

NOVEMBER, 1911. VOL. IV. No. 11.

# “CONFIDENCE”

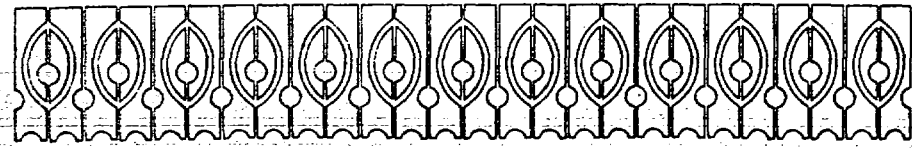
A Pentecostal Paper for  
Great Britain and other Lands.



PENTECOSTAL MISSIONARIES IN CHINA.

“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.



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 ("Identification," 1d. recently has been reprinted.)

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

# "CONFIDENCE."

No. 11. Vol. iv.

ALL SAINTS,' SUNDERLAND.

November, 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 ever in this Paper "He (Christ Jesus) may have the pre-eminence."

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

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## HE IS COMING.

(St. Matthew xxiv.)

Make ye ready, for He cometh.  
We shall hear the mighty trumpet sound:  
Behold the Bridegroom cometh.  
We shall hear the midnight cry come down.

Chorus—He is coming, Hallelujah,  
We shall hear the midnight cry:  
Behold the Bridegroom cometh.  
We shall meet Him, we shall greet  
Him by-and-bye.

Be ye ready for His coming.  
You will see the mighty host descend.  
Arrayed in splendour dazzling.  
Yes, He comes, He comes, on earth to reign.

Then be ready for His coming—  
Let your lamps be trimm'd and brightly burn,  
They that are wise shall meet Him,  
The 'Son of Man' with power returns.

Make me ready, blessed Jesus.  
Wash me, cleanse me in Thy precious blood,  
Oh, make my garment spotless,  
For Thou'lt judge the living and the dead.

Oh! the joy of that glad meeting,  
Yes, it fills my heart with pure delight,  
The blessed Saviour coming!  
Then we'll be for ever in His sight.

## The Simplicity of Faith.

PASTOR MARTIN G. GENSICHEN,  
of Mülheim-Rhor.

(Sunderland Whitsuntide Conference, June, 1911.)

We see in the Holy Scriptures that the Baptism of the Holy Spirit was received in different ways. Sometimes it came in connection with Water Baptism, another time through Prayer, another time through Laying on of Hands, and at another time through the Preaching of the Gospel, for instance, in Acts x., in the house of Cornelius. Where the Spirit is, *there* is freedom for the Holy Ghost to do His work, and the Spirit is there through faith, and when there is faith in a meeting, *there* is the Spirit. And where faith is, there is also the Word of God; and where the Word of God is, there is Jesus; and where Jesus is, there is love; and where Jesus is, there is everything. We have all or we have nothing. If we have Jesus, we have all that is found in Him. Then we have no great difficulties. We may find that one is led this way, and the other another, but all are guided by the one Spirit. Oh, that we might believe that all are led by the one Spirit. The Devil comes often and says, "Oh, that brother or that sister isn't led of the Spirit, and that is why they are different to me." Oh, the Devil is so clever, and it is so important for us to know the deceitful voice of the Devil.

If we see one is not walking according to the Holy Spirit we should pray for him, so that he may receive faith, and the Baptism in the Holy Ghost, and that thenceforth he may be led by the Spirit. Are you all speaking in Tongues, have you all the gift of prophecy, are you all prophets, are all apostles, have all the gift of interpretation? No. There are different members of one body. Oh, the Holy Spirit works with wonderful independence. He does not trouble Himself at all about our little differences. Oh, that we might listen to the voice of the Spirit. Then all will be in order, and all will be glorious. And there we see how the Lord gives such wonderful tongues. Right in a moment He gives the clearest, most beautiful speech in tongues when we only obey His voice. At one time we lay on hands, on another occasion the person is baptised with water, in another instance we pray. The work

of the Spirit is different. You have no plans, for where the Spirit is there is liberty. One of the most blessed experiences is that the Holy Ghost will fall on the people when the full Gospel is preached. It is not necessary to wait very long for God's gifts. We need not wait for the Lord. The Lord is waiting for us that we should open our hearts, that we should be simple, that we may receive His glorious gifts. How often have I seen that people have been tormenting themselves with the question of speaking in tongues. When, however, they were told to first trust in the Lord, and He would give them at once what they wanted, they have said, "Yes," and so they got their Baptism. Praise the Lord. Oh, it is so simple. If we are only just like little children before the Lord, then we shall receive everything He has for us, and many will receive tongues and the gift of interpretation. When I want anything from God I just ask Him for it. If I want a new song I say, "Dear Father, I would like to have a new song," and I sit down at the harmonium, and the Holy Spirit comes upon me, and I just play a new song. Hallelujah. Just before the birthday of Brother Hamburg I wanted to give him a birthday present, and I said, "Lord, give me a new song for my brother." It was in the night, and the Lord awoke me four times and gave me the text and the music of a new song. I have it here. (He opened his bag and produced printed copies of the song.)

### JESUS IS VICTOR.

Raise we our voices in jubilant anthems  
Glorious Saviour, to greet Thee to-day;  
Hasten, oh hasten your homage to pay Him,  
Son of God and Prince of Peace, on His way.

Sing Him: Hosanna o'er and o'er,  
Jesus is Victor for evermore,  
Hallelujah, Hallelujah,  
Hallelujah, Hallelujah.

Utter destruction o'erwheming hell's legions,  
Fled they dismayed from the glance of our Lord;  
Strongholds of darkness in desolate regions  
Crumbled before His Almighty Word.  
Sing Him, etc.

Faith in the Victor, the faith that He giveth,  
Dauntless and daring and loving and true:  
Faith in Emmanuel Who evermore liveth,  
Must all the Devil's devices undo.  
Sing Him, etc.

Again I had received "Tongues," and I wanted the "Interpretation," and I had to wait for a considerable time for it. I read in the Scriptures that wherever there was a new tongue we should pray for interpretation, and I saw in the Epistle of James that we didn't receive if we didn't pray aright. I said, "Lord, I will now receive, now, Lord, give me the inter-

pretation," and as the Lord said that he who asks receives, so also I received, and I knew I had received, and there I was interpreting what was given in tongues. Let us believe that we are going on into a time of wonderful blessing where we have only to ask and we shall always receive.

\* \* \*

See Luke xi., 13, "If ye, being evil, know how to give good things to your children, how much more will your heavenly Father give the Holy Spirit to those that ask Him." Hallelujah. We thank the Lord for this word, and we believe it also, and when we would have anything from our Father in Heaven, we have only to ask Him, and then we shall receive it. Hallelujah. God be praised. There are many things which are necessary concerning the Baptism in the Holy Ghost, but we only need to ask God, and He will do it. If you are humble before Him He does it. Hallelujah. I am well pleased when He humbles me, and I am very glad when He breaks me thoroughly up, and I am very glad when He takes all things from me, because I know that I shall receive them a hundredfold. Then I can ask Him for much more. I can say to Him, "Give me the gift of the Holy Spirit." Then, of course, He will hear my prayer, and, what I have prayed for, that He gives me. Hallelujah. I do not need to be anxious for one moment. He gives these blessings to me in His own time. He gives me a whole and complete blessing. He gives me a whole and complete power. Hallelujah. And so I ask Him for His whole glory, and I shall have from Him all He has thought out for me, and I know that He is rich beyond expression, and I know that the power of the Blood of Jesus is glorious, but I will not be satisfied with a little, and I say, "Loving Father, give me all things," and then I believe He will also give me what I ask for. Hallelujah. We have a faithful God. We have a loving Father. We have a tender, loving Father. Oh, He wishes to bless us. Oh, how He would wish to bless every one of us gloriously. How He longs to baptise every one of us with the Holy Ghost and with fire. Hallelujah. Pray unto Him and He will hear you, and will give the Holy Spirit to you. An earthly father gives to his son all he asks for that is good for him, and our Father in Heaven will give us a hundred thousand times more than we ask Him; and if our earthly father

gives us good gifts, would our Heavenly Father give us bad gifts? Will He give us a bad spirit. Many people have dishonoured God when they have prayed for His good gifts, and thought He would give them bad gifts. What a sin is that. The Lord says, "I will not let My Name be dishonoured." The Name of God will be disgraced through such unbelief. Therefore let us do away with all unbelief and doubt. Who do you think God is? Were God to reveal His glory in this hall, you would have some sort of idea who God is. But we will worship Him, and we will give Him alone the honour. We are nothings, and He is all things. Let us do away with ourselves, and let God alone be seen.

## AT THE SUNDERLAND MEETINGS.

### Remarkable Testimony from a Visitor.

A Sister from Halifax, well known to many, was recently staying at Sunderland. The Pentecostal friends were much interested when, at one meeting, this sister gave her testimony of her two remarkable healings, and also gave some of the parable-visions by which she believed the Lord was teaching her and others. She took Joel ii., 25, as her opening text, to encourage some in the gathering. These are rough notes of her testimony:—

Had been led to the Lord when between three and four years old. Heard her little playmates talk about Jesus. Went and asked her father if what they said was true. He said, "Yes, it is quite true. Jesus loves children when they are good, and even if they are bad." Went and knelt alone in prayer, and cried, "Lord Jesus, make me a good girl. Amen." The Lord wonderfully blest her from that moment.

### HEALED BY FAITH.

She has been twice snatched from the jaws of death. The first time was five years ago last October. She was suffering agony from internal growth. Physician said she could not live more than three weeks. Always cold and shivering. Went into a shop to buy a coat. The lady in the shop was suffering from the same disease. She recommended her doctor. She saw him. He said, "I am sorry for you; your time is very short in this

(At the Sunderland Meetings—continued.)

world." She was to go to a specialist in Leeds, but she felt that she would not consent to an operation. She went home and prayed about it. Something whispered in her ear, "Open your Bible." By haphazard she opened at James v. :- "Is any among you sick? Let Him send for the elders of the Church." She went to her friend, Mrs. Walshaw, for advice that day. They prayed that her husband would be moved to say the right thing when he returned home. She prayed for hours at home. It was like Gethsemane—perspiration poured down. She learned something of the fellowship of His sufferings. When her husband came home she told him all. He was greatly upset, but at last he said, "Lou, I've got it. The Lord says He's going to heal your body, and make you a living sign-post to His glory."

They arranged for the elders of the Church to meet and to anoint with oil, in accordance with James v. Mr. Smith-Wigglesworth and his daughter came from Bradford. They had a wonderful time of prayer. She cried to the Lord, "O Lord, I believe Your Arm is not shortened to-day. You see this troubled body. In Your Mercy heal me just now."

She was then anointed, and Brother Wigglesworth trembled with the power of the Holy Ghost, which just then mightily filled him.

She felt something come to her spine, and gently come to the weak place, and she was healed quite suddenly.

"GLORY BE TO GOD,"

she shouted continuously for some time.

She ran home (she had not walked for months) and prepared her husband's supper. The husband was amazed when he came in. There was soon a great physical change. Her swollen body now came right. She kept right for years. The old trouble *never* returned.

#### THE SECOND HEALING.

Early in this year her husband, who is a builder, built a new house. It was not properly dried, but they lived in it. She went out to a cottage meeting one cold night in a drenching rain and got soaked. She had been baking through the day and was heated, and she had put on a thin coat. Was in bed ten weeks with rheumatic

fever. Cried to the Lord till worn out. Her husband said, "You'll never get healed if you keep on nagging at the Lord like that." She was worse than Job in mourning. (It was when Job stopped speaking that God began to work.) Her heart nearly stopped beating altogether. Her husband was just going for the doctor, but she said, "I'm going to trust the Head Physician, and no one else." Then she had a vision. Two gates. Her soul about to enter. Satan, with a sword, trying to get her life. Michael the Arch-angel, also with a glowing sword, resisting. She saw her life pass into the hands of the Arch-angel. She was safe.

Then she saw a vision of the Cross of Calvary, and herself crucified with Jesus. She also saw an open grave, and a coffin in it. She was *herself* buried, but it was the burial of the old self. She began to get a little strength. Felt sinful still, but told the Lord she wanted to have everything taken away. "Take away the bitterness against that sister. Lord, fill me with love." The Lord answered this prayer quickly and blessedly.

Also her very clean home was often soiled and made dirty by her dear husband, who is a builder, when he came home from work just as he was. The Lord shewed her that she was a terror to her husband. She promised the Lord she would not scold him for making any amount of dirt. She now learned to praise the Lord determinedly, to offer the sacrifice of the lips (Heb. xiii. 15). Some think it requires an effort. Let us make it.

#### JESUS HIMSELF.

She also saw the Lord come near her bed, as plain as any living person. He did not speak a word, only looked at her. Two hours later she saw Satan, dressed like a sea captain, with a sickle-like knife. "Its your life's blood I want," he said, yet could not get at her because of a holy environment like a white hedge surrounding her. Then the Lord began to speak to her, and said, "Rest in me." "Lord, I cannot rest," she replied. But the Lord then said to her very distinctly, "Could I ever leave you to suffer alone when I have paid such a great price for you. I have always been with you. But you'll have to walk in My very footsteps. If I had helped you before I might have had to take you that way again."

A copy of a Pentecostal paper was

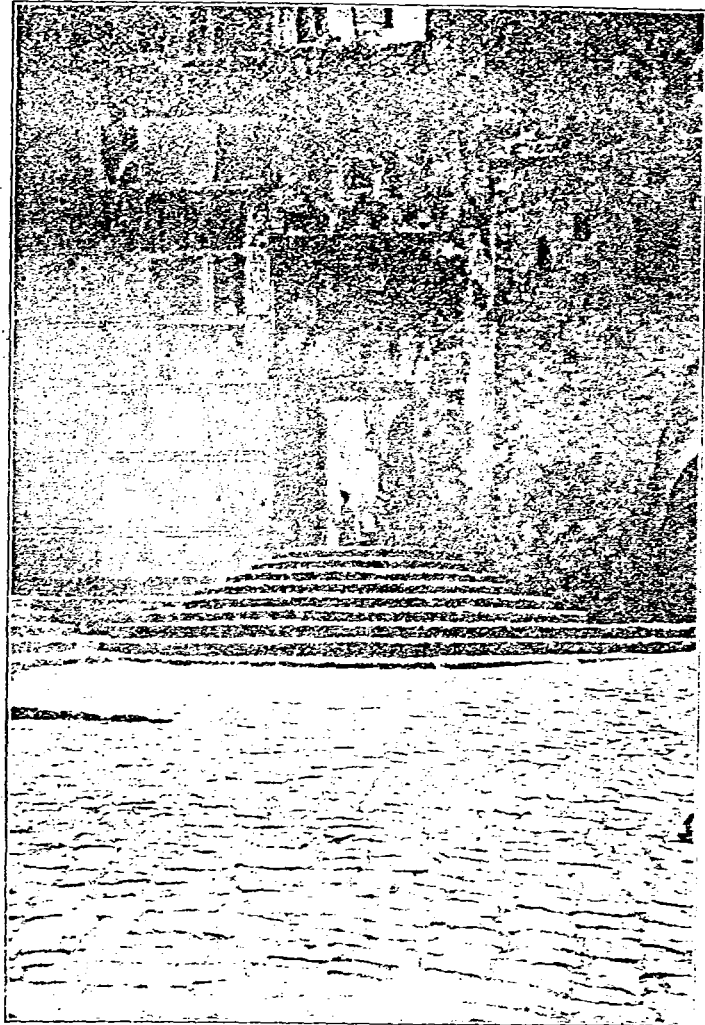
dropped in the letter-box by a friend. She wanted to read it. Her fingers were stiff, her joints were stiff, she could not turn over in her bed. She read in her Bible about Hezekiah's life being lengthened fifteen years (2 Kings xx.) She read in the paper about the "Faith of God," to learn to count the things that are not as though they were. She held on to the words, "He healeth all thy diseases," "I am the Lord that healeth thee." Then she asked and received. She felt two hands placed on her, and her fingers were loosed, and joints too. She jumped out of bed. She went to the window and called to "Jack," who was in the back-yard. He tumbled upstairs in his haste. "I am going to dress, but I expect my clothes are to be aired." "No," he said, "I put them on the bath-room cylinder last night." Her husband went off to tell everyone, and didn't come back till dark (January 10th, 1911). Mrs. Herbert actually finished some unfinished washing and drying, and did hard work quite easily.

She had a stiff knee for a time, but God delivered her soon completely.

I.—THE TANGLED SKEINS AND THE GREAT SUPPER.

In a vision Sister H. seemed to be in a building with many others. The Lord Jesus appeared to her, but He was like a man of our own times as regards His clothing. He was giving to each one an entangled mass of worsted. They had all to disentangle it by a certain time. He continued to walk about amongst them and to inspect their work. Three times she seemed to ask Him to shew her how

to get out of her difficulty, and He took much trouble showing how this was to go this way, and the other in that way, and after a while all was straightened out beautifully.



ABRAHAM'S TOMB AT HEBRON.

In the far south of Palestine, a good journey from Jerusalem, past Bethlehem, lies Hebron, one of the most ancient towns in the world. Here is the Cave of Machpelah, where Abraham's body lies (read Gen. xxiii.). A building was erected over this cave in very early times. To-day it is a Mohammedan Mosque. The Editor of "Confidence" went up the steps and some distance beyond the doorway, but was not permitted to enter the holy place. The bodies of Isaac and Jacob, of Sarah and Rebekah also lie here. Abraham's seed will yet come back into their "everlasting possession" (Gen. xviii. 8) in the land, as promised by God. "Who cannot lie."

When this was quite done, the Lord gave an invitation to a feast which He had prepared. A loud gong or bell was sounded, and one of the Lord's servants announced, "The Feast is now ready. Come to it now." So Sister H. went in

(At the Sunderland Meetings—continued.)

and saw many others also going in gladly, and a number of these she knew well. But there were some who could not go in at the door, for they had not done the work the Lord gave them, and, in consequence, they had not received an invitation. She actually knew some of these as those who had grown cold, and not sought earnestly the full Baptism of the Holy Ghost.

So she passed into the bright room, and saw beautiful tables with white cloths and wonderful food. She was directed to sit at the head of the second table. Many others joined her. She knew them, but they were indeed marvelously changed, and their faces were glorified. There was a pastor there whom she knew very well. His face, too, was most wonderfully glorified. It amazed her, though she had seen the glory of the Lord at times on him on earth. He handed to her some of the very beautiful food. "*Was ever bread so sweet as this,*" she said. "*No, indeed,*" Pastor — replied, "*Because this indeed is the Bread of Life.*" Yes, "Blessed are they which are called unto the Marriage Supper of the Lamb." Rev. xix., 8.

## II.—THE NEST AND THE PIPES.

She saw a nest full of birds. A Form put His hand into the nest and stirred up the birds so that they flew away, but each with a slip in its mouth with the words on it, "The Word of God." She noticed another strange thing. There seemed to be long, hollow pipes leading from the nest up to a cistern. Each bird spoke through one of these pipes, and then a vapour came out of the cistern and ascended to the Throne. Then He that was on the Throne at once looked down towards the vapour and gave a command. Immediately there was a great stir among all those round about Him, and they quickly carried out His commands. Also she heard them say near the Throne, "The Bridegroom is making Himself ready."

## Some Thoughts on Prophetic Utterances.

PASTOR GEORGE BERG, of Bangalore,  
South India.

(Sunderland Whitsuntide Conference, June, 1911.)

1 Corinthians xiv. I am afraid many

jump from the twelfth to the fourteenth chapter, leaving out the question of divine love as shown in the thirteenth chapter. We are to follow after Charity and desire spiritual gifts, "But rather that ye may prophesy." If everyone was always in the Spirit there would be no mistakes made, everything would be just right, and we should be kept steady and well-balanced. Many have been going off their balance in this matter. If you keep under the blood it is all right, but if you use God's precious gifts in the flesh, and persist in it, it will throw open the door for the evil one to come in, as sure as you live.

How can we know whether a person receives a prophetic message in the Spirit from the right source? There are many signs. The first, supreme, never-failing sign is no doubt the Word of God. Whenever a message comes to you which is not exactly in harmony with the Word of God, simply

PUT IT AWAY,

no matter who gives it. If the most holy saint in your midst gives it, put it away. The Holy Spirit will always give utterance in harmony to His precious Word. If you get the message, God will open the way for the delivery of the message at the right time and place. When you see a person with a message, and he is awfully anxious about delivering it, you had better be careful right there. It is never the Holy Spirit that sends a person almost head over heels in such a hurry. That is generally wrong. When he gives you a message, he gives you enough time to deliver it, and he will arrange everything just beautifully for that message to be delivered. God wants us to keep quiet, swallowed up, immersed in Him, well-balanced in the Word of God. Then, whenever a message comes and talks about anything except Jesus, drop it at once. Jesus Christ is alone to be exalted and magnified in every single gift. Let us keep our eyes on Him, and if you or any other man or woman is exalted in that message, you had better be careful. Jesus is the One to be exalted and magnified, and He said: "If I be lifted up I will draw all men unto me." There is an idea in some places that nothing can be done unless it comes through a message. That is very unreliable and dangerous. I should say it is slippery ground. It opens a large field for Satan to come and work.



## Advice as to Prophecy.

PASTOR PAUL, of Steglitz, Berlin.

(Sunderland Whitsuntide Conference, June, 1911.)

We have two points to consider this morning. One is the value of utterances, and the other is the place. I don't know if you have seen what is the value of prophecy. I want to say briefly a word about the value of gifts. We have in the sixteenth of Mark and the last verse, "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Brother Berg has told us that prophecy must be in accordance with the Word. Every single prophecy must be in confirmation with the Word of God, and when you hear a prophecy, then consider that the Word of God has come to you, and so the written Word of God will be driven deeper into your souls. In the case of a right prophecy, you will notice that the Word of God has been confirmed. We should avoid many difficulties if we were to observe that set forth in the third verse of the fourteenth chapter of first Corinthians: "He that prophesieth, speaketh unto men for edification, and exhortation, and comfort." It is first given to edification. And now, what is the subject as to which we are to be edified? It must be Jesus. In that case the spirit of prophecy must be a witnessing for Jesus, otherwise it is vain. The prophecy brings us right up to Jesus. Whoever has received the gift of prophecy must pray that the subject be Jesus only. We must study this matter at the feet of Jesus. No man should prophesy at any meeting who does not understand the gentle voice of the Holy Spirit. Prophets must be able to hear—first hearing, then speaking—first understand, then speak, and that is why the Apostle drew attention to this word.

The second point is exhortation. A prophet must be a clean man or woman, and must have power to exhort. Then prophecy must "comfort." A prophet must be one who is full of love. You cannot comfort others if you don't love them. If we have the spirit of judging and criticising, you cannot comfort others. I would urge everyone who has the gift of prophecy just to go to prayer on these three points, and ask for himself, "Have I received from God an order that I

should prophesy?" The Apostle says,

"FOLLOW AFTER CHARITY, and desire spiritual gifts." The desire follows after charity. Oh, don't desire spiritual gifts if you are not following after charity. Then he says, "I would rather that ye prophesy." Oh, yes, prophets should be following after charity. And if prophets follow after charity, they can speak to edification, exhortation, and comfort.

## "Followers of the Lamb."

MRS. BERESFORD BAKER (Dover),

At the Sunderland Whitsuntide Convention, 1911.

"The Lamb shall overcome. . . . and they that are with Him, are called, and chosen, and faithful" (Rev. xvii., 14.)

God hath revealed these things unto babes, the babes of the new creation. They come through the new creation and, as we are "still" before God, He will reveal to us far more than is spoken. May the Spirit of Revelation be upon us to-night. May our hearts know what it is to have these deep things of God revealed to us, that we may never forget them, and may God keep us obedient to the heavenly vision. We want to bear this in mind, that God baptised us in the Holy Ghost to give us divine power, and apart from the Holy Spirit it is impossible to enter into the things He revealed.

### IN HIS FOOTSTEPS.

We are called to be followers of the Lamb. Behold the Lamb of God! How did He stand as a Conqueror on Mount Zion? It was in the character of a Lamb, and how important it is for us to know that we are called to be followers of the Lamb, to be members of the Bride of the Lamb. The Lamb shall overcome, so also shall those who are called and chosen and faithful. Not only called; many are called but few are chosen, and perhaps fewer still are faithful. Let us all listen to the voice of the Lord at this time, so that each may understand the meaning of following the Lamb. He has left us His footsteps, and it is necessary for us to tread in those steps, for they have already marked out the way for us. We have not got to make a way; that has already been done, but we have to put our feet in the various steps He has left for our guidance.

(Followers of the Lamb—continued.)

HIS WITNESSES.

The followers of the Lamb must know what it is to be witnesses, even unto martyrdom if necessary. The disciples were not ready for the pathway. The Lord Jesus had again and again wanted them to face facts, but they would not do it, because they wanted to be great. Martha and Mary did not realise what would happen at first. They said: "Oh, if thou hadst been here our brother would not have died," but what do you think they thought when the Lord Jesus raised their brother. I expect there was a great change, and their want of faith was turned into joy unspeakable and full of glory. The pathway of duty was the pathway of seeming defeat. When Jesus came to the Cross, it was the greatest defeat of all. Are you willing to follow by the way of the Cross? It is the pathway of seeming defeat. If you are His sheep you are led to the slaughter, unable to go one way or the other, and that is the way in which He gives you divine power, for He is not only the meek Lamb but He is the Lion with the strength of the lion. No one can go that way unless he has the strength of God, and he knows what it is to be endued with the power of God.

THE ELEVENTH-HOUR LABOURERS.

"We are called to follow the Lamb wherever He goeth. Those who are entering the field now are the eleventh hour labourers, for it is clear that this is the eleventh hour. Those which have been working all the hours of the day are murmuring, though God has a right to do as he pleases in His sovereign will. As to the labourers who were called earlier in the day, have they anything to grumble at? Not at all. They have something which the eleventh hour labourers cannot have if they have been working properly, and that is the service of love—not for what they could get by way of wages. No one could take away the eleven hours they had been working before the others began. They have had a glorious time with their Master in the middle of the day. A bunch of grapes contains grapes which, though separate, are like each other, but when they go into a wine-press they become one mass, and you can drink the new wine of the Kingdom. The separate forms are crushed in the tribulation of the wine-press, but the new wine of the Kingdom remains.

THE VICTORY OF THE LORD.\*

MRS. POLMAN (Amsterdam, Holland).

Jesus met with me in a wonderful way. He led me to the Cross, and taught me there to be dead to my own self. I died with Him on the Cross. He taught me that only by His death could He save me, and that, by my acceptance of this fact, I should be free. I felt everything was changed. It was wonderful. It was glorious, and I was full of happiness. I danced, and sang, and clapped my hands, and cried. I didn't know what to do, and the first thing in my heart was a wonderful love for Jesus and for everybody. Oh, it was so wonderful. I had one song, and that was:—

"My sins, my sins, they're under the Blood."

And I saw the power of the Cross, the power of His finished work on the Cross to save to the uttermost. A few days afterwards the Lord said to me, "To-day you shall see My glory." I said, "Well, Lord, that seems too much for me. I cannot understand it." We had always told the people to pray for the Holy Spirit as on the day of Pentecost, and then the Holy Spirit came, and they spoke with tongues. The Holy Spirit that day came upon me, and it was just wonderful. I should like to have the same experience over and over again. I was a real fool, so it appeared, but I did not care a bit. I was quite willing to be a fool for God. I would be a fool a hundred times again. The power of the blood, the power of the cleansing by the blood, the power to save by the blood—all were revealed to me, and I couldn't say anything but this, "The blood cleanses, the blood cleanses from all sin." An unspeakable joy came to me, and I felt clean, clean by the blood. And then I sat up, and my speech was taken away. I said, "What's this?" and a sister said, "You ask for the gifts," and I was thinking in my mind which gift I would choose, as Paul said some were given one and some another gift. I was not thinking of the tongues, but I suddenly heard a little noise as

THE FLUTTERING OF A LITTLE DOVE

in my throat, and I wondered what was the matter, and before I could tell what was going on a beautiful tongue came, and with it came a wonderful worship in my soul for Jesus. I fell down and worshipped and adored and praised the Lord. My husband was afraid, and in the night he ran into my room to see if I really had gone to Heaven. For weeks and weeks whenever I spoke the name of Jesus the power would come upon me, and I would fall down in my chair. My body would be greatly moved, and if I uttered the words, "O Jesus!" then I was in the glory with Him. One morning the nice feeling had gone. I could not find out what it was. I knelt down and the Lord taught me. Peter found himself sinking because he looked at the waves, and you feel yourself sinking when you are walking by feeling. You will have to walk by faith, and when I understood that, the joy came back. The Lord has taught me that I am in Christ, and Christ in me. The Word of God is our sure guide.

\* \* \*

Then as to sickness, For years I have been trusting the Lord for all my sickness. When I

\* From messages given at the Sunderland Conference.

was converted about ten years ago I was a kind of a great medicine box. I lived for twenty years in India, and not having a doctor near at hand, we had a medicine room in the house, and the children knew the various medicines to be taken in the several seasons of the year. But after I was converted I didn't dare to touch any more medicines. I thought the Lord didn't want me to take any more, and I began, almost unconsciously, to think about divine healing, and the simpler I was the quicker the answer, and I am so glad the Lord is leading us deeper into the resurrection life. We have been hearing about being dead and buried with Christ, but there is a higher life, we have to live in Him. If we have died with Christ, we also believe that we are raised to be in Him, and that we have the resurrection power that comes only by faith. We read Hebrews xi., 5—"Without faith it is impossible to please God." The first principle is faith in God, faith that He is our Father. He is our God, and the God of our Lord Jesus Christ. He has procured a full salvation on the Cross. There must be this relationship—our Father, the Father and the child. This is a most blessed connection.

Then we must believe Him as a rewarder of our faith. After one of our prayer meetings, a person came to me and said:

"I HAVE AN OPEN WOUND."

I said, "Do you believe God can heal you now?" She said, "Yes," so we laid hands on her, and she was healed right away. The next day the wound was closed. It is simple child-like faith that brought the healing into that child. I simply take the eternal Word, and it never fails to give light and wisdom. It is wonderful how the Holy Spirit leads from one verse to another, and one chapter to another, when you are willing to learn. I saw divine healing was clearly taught, and I am so glad it is divine healing, and not faith healing. It comes right from God. I can always take Romans viii., 11 for my body. He has given to us the Holy Spirit, so that we may have an idea of what the future will be. The body from heaven will be given unto us, and, to make this promise sure and clear for us, God has given us His own Spirit. That gives us such a hold, and such an assurance that I shall attain to that, that He will do with my body what He has promised in His Word. Therefore we are always confident, and this confidence in His Word makes us strong in the Lord. No matter what discouragements the devil may create, we want to go on with Christ.

THE WORD IS LIFE.

More and more I see what life there is in the Word. If we simply do what God says it will be all right. That is the simplicity of the Gospel of Christ. There is a warning in 2 Cor. xi., 3—"I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ." Let us be simple in all things—about Salvation, about Divine Healing, about the coming of Jesus, simple about everything. Believe the Word as it is. You will find the Spirit will work immediately through the Word. I believe the time will come when God's children will put aside all other kinds of books. The time will come when we shall live by the Word of God, and that Jesus, by His Spirit, will give life to the Word. And our life and preaching will be accomplished by the demonstration of the Spirit, and signs and wonders will

be given, not because of us, but because of the Word of God. It is the Word of God, my dear friends. It is God Himself who is speaking this Word, and therefore this Word is holy and wonderful. Sometimes I cannot help but kiss this Bible. It is so lovely, it is so sweet, I cannot help it. I have to kiss this beautiful Word of God, because I feel the love of the Author coming to me. I feel the strength of the promises coming to me. Let us keep simple, and not judge one another.

\* \* \*

Some months ago I was attacked with weakness. I did not get better. I went to Scotland and Lytham, and had an awful fight, and at times I nearly screamed from the pain, but the Lord was using me, and when I had to speak, for the time I was delivered from the pain, but I wanted a permanent deliverance. One day the devil said to me,

"YOU WILL DIE THIS NIGHT."

I said, "Oh, very well, I will keep awake because I want to know how I am to go." I was perfectly happy in the Lord, and was not afraid at all. And, do you know, the next day I was alive, and I said, "Praise the Lord." When I went back to Holland I had an awful time, and the Lord told me my spirit had to be broken. I had always been pretty well, and I did many things in my own strength; but the Lord wanted me to break down just there, and to love Him, and to be guided and restful in Him. So I learned that lesson, to rest in Him in all things, and to let Him work in me. In November last I had such an attack of pain, I could hardly stand it, but nobody but my husband could see that I was sick. I never allowed anybody to see it, because our people are very anxious about us. It is their love. One day I said I could not do anything more; my spirit, my soul, and my body were tired, and I couldn't do more. I was broken before God. The Lord said, "You begin to eat something." I said, "But, Lord, I have such pain when I eat." But He told me I must eat anything. At length I started to eat. The Lord said, "Look at Ephesians first, third verse. 'Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ.'" Then a light came suddenly, "Healing is a spiritual blessing," and I said, "Lord, I believe I am healed, and I am blessed in spiritual places. I am no more responsible for my body." And suddenly a wonderful love came, and then I felt I was quite healed, and have had no more trouble since. But you must not think the devil is not attacking me; he is attacking me just as much as before. We have more to fight for the body, and therefore the devil is making a great fight.

\* \* \*

CONCLUDING WORDS.

The Apostle John—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not." We are strangers to the world because we are God's children, and God has bestowed upon us this wonderful love that we should be called the sons of God, and to be sons of God, not only to be called. We are called to be sons of God, but that is not enough. What we have to do is to obey the call of God, and become the sons of God. I don't know what better message I can give you as a

(Continued on Page 254.)

# "CONFIDENCE."

NOVEMBER, 1911.

Editor—

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Sunderland.

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## THE NEW METHOD.

We are thankful for the encouragement received this last month from readers of "Confidence." It seems to be a seal to the wisdom of placing a price upon this Paper. In the earlier days of the Pentecostal work in Great Britain, the Paper had its special opportunities as a Free Paper, and now the time seems to have come for it to become a regular Paper with its regular subscribers. Gifts will be welcomed for some time yet—they help to make the Paper more effective, and to pay for free copies.

We have felt it advisable to have a business representative in London, from whom copies of "Confidence" could be obtained either singly or by the "Trade" in quantities. We have now thus arranged with a Christian friend, a well-known publisher. His name will now appear in "Confidence" as its publisher and London business representative—Mr. Samuel Roberts, Zion House, 5a, Paternoster Row, London, E.C.

We trust that all orders through the post, and all gifts for "Confidence" or for free literature will be addressed as before to the Hon. Secs., All Saints' Vicarage, Sunderland.

Gifts will still be thankfully received until "Confidence" gets a much larger circulation.

## THE BAPTISM IN THE HOLY GHOST.

HERR BEYERHAUS, Charlottenburg,  
Berlin, Germany.

Who baptizes in the Holy Ghost?

John the Baptist says (Matt. iii., 11): "I baptize you with water unto repentance, but He that comes after me is mightier than I. . . . He shall baptize you in the Holy Ghost and Fire." Therefore we have to look first on the person who baptizes. We know that (in spite of the words above) Jesus while on earth baptized only (by His disciples) in water, not in the Holy Ghost. But (Acts ii., 33) after He was exalted by the right hand of God, and received of the Father the promise of the Holy Ghost, He has shed forth this "which ye now see and hear." Not the struggling and fighting Jesus, but the Victor on the throne after the victorious battle over Satan, sin, flesh and hell, sent the Spirit of victorious power to work out on earth, in human vessels, that which was already a complete fact from a heavenly standpoint. But, in order to make this victory manifest on earth, it must be believed by men. The glad news of this victory is called the Gospel. Now the Holy Ghost will take possession of men in order to reveal to them the secret of this wonderful salvation in all its consequences. This Spirit, though His deepest work is in the depths of the heart, will manifest Himself (1 Cor. xii., 7) by notable signs. A victor over everything has nothing to fear; therefore He will prove His presence by manifestations, in spite of His enemies who do not like them. This Spirit comes to conquer. He will conquer you and me, and reveal to us the secret that we are crucified and dead by faith-union with Christ, and that, furthermore, we are risen with Him, and translated into the dominion of heaven. He will bring us, while on earth, to such a high standard of Christian life and character, that the most far advanced and ripened Christian must be baptized into this Spirit in order to go further on, after having come to a standstill at a certain point.

But, on the other hand, this Spirit is so low and humble, and ready to teach even the first foundation-truths, that He despises not to take possession of the youngest child, though quite unripe and full of all sorts of faults and spots, and therefore

being almost a shame in the reputation of the other men. For all these things can be washed away by the Blood of Jesus.

A chief reason why so many Christians do not understand the work of the Spirit of Pentecost, is that they believe this Spirit can not come on a person who is not fully sanctified. And surely the Holy Ghost will not take possession of a person if he is not obedient to the voice of God, and is drawing back at some point where the Spirit is fighting against the flesh, or if He points us to some spot of our character, and we shut our eyes and will not come to the light and get cleansing in the Blood. Therefore advanced Christians have often very long to strive and to wait before they get the Baptism of the Holy Ghost.

On the other hand, if a quite young convert, who is much in need of a guide and teacher, knowing as yet only very little about Christ, and about the deeper parts of his own heart, and who has not (as many old Christians) distrust against that Spirit Who manifested Himself in the Tongues, but has a longing in his heart for Him, then this Spirit will take possession of him, in spite of many defects *over which he has not yet fully light*, though they may be shocking in the eyes of others. But of course these young Christians have to know that by being baptized in the Holy Ghost they do not become at once like old and advanced followers of Christ, but have only come to an excellent school, and an excellent Teacher, Who is quite willing and ready to teach them, and to develop the life of Christ in them, if they themselves are diligent to listen to that Teacher, and to be obedient as far as they have light. They are quite mistaken if they think that by the Baptism of the Holy Ghost and the Gift of Tongues they get at once qualified to rule or guide and teach others. No, the younger ones have to be controlled and advised by the elder ones, and all the advantages which the elder ones had by their experience before the Baptism remain advantages after that, and come into use in the family of the baptized ones. But, on the other hand, the advanced Christians are mistaken if they, looking from their advanced state down on those young converts, think: "If that is the Baptism of the Holy Ghost that I see in these people who speak in Tongues, being in a low spiritual state, I do not want such sort of Baptism." But this Baptism does not always bring high

spirituality at once, but brings us into the High School of highest spirituality. But in this School there are so many classes, beginning from the lowest, which takes every penitent sinner believing in the Blood of Christ, unto the highest, which brings us into the likeness of Christ.

The Baptism in the Holy Ghost brings the presence of the Spirit of the glorified Christ. And this Spirit will by any means manifest Himself. Of the inner heart He can take possession for the present only as far as there is an open understanding for Him (and the measure of this understanding is very different with different persons), but still He makes His presence known by the spiritual gifts, with the aim, by His presence (through more outward manifestations) to influence by degrees more and more the inner heart of the man; because anyone being present with us can influence us much better than from a distance. Therefore the spiritual gifts, even in a very young and unripe person, serve to make manifest the presence of the Spirit of the Glorified Christ in greater reality than a far-advanced Christian having not the Pentecostal Baptism with the Sign of Tongues.

But if that young Christian forgets his high calling, and the purpose for which he got his spiritual gifts, if he becomes disobedient or proud, he brings a great shame on the name of Christ who baptized him. In such a case I would not say he was never baptized in the Holy Ghost, but he spoiled that heavenly treasure he got.

The heavenly "Manna" in the wilderness, which, by disobedience to the law of God, became rotten, and full of worms, and stank, was nevertheless of heavenly origin, but spoiled by men. Therefore we have not to look at men and watch how the things look after ill-treatment in the hands of men, but we have to take the heavenly standpoint, and ask, "What is God's aim at present, and by which means does He at present try to get at this aim?" I answer, "*He will bring heaven down.*" I dare say everything coming right down from heaven is so strange and opposite to the human way of thinking and judging, that it is almost sure to be misunderstood, even by the best ones, as we see among the disciples of Christ, who, even after His resurrection, had their earthly and human hopes and desires.

Now, the more a man is a developed

(The Baptism in the Holy Ghost—continued.)

character, even an extremely good and Christian one, the more he has his strong and fixed opinion, even on the deepest words of God. If, now, the very same thing he believes in as a truth from the Bible comes as a living reality right down from heaven, he does not understand it, because his believing had its origin only in words, not in the manifestation of the heavenly reality.

The new heavenly light brings also into the truth of "being dead with Christ" a new and deeper meaning. Only a real heavenly mind and heavenly way of thinking and wishing as was in Christ can stand in this light. And people who thought themselves already practically dead with Christ, must see in this light, that their faith in this truth was still very superficial and human, and that in this light they must learn almost every Christian truth anew, and understand it in a new and deeper sense. If we got all the light we need at once, we would fall awe-stricken and perhaps desperate to the ground, not being able to rise again for fear. But the Holy Ghost is so wonderfully loving and tender, more than the best mother, that He gives us only by degrees more and more light over Jesus and over ourselves, and nurses us as a mother her little child, and the gardener a very delicate plant he is specially fond of. And if a mother has a specially poorly and delicate or sickly child, she develops and manifests her deepest abilities and patience to bring it to health and growth, and will afterwards show that child with a special sort of pleasure, and perhaps show us a photo. "Look what it was a year ago, and now look at it in its present state."

Let us work by our prayers and enduring love, together with this spirit of motherly love, and not get soon angry over faults made by young baptised ones, but in carefulness try to bring them to a right state of spiritual health, knowing how much we are ourselves in need of the motherly care and patience of our "blessed Comforter," the heavenly substitute of Christ on earth.

(The Victory of the Lord—continued from Page 251.)

farewell than the message of love which God Himself gives us through the Apostle John, that we should love one another. If we are sons of God, we are filled with the love which has called us the sons of God—that wonderful divine love which comes from the Holy One of Israel sitting on the

throne for ever and ever, and His love must follow as naturally as a child's love to its parents. Love is above everything. Why? Because

GOD IS LOVE, AND LOVE IS GOD.

He has given us a commandment that we, as sons of God, should love one another. "For this is the message that you have heard from the beginning, that ye should love one another." This is my prayer, that love may be stronger and deeper in each one of us than ever before, and that really we can so love each one, that we can each realise, "I have become a son of God." Wonderful, wonderful love. "This is the commandment that ye heard from the beginning, that ye love one another." Not as Cain, being bitter against each other, criticising each other, and backbiting each other—this is the spirit of Cain, who murdered his brother. The Cain-spirit is opposed to the God-spirit, which is love. Let us get liberty at once from the Cain-spirit, and let us be filled with love. The Holy Spirit wants to fill us with this wonderful love. We ought to be ready to lay down our lives for the brethren, if need be. This is the test that we are sons of God. What a high standpoint we ought to reach. What a glorious position it has put us in; we see Jesus crowned, and we with Him, because, through the love of God, we have become the sons of God. Oh, let us love each other. Oh, let us love each other—not as the world loves each other, but with a pure, divine, godly love let us love each other, so that we may become sons of God, and glorify Him. He would then be our all and in all; in us our hope, our glory, our holiness, our faith. Glory to Jesus.

Let us keep in our own minds that God is love. Let us put it down into the depths of our own hearts that God is love. Is there greater love than the love of Jesus? No, there is no greater love than that of the Son of God for us fallen creatures, for His enemies, for His haters; no greater love, and we ought to love each other as He has loved us. God bless you. Good-bye till we meet again, perhaps

IN THE AIR.

DR. YOAKUM—AN "OVERSEER."

Dr. Yoakum is a highly gifted brother, a medical man with an unusually high reputation. He conscientiously gave up all earthly advancement when he saw the truth of Divine Healing, and has been, and is, wonderfully used of God in his work at "Pisgah" (Los Angeles, California). Readers of "Confidence" should send a postcard (id.) to this address, asking for the latest number of the paper "Pisgah" with its Apostolic record of many healings of the sick, and the opening of a "free store" for the poor. (An interesting picture of Dr. Yoakum is given on page 264.)

The Editor of "Confidence" has often endorsed the work of Dr. Yoakum, and therefore feels bound to comment in a friendly way upon a recent incident which is referred to in the last issue of the paper, "Pisgah." When on a Convention tour recently Dr. Yoakum came to the city of Buffalo. This is the headquarters of a new denomination with the name "The Emmanuelist Episcopal Church." The head officer of it has taken the impressive title of "The Most Reverend the Archbishop." He received his commission or title at the hands of

"seven prominent Protestants of Boston, from as many different denominations." Its order of ministers are, we are told, Bishops, Ministers, and Deacons. (It is not connected with the American Protestant Episcopalians, or the Methodist Episcopal Church.) It has a rescue work at Buffalo. Dr. Yoakum was made a Shepherd, or "Overseer" by the "Archbishop." He alludes to this incident in the recent number of his paper, "Pisgah," in a way which seems to us almost tinged with humour. We expect that our beloved brother has been overwhelmed and deluged with postcards and letters on the subject.

Dr. Yoakum writes to the Editor of "Confidence" as a friend to friend:—

"I was holding a very successful Mission in the Emmanuelist Episcopal Church, and after many were saved and healed, at midnight the Archbishop placed a large Bible down before their altar, and said to me, 'Kneel upon it.' I did. Then he placed a Bible in my hands. He and the Pastor and all the Red Cross Sisters (who rescue girls) laid their hands upon me to be a Shepherd or Bishop. They said, 'You are to be a Shepherd of all the drunkards and harlots and sick folk to whom you are called of God.' So you see how it is. I never sought it. My work is enlarging, and all are looking to me as their overseer. Yet I draw back. I feel I am not a leader—only one who leads to God. My title is 'Brother'—nothing more; I have dropped the 'Dr.' even."

\* \* \*

Our dear Brother feels that he is being called to Germany, England, Australia, and many other places outside of his country. He desires prayer that he may receive strength and guidance to do His perfect will. He says, "Will you kindly remember the work we leave at home of feeding the hungry, and caring for the needy and poor who flock to our doors from almost every country upon the globe?"

\* \* \*

The current number of "Pisgah" is full of Apostolic triumphs, won in the power of the "Living Christ." While we pray for our dear Brother, Dr. Yoakum, let us also pray that the same power and love may be manifested through many of God's people in these days, right round the world. The gifts of healing should be manifested in a practical way in these days (1 Cor. xiii., 4-11).

## WHEN DR. YOAKUM SPOKE IN "TONGUES."

DEAR BROTHER BODDY.

I have only been allowed to speak twice in an unknown tongue. The first time was ten or twelve years ago, four years before I ever heard of anyone who spake in tongues, just as I read in the Book of Acts. I was in the heart of Mexico, in a

\* The Editor of "Confidence" would like to acknowledge the courteous letter concerning "The Emmanuelist Episcopal Church," which he received from Miss M. G. Bingham, "Secretary to the Bishop" (Buffalo, N.Y., U.S.A.), giving a most interesting account of that body and its work. He does not criticise its rescue work, but feels that in these Pentecostal days grandiloquent and august titles should not be assumed unless there is some very good reason for so doing.

church, speaking through an interpreter to the Mexicans and Indians, when suddenly a distinct rush of some mighty wind came upon me, and when I opened my mouth it was not English, but a beautiful smooth Castilian language, and for 20 or 30 minutes I held that large audience. Then there was a rush to the altar of thirty-three people crying out for God.

The second time was this summer at a large Camp Meeting in Mass., New Boston, Mt. Waite Camp Ground. A returned missionary (a Presbyterian minister) came to my private room for special prayer for his body and spirit. I, with my assistant, Bro. Fisher, of Toronto, I think, laid our hands and anointed him, and immediately I prayed in an unknown tongue. He was healed suddenly. I tell you these things to let you know I am not seeking but receiving. —Glory, He is my all.

Your Brother in Him,

F. E. YOAKUM.

Pisgah Home.

Los Angeles,

California, U.S.A.

Give my love to your wife and all the saints. I hope to see you soon if He tarries.

\* \* \*

Dr. Yoakum hopes to visit England very soon, but nothing definite is arranged.

## THE KISS OF HOLINESS.

"Greet all the brethren with the kiss of holiness." —1 Thess. v., 25. (Conybeare & Howson.)

There are different methods of salutation in different lands. In English-speaking countries a warm shake of the hand is a token of fellowship. On the European continent men often kiss one another on meeting. This is so in Syria and Palestine also, and was so in the East in our Lord's days, but it is not the custom in Great Britain. It has been introduced, and in a wrong way, in some meetings, where it has led to members of both sexes (quite wrongly) saluting each other thus.

The footnote to 1 Thess. v., 25, in "The Life and Epistles of St. Paul," by Conybeare and Howson, is useful in these days.

"Greet all the brethren with the kiss of holiness." This alludes to the same custom which is referred to in Rom. xvii., 16; 1 Cor. xvi., 10; 2 Cor. xiii., 12. We find a full account of it, as it was practised in the early Church, in the *Apostolic Constitutions* (book ii., ch. 57). The men and women were placed in separate parts of the building where they met for worship; and then, before receiving the Holy Communion, the men kissed the men, and the women the women: before the ceremony, a proclamation was made by the principal deacon:—"Let none bear malice against any; let none do it in hypocrisy." "Then," it is added, "let the men salute one another, and the women one another, with the kiss of the Lord." It should be remembered by English readers that a kiss was in ancient times (as, indeed, it is now in many foreign countries) the ordinary mode of salutation between friends when they met.

(The Kiss of Holiness—continued.)

We set our face in this paper steadfastly against dangerous practices, which may seem at first sight to have Scriptural grounds, but which lead on to immorality sooner or later. We must remember that it was never intended that this salutation should be between those of opposite sexes. When the Editor of "Confidence" was preaching in the church at Nazareth, in the Holy Land, the sexes were quite separate. The men were on his right hand, the women on his left, and towards the back of the church—not mingled as to-day in our English assemblies. If there was a salutation, it would be men with men and women with women. We must avoid either the appearance of evil or the approach towards any possibility of evil. Combustible materials are found at times where least expected, and only need kindling by the evil one. "Let him that thinketh he standeth take heed lest he fall."

There is a glorious liberty for the children of God. A liberty to do right, and to follow the Lamb as His pure blood-washed redeemed ones. Liberty to keep far from all that may be a cause of stumbling to His precious children. Hallelujah!

"SPIRITUAL AFFINITY."

A DANGEROUS ERROR.

(Extract from a letter from America.)

... Another awful thing is spiritual affinity. This I encountered six years ago in Jerusalem and England, and now it is to be found in different places here, and especially, I believe, among Pentecostal people. It is one of the awful onslaughts of the enemy. The marriage relationship as set forth in Scripture is to a great degree disregarded. Children are not desired, . . . . .

Mothers (and Holiness and Pentecostal mothers are not excluded) teach their daughters to shun the responsibilities of family life. Henry Varley told the women of our city, years ago, that their hands were red with blood, and he spoke the truth. This city is not the only city, however. America is a hot-bed for this kind of thing. Brother Boddy. Notwithstanding all that our brethren are saying and writing about the world getting better, we are fast ripening for judgment. Hoping that all is well.

I remain,  
Yours in Christ,  
A. WEAVER.

[Brother Albert Weaver (Rockrimmon, Springfield, Mass., U.S.A.) does not see more strongly than we do on these questions. Wives who turn to "spiritual" companions of the other sex, against their husbands' wishes, are grievously breaking the divine commands, however they may try to delude themselves and others. And so also as to husbands'. The practical commands at the close of the Heavenly Epistle (*Ephesians*) are in full force to-day. See Eph. v., 22, to vi., 9. It is clearly wrong to have any *fellowship* with those who disobey these clear commands of the Lord.]

SOUTH AFRICA.

ORANGE FREE STATE.

DEAR MR. BODDY,

The Tracts and "Confidence" are always received with a glad welcome in our little Pentecostal circle here. There's so much of the love of Jesus in the literature that it makes our hearts burn within us, making our love go out still more to Him and you dear ones. Of course the enemy has tried and is still trying to smash the work up in South Africa, but it moves steadily forward, and hungry souls are crying out for a full salvation, and full Gospel. We have many Dutch brethren, and the cry is for more Dutch literature; could you advise where to apply for same?

The Lord opened a deaf ear two weeks ago instantly. The brother had been quite deaf for thirty years, and now hears plainly, and is full of praise to God.

Another brother accidentally pulled  
A KETTLE OF BOILING WATER  
over his foot. We laid hands on and prayed. The pain ceased; he slept well, and had his boot on next morning, and walked long distances, testifying in the evening on the market square to his healing. We have had marvellous cures out here, and we praise Him.

We hold (D.V.) a Conference here next month, and trust only that Jesus will be exalted, and set forth as all and in all.

May we have more literature?—yours and Mrs. Boddy's have been most acceptable.

May God bless and keep you in the centre of His will, is the prayer of

Yours in Him,  
JESSIE SAUNDERS.

4, Orange Street,  
Bloemfontein, S. Africa,  
30th September, 1911.

AUSTRALIA.

SYDNEY.

A copy of your "Confidence" addressed to Melbourne reached me with thanks. Someone must have given you my name. I sat beside you at the lunch table at Stouville Camp Meeting, and chatted with you. Praise the dear Lord! I received His fulness 14th January, 1907, according to Acts ii., 4.

I came to Australia on business, and am doing some work for the Lord here, sowing the seed in my simple way. The Lord is owning and blessing my labours. In March I found my way to a Pentecostal meeting in Sydney, not hearing of such a meeting before in Sydney. In the course of a few minutes a lady came into the meeting—a Presbyterian minister's widow, Mrs. McQueen, who was

PRACTICALLY BLIND  
(she could just see daylight), led by a lady. I anointed her with oil, according to James v., 14, asking the Lord to restore to her her sight, and asked others present to join me in laying on



hands. She realised the sight had returned, and it seemed as if an electric shock had quickened her whole being. Six weeks elapsed and she came back to the meeting with sight restored.

Another aged lady, Mrs. Clements, 24, Cleveland Street, Sydney, had one limb somewhat shorter than the other. We also anointed her for this trouble. Praise His Name! Some time after, the limb came down the same as the other.

The Pentecostal work is small in Sydney. We have had five Baptisms since April, genuine cases, being filled with the Holy Spirit, and a young man on the 8th of September, in my own rooms. Praise the Lord! one of them is going to the

MISSION FIELD.

This is Miss Lucy Cannon, Lockinwar, Dulwich Hill. She is going on faith lines to India with Miss Rutherford.

I have been going through some severe testings in this strange land, and the great business strain is so heavy on me, causing me nervous prostration. Nobody knows the sufferings and persecutions and misunderstandings I went through but God. If I had not the fulness of His blessed Holy Spirit, I would have lost courage long before this. 1 Peter iv., 12 & 13; Psalm xxx., 11; Philipians iv., 6-8; 1 Peter v., 6-11. The Lord is using me, and blessing me in exhortation and testimony and prayer. Sons are converted and baptized in the Holy Spirit. Praise His Name, I shall have some stars in my crown.

The Pentecostal Body at large needs a baptism of love to draw them nearer together, and bind them in an unbroken chain. We must admit the truth. "Let brotherly love continue." The lack is—"Love thy neighbour as thyself." I shall be pleased to receive your paper, "Confidence," and any old copies for distribution. I am shoulder to shoulder with the Pentecostal Work, and a member of the Rev. Geo. E. Fisher's Christian Workers' Mission, Toronto, Canada. Pray one for another.

Yours in Christ,

DAVID S. K. BYRNE.

Sydney Gen. Post Office,  
23rd September, 1911.

P.S.—Meetings in our rooms every Thursday evening, 7-30; in the Domaine Park on Sundays, 4 p.m.; Circular Quay, 7-30, during my stay in Sydney.

PENTECOSTAL ITEMS.

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

THE SUNDERLAND MEETINGS. In All Saints' Vestry—Saturday, 7-30 p.m.; Sunday, 8-15 p.m.; Monday, 7-30 p.m. Thursday, 7-30, in the Vicarage. Church Services on Sunday, in All Saints', 8 a.m., 10-30 a.m., 6-30 p.m. Adult Bible Classes open to all, 3 p.m., in Church and Vestry. Requests for prayer may be sent to Rev. A. A. Boddy or to Mrs. Boddy, and will be presented at the

meetings.

We have forwarded to Mrs. Nellie Clark Bettex (c/o British Post Office, Canton, S. China) a gift of £1 from "D." She would be much pleased to have letters (2½d. stamp) from friends in the homeland. Let us remember her and her husband in these days of tumult and change in China.

Pastor Redwood, of Bristol, has issued his Eleventh Annual Report of his "United Christian Jewish Church," with its varied activities, including the "Home of Rest." He will gladly supply copies of his report. He says to his friends: "Let Psalm 133 be our permanent address."

A very bright Pentecostal wedding took place recently at 38, Aberdeen Road, Highbury (London, N.). Mr. Stanley Frodsham, of Bournemouth, and Miss Rowlands, for some time of "Pisgah," Los Angeles, were married. The religious ceremony was conducted by Bro. Smith Wigglesworth, Pastor Poiman, and Mr. Cecil Polhill.

In an interesting photographic group kindly sent us we noticed other familiar faces also among the friends surrounding the Bridegroom and Bride. There was Pastor Redwood, Mrs. Price, of Brixton, Mr. and Mrs. Sandwith, Mrs. Lucy Leatherman, Mr. Liddle, from Winnipeg, Miss Aldwinkle, Mrs. Martin, and others. We wish Mr. and Mrs. Stanley Frodsham every blessing, and trust they will be now doubly used in the work of the Lord.

Pastor Barratt's new address in Christiania (Norway) "Schultz gd 2." He writes very thankfully of his recent Mission in Finland, Russia, and Sweden. Crowds of people at Stockholm. The converted actress, Mrs. Anna Larsen, has been giving religious readings to large gatherings in Christiania, and another converted actress has been holding successful meetings during Pastor Barratt's time in Finland.

Sister Agnes Thelle writes from "Beulah" at Bombay:—"To-day we went out, the whole family, to the sea-shore, taking our dinner with us, and we had a nice time with the Lord. We sang over and over again—

It's rolling in, it's rolling in,  
The love of Christ is rolling in;  
Hallelujah,  
An ocean of love in Him. Amen."

Our Sister is learning the language and staying with Mrs. Murray in Bombay for a time.

"Demoniacal Obsession and Possession" (1/-) by Dr. C. Williams (The Ambrose Co., 55, Wigmore St., London, W.). This book contains several papers read at important meetings in London, before medical men and others. He hoped to persuade his fellow-practitioners as to the reality of Demon powers. Those who are baptized in the Holy Ghost generally learn quickly the reality of demon-powers, and how safe we are in union with the Lord, and sheltered by His Blood.

## TO GERMANY IN NOVEMBER.

BY THE EDITOR.

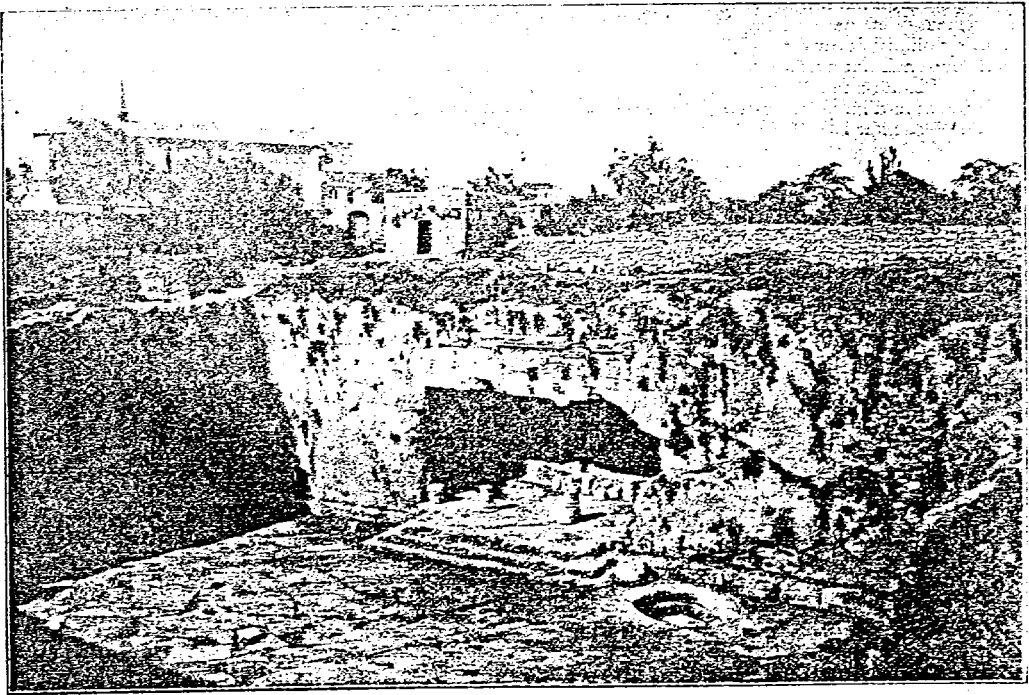
A long-delayed opportunity for a little change had come to the Editor of "Confidence." He was able to leave Sunderland on the 2nd November for a rather late "summer" holiday. The Annual Parish Gathering on All Saints' Day (November 1st) had taken place, and after it the Vicar felt that he could be spared awhile, and that other voices might be heard in All Saints' Church.

Germany was again the goal, and fellowship with the beloved brethren there. He also hoped to visit his older daughter among the

against the green sky. The growing moon kept pace with the train with its bright  
ELECTRIC LIGHTS  
gleaming out on bridge and cutting as we swept along so swiftly.

The stormy weather, which had wrought such havoc in the previous days, had given way to balmy zephyrs and gentle skies. We sometimes wish we had the psalmist with us when we look on some of the fair scenes in our own dear England or abroad. The writer of the 104th Psalm and others could enter into the joy of stirring up the spirit of adoration which rises at such times in our hearts.

All things bright and beautiful,  
All creatures, great and small,  
All things great and wonderful—  
The Lord God made them all.



A ROCKY TOMB OUTSIDE JERUSALEM.

The Editor of "Confidence" visited this scene when in the Holy Land, and passed into the dark recesses of the chambers where the dead once lay. The district round the Holy City is one great burial ground. The dying of many many centuries, and many many lands have loved to lay their bones near the City to which the Lord one day is to return. A Church is seen behind. In this Church the Editor preached of the Coming of the Lord to a congregation of English-speaking people. It is called St. George's Cathedral, and the English Bishop lives near by.

giant mountains of far away Silesia.

On Thursday, November 2nd, at 11:30, the Writer left All Saints' Vicarage and journeyed from Sunderland to York. Here he did some shopping in the Cathedral city, and left by the boat-train at 4 p.m. for Essex. As we sped over the undulating Lincolnshire plains, the rosy after-glow soon after five lit up the western sky, and tinged the broad waterway, which we crossed at Gainsborough. The gloaming lengthened out, and the outlines of the many groups of friendly-looking trees stood out

The Lord Jesus Himself said, "Consider the Lilies," and He was filled with admiration for His Father's handiwork in this world, which is often so beautiful, even under existing conditions.

About 7:30 p.m. we

PASSED ELY,

and saw the outline of its old Cathedral rising dimly under the stars. Reminiscences of twenty years ago came up. The second day of one's married life, when two young people were making a Cathedral Tour, including

Lincoln, Ely, and Lichfield. How one has to thank God for all His goodness through these past years. What an untold blessing is true comradeship in the Lord!

Ipswich, 9 p.m. I wondered whether the Pentecostal friends here were holding their meeting to-night, and I thought of the crowded Vicarage "Nursery" at All Saints', Sunderland, and what happy faces would be coming out at the front door about this time. So on again towards Harwich! I have had a quiet journey mostly by myself, with two or three opportunities of sowing the seed.

\* \* \*

On board the S.S. "Munich," 9:45 p.m. (November 2nd). The train from York slowed down, and the lights of Harwich shone out. Through the great sheds now along to the steamer for the Hook of Holland.

It was brilliantly lit up, its lights shining out on the dark waters, and lighting up other steamers moored in mid-stream. May the Lord bless the Captain and all on this ship to-night.

We waited for the boat train from Liverpool, and then the "Munich" soon slipped away from the quay into mid-stream, and made for the open sea, passing many lights—red lights appearing and disappearing on a solemn, tolling bell-buoy; dazzling white lights from the shore; lights from the Light-ship; and the long line of the Felixstowe lamps—lights which, like many a human being, have a far-reaching influence. Some guide by their example, and attract into the safe way. Others warn men to keep off, lest they should be wrecked and lost. And so out into the moon-lit North Sea. I walked the lonely decks for an hour or so, enjoying the magnificent array of stars and constellations. Cassiopeia overhead, Mars red and conspicuous, the Pleiades clustering above, and Arcturus, the blazing white sun, to which the handle of the "dipper" nearly points.

We remember the words of the Lord out of the whirlwind (Job xxxviii., 31-32): "Canst thou bind the sweet influences of Pleiades, or loose the bonds of Orion? Canst thou bring forth Mazzaroth (the signs of the Zodiac) in his season? or canst thou guide Arcturus with his sons?" (or "canst thou lead the Bear with her train?") Also verse 31: "Who can number the clouds by wisdom? or who can stay the bottles of heaven?"

A heavy passing shower had deluged the decks, but soon we were in fair weather and a rolling sea.

"Rocked in the cradle of the deep,  
I laid me down in peace to sleep."

The good Lord graciously brought us safely through the night, and, while it was still very dark, the engines slowed down, and

WE ENTERED THE MAAS.

and at last came alongside the quay at the Hoek von Holland, and soon we were standing on Dutch *terra firma*, beside the brightly illuminated Berlin train. Again we committed ourselves and all on the train into the safe keeping of the Lord for the long land journey.

Soon we were speeding towards Rotterdam.

That glorious planet, Venus (in "opposition," rising four hours before the sun), was fairly blazing in the East, and, even after daylight came, was still a prominent object. Now we could see the country. Canals and water-courses innumerable, black and white cows, advertