and we were rejoicing, when the numbers suddenly fell right down. I asked the little ones why, last Sunday. "Oh," they said, "their fathers and mothers say it is not good to believe in Jesus."

God was moving in the children's hearts, and the devil got stirred. The enemy's holding on is very determined. Often the conviction in our afternoon preaching meetings is so great, it seems that souls *must* get through, but the devil says, "Not so easily." Thank God, victory is *sure* through the Blood of the Lamb.

Pray, pray, pray! It will be a mighty victory when it comes, and *it is coming*. We must just go through with Jesus.

May God anoint you with prayer, and us with faith, power, and love. And then may you have greater and more glorious revelations of Jesus and His power to save to the uttermost than ever. The Article by Mrs. Boddy on "The Trinity of Evil" is a real blessing to me, and a previous one (Convention one) was to two native baptized

sisters to whom I read it. To Him be the glory!
 In His love to you all,
 NELLIE CLARK BETTEX.
 c/o British Post Office,
 Canton,
 Oct. 31st, 1911.

Later, in acknowledging further help, our Sister writes most graphically:—

Until the Revolutionary or rather Republican flag was hoisted, there was an awful hush of fear all around us—no children playing on the street, no business being done—while the Viceroy wavered between two opinions. When he fled, and the new flag went up, the jubilation was tremendous.

The prisons were opened, and all the great pirate and robber bands have been admitted into the new army. Men looking capable of any crime go about well armed, and on both Sunday and Monday thousands of soldiers passed us, only a part of their number in regular uniform. The first few score went in single file, carrying bombs. We are thankful it was after they had passed that the others, armed with guns, pistols, etc., started running at a great pace. Both swords and cartridges were dropped as they passed our house down the narrow street.

Thank God we were all kept quite safe, and the new Government seems gradually to be getting things in hand. The big Parliament buildings quite close to us are now in daily use, and we are in a more prominent place than ever.

The crowds surge into our little Hall, and will stand and listen with deepest attention

Syria; and his work at the "Coliseum" may be carried on by Brother Anton Christensen, a pastor among the Methodists.

At Salisbury there is a small gathering of believers who meet on Fridays at 5:15 p.m., and on Sundays at 3 p.m., at 4, Endless Street. Also a meeting for those who have received the Baptism, at 5:15 each Wednesday.

We have recently received tidings from India of the home-call of Mrs. Norton, the devoted and earnest helpmeet of our Brother, Pastor Norton, of Fyzabad.

Also of our beloved friend, Miss Kathleen Miller, who for some time has been living with a native Christian lady in Bengal, but has not been strong of late. "Thou shalt know hereafter."

Brother F. L. Juillerat (Rue St. Roch, Lausanne, Switzerland) writes that with his wife and two youngest sons, William and George, he is now settled at this address. The Pentecostal friends meet there on Tuesday, Thursday, and Saturday evenings, and on the Lord's Day. Much prejudice has been lived down. "We beg the dear saints in England to remember us and dear Switzerland."

Pastor P. M. Redwood writes of the House of Rest, 87 Springfield Road, Cotham, Bristol, that several cases of Divine Healing have lately taken place. Drawing Room Meetings are held at the Home also for teaching concerning the Baptism of the Holy Ghost as well as for Divine Healing. He asks for the prayers of readers of "Confidence."

On December 1st, at the Sion College Meeting, a lady was healed of Paralysis of the Throat. She had undergone no less than twelve operations in her throat after Tumour developed many years ago in China. The Paralysis was said to be the result of the operations, and was gradually spreading. She feels that God has done for her what the physicians could not do.

Our dear friend, Mrs. Price, of Oak Lodge, 1, Horsford Road, Brixton Hill, London, S.W., has a Home of Rest for Pentecostal visitors. She will be glad if those who propose to come to this Home would first write for terms. We believe that our Sister was the very first in Great Britain to receive this Latter Rain Outpouring, and she has been a help and a spiritual guide to many who have visited her. Many are blessed in her meetings.

PENTECOSTAL ITEMS.

Letters are sometimes addressed to Sister — or Brother —, "care of Pastor Boddy, Sunderland." We are glad to help friends who wish their letters to reach them when in England by being so addressed, but we would ask them to adopt this course ONLY when they have first consulted us, and obtained our consent. We have sometimes had letters lying for a long time unclaimed, and with our great correspondence there is a danger of these being lost, or put away with other letters.

Our beloved friend, the Rev. C. E. D. de Labilliere, is now living at 19, Chichester Place, Brighton, and is seeking the Lord's guidance as to where his ministry shall be.

Pastor Barratt has returned to Christiania from Loudern, in Schleswig-Holstein (Germany). With Pastor Paul and Brother Ris as invited speakers, there were visitors from both Denmark and Germany, and much blessing.

Pastor Barratt stayed at Copenhagen in returning. Brother Mygind has now gone back to

THE PENTECOSTAL MISSIONARY UNION.

The Editor of "Confidence" has just received from one of his friends in China the following assuring announcement. It is sent to the English and others in Shanghai and elsewhere:

PUBLIC ANNOUNCEMENT.

The public are hereby requested to draw

their attention to the present revolution in China. Its main object is to overturn the present Manchurian Government and to establish a Republic.

China is the property of the Chinese people. Since the Manchurians have ruled her for nearly three centuries in such unsatisfactory conditions, that the people have, for the sake of advanced civilization, to drive away the

(Pentecostal Missionary Union—continued.)

undesirable leaders of the Manchus.
We are trying every possibility to ensure the peace of the public, and foreigners in Shanghai may rest assured they will receive no harm.

T.L. NOVEMBER, 1911.

* * *

Help is urgently needed to send out two of our trained sisters from the P.M.U. Home to India. They are to join Miss Clark, who is now in camp with Miss Skarratt. We ask for prayer, so that these workers may no longer be kept back; also that the needed monthly income always be received.

* * *

The P.M.U. has eight missionaries, four men and four women, ready to sail now—two are for China, two for India (one Tibet), and two Africa. A sum of at least £300, in addition to the ordinary expenditure, is required for outfit and passage. The treasurer is W. H. Sandwith, Esq., Oswaldkirk, Bracknell, Berks., by whom gifts will be gladly received.

* * *

Miss Skarratt, who is in camp with Miss Clark, writes: "The Lord is working here among the heathen, and saving precious souls. Hallelujah! The Blood of Jesus prevails. Pray that He, and He alone, may be exalted and glorified among these people." We should remember all our Missionaries while learning the difficult languages, and ask the Lord to make it easy, and to shorten the time needed.

* * *

In a letter Miss Skarratt also wrote: "We have three men who are out working every day, and one Bible-woman. They have all been baptized in the Holy Ghost. The Biblewoman was under Miss Clark in the Z.B.M. Mission, and her supporter wished her to continue with Miss Clark, so she was handed over to us when we arrived in Bombay. We are badly in need of another Biblewoman to go out with her, as we dare not send her far by herself here. In the Nizam's Territory no woman is safe alone. We have a woman we could put on as Biblewoman, who was baptized in the Holy Ghost on the 17th of last month, and is a real lover of her Bible, and spends much time in prayer. She is the wife of one of the evangelists. If she was supported we could put her on

at once. Women workers are greatly needed here, as, of course, men are not allowed to talk to the women, and another woman worker would be a great help.

* * *

"Of our three evangelists one is supported by a lady, whose £10 is very welcome. The second man, Isaac, has been supported privately, and we are now praying for the support of the third—an elderly man who is acting as colporteur, and is doing very good work in preaching and selling Gospels. We do not give them away, as they are always torn up without reading if we do, but if they pay for them (¼d. a Gospel) they are sure to read them carefully."

* * *

Mr. Sandwith reports urgent need also for the General Funds, as there was not enough in hand for the month's usual expenditure when he wrote.

* * *

Wednesday in each week has been observed by many for some time as the day of special prayer for our Missionaries. At Sunderland, in All Saints' Vicarage we are having nights of prayer, or half-nights on the Wednesdays, and this is one of our special subjects for intercession.

We trust that some readers of "Confidence" who cannot be with us, will still in spirit join in this time of prayer, if even it is only a special prayer as they retire to rest each Wednesday.

* * *

Our Brother, John Beruldsen, and his sisters, were safe at Tien-tsin, a few days ago, when a telegram was received from them.

INDIA.

From a P.M.U. Missionary at Fyzabad.

DEAR PASTOR BODDY,

Oh, hallelujah to Jesus! I'm so happy in Him. Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

This will be the first letter for you to receive from us since our arrival on the plains. Miss Elkington's last letter was to state that the Lord had opened up the way for us to come down. We arrived here on the second of September, and, at that time, the weather was very very hot. Mr. Norton had invited us to the Conference that was held from October 4th to 12th, and so we at first

could not understand why the Lord was calling us to come down from the hills into the heat, but, glory to Jesus, we obeyed and came at once, and in less than a fortnight we knew well why we had to come, for there was a lady who came here to stay, and on her arrival was taken seriously ill. There was a real fight between life and death, and so we really had to stand with her in prayer night and day, and, all glory to Jesus! He had the victory. Oh, how real the finished work of Calvary was felt, and how one realised the power of the precious Blood of Jesus. She wanted to trust Jesus, but still was asking for a doctor, because she was so ill, but Jesus had finished the work of Atonement for spirit, soul, and body on Calvary, and so, praise His Name, He made manifest His work in this lady's case.

Then I went with Miss Elkington to visit some of the stations that she had worked in with the L.M.S. Miss Elkington had bits of furniture in these places, so we have collected them together, and brought them here to our little home. On our return from this visit the Conference time had come, and it was a real blessed time of refreshing from the Lord in this dry and thirsty land. It was a great pleasure to meet baptized souls, some that we had met before, others we knew, such as Miss Clark and Miss Skarratt, and some we had never met, but greater than all these meetings was meeting Jesus face to face, as it were, at times. The dear Lord did a real work. He healed the sick, and baptized souls into the Blessed Holy Spirit. One of these last I will write about. This was a young soldier that we had met in Mussoorie.

HIS HOME IS IN ROKER.

He had come to Mussoorie for a furlough, and, while there, he heard that we were up there, and that we were teaching young converts to live a holy life, and to go on to seek for the Baptism, so he said to some of the soldiers, "Oh, let me see them." By these words he implied that he was going to argue us out of the Baptism, but, hallelujah, glory to Jesus! He does all things well for those that trust Him. When he came we did not know any of his secret thoughts, but we both felt a great opposition. Anyway, Miss Elkington spoke, and I prayed, and he never said one word, but went away and came a second time, and so on, and in a fortnight's time we came down and left him up there to finish his furlough, but, praise God, He had opened his eyes, for where He was once blind, he could now see that it was God, and that this is what he himself had been seeking ever since he had been "born again" (three years ago), but he did not know it, and so we invited him to come to the Conference. He offered many excuses, one that he could not get another furlough so soon, another that he had no money, etc., so we told him to pray.

He came to the Conference on the Thursday evening, and on the Monday, oh, glory to Jesus! He baptised him, and spoke through him in the unknown tongue. It was all of God. He had never heard or seen manifestations of the body. We had only told him that the Lord would speak through him if he went on seeking for Jesus, and that same day the Lord gave us some beautiful messages through him. It was so solemn. There were dear souls that the Lord has used for years on the field, such as Miss Abrams, Mr. Norton, and many others listening to these wonderful messages coming through this young soldier. It

was indeed the base things, and the things that are not, being used. Since

HIS RETURN TO HIS REGIMENT,
it seems that the Lord has been calling him out to work for Him. Perhaps the Lord will lead you to pray for him in Sunderland, as he is from there.

The Holy Spirit, through Miss Abrams also, gave us some beautiful Bible teaching, one about the abiding in Him, and I myself see the great need of abiding if we want to see the signs and wonders following us, and I am sure that all we who are baptised are desiring to see the great works. Well, praise God, the Blood of Jesus prevails and avails. There is as much power in the Blood of Jesus as on the day it was shed. So if we abide in Him, and ask whatsoever we need, then the great works will follow. Oh, hallelujah, what a salvation our Jesus has wrought!

Well, my letter is getting long, and there is so much to tell. The weather is beautiful during the day, but very cold in the nights, the dew is so very heavy. Mr. Norton left Fyzabad on the first morning after the Conference, to go down to his Orphanage at Dhond. W. India, where his dear wife, Mrs. Norton, was lying very ill. She was, and had been longing for some time to go home to be with Jesus, and, in a week after her husband got there, she went home to Him. She had worked for Jesus in India for over 30 years, and had gone through a very trying climate, and had tried things that one comes in contact with when one undertakes to bring up Indian orphans. I feel sure that she had to ponder many things in her heart before God, and it was a great encouragement for new missionaries to meet her, and know that she had stood faithful, trusting God to the end. Glory to Jesus! He was all she needed at all times.

Well, our little home is now in order. We have only two rooms. Our cooking is done on the verandah, and we have a living room and a sleeping room. I am now

STUDYING THE LANGUAGE

as hard as ever I can. I have a teacher who comes every morning at eight for two hours. I generally read with him for pronunciation, and for this it is an advantage to know Welsh, as many of the sounds are similar. Then during the day I study grammar and a vocabulary by myself, and in the evenings Miss Elkington teaches me simple Bible stories. I do praise Jesus! He is helping me wonderfully, although it is hard and I am so slow, yet with Him all things are possible, and daily I am getting more sure of my call to India, because Jesus is working a miracle in giving me the language.

Miss Eikington goes out to the villages every day now. She tells me of the difference she finds in going now to the time that she was out here before she was baptised, i.e., this morning, when she was out, one of the women started to say (and when one starts many join with them), "Who is Jesus?" and then a contemptuous remark about His death, "We will go to bathe in the Ganges," etc., and Miss Elkington just called out three times, "Jesus is the Victor," and she says they all just stopped making their noise, and so she was able to go on to tell of Jesus, whereas in the old days she would have let them have their own way. Of course the secret is that the Blessed Holy Spirit within us will not allow Jesus to be dragged down, because Jesus' Name is far above

Brethren,
 pray
 for us,
 that the
 Word
 of the
 Lord



may
 have
 free
 course,
 and be
 glorified.

2 Thess. 3, 1.

MISS CLARK AND MISS SKARRATT:

With Native Christian and Workers. Address—The Pentecostal Mission, The Camel Jaha, India.

(India—From a P.M.U. Missionary at Fyzabad continued.)

all other things, and when we have a d. . .
 * * * * *
 all other things, and when we have a d. . .
 * * * * *
 all other things, and when we have a d. . .
 * * * * *

I expect that you have heard of the holy city called Ajodhya. It is a penny ride on the train from here. This was the home of one of their gods, who was called Rám. There is a river there, and a very

LARGE NUMBER OF HINDU TEMPLES.

About a fortnight ago they had a very large "Meia" (a festival) held there. It continues for three or four days, and people walk there from all parts to worship and bathe. We both went there one day. Oh, the millions of souls, and the strange things they do to obtain merit! We had about a mile-and-a-half to walk from the station to the river-side, where most of the people are collected together, but on our way there, what drew most of my attention was to see amongst the Hindu temples a beautiful marble statue, a memorial to our late Queen Victoria, and we were told that the pilgrims worship this. I felt so sad at this. Many of the pilgrims had walked and walked for four, five, and six days, etc., to get there, and they were so tired that they slept along the road-side or anywhere where they could get a shelter.

Please still pray on for us as the Lord leads. Miss Eikington joins with me in sending Christian greetings to Mrs. Boddy and yourself, and all the saints in Sunderland.

I remain,
 Yours in our Coming Lord and Saviour,
 Christ Jesus,

B. JONES.

Care of Pastor Norton,
 American Mission House,
 Fyzabad, U.P.,
 India, Nov. 13th, 1911.

List of Contributions received during
 November, 1911.

| | £ | s. | d. |
|---|-----|----|----|
| Ferryhill, Box, T. | 0 | 3 | 0 |
| Scarborough, Donation, M.H. | 10 | 0 | 0 |
| Dewsbury, Donation, S. | 2 | 0 | 0 |
| Leeds, Boxes, J. | 1 | 19 | 7 |
| Kilsyth, Boxes. | 3 | 10 | 0 |
| Paisley, Donation, R. | 0 | 10 | 0 |
| Hackney, Donation, Friends | 1 | 0 | 0 |
| W.T.H., Contributions | 8 | 1 | 0 |
| Stirling Assembly Boxes | 5 | 10 | 0 |
| Dundee, Donation, R. | 0 | 14 | 0 |
| M. | 0 | 6 | 0 |
| Chester, Donation, O. | 0 | 2 | 0 |
| Bracknell Assembly | 1 | 14 | 2 |
| "A Brother" | 0 | 10 | 0 |
| Scarborough, Donation, L.H. | 10 | 0 | 0 |
| Sion College Collection | 2 | 0 | 0 |
| Sale of Jewellery | 1 | 16 | 6 |
| Wheldrake, Donation, P. | 0 | 10 | 6 |
| Glasgow, Water Street Mission | 1 | 10 | 0 |
| | £51 | 16 | 9 |

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

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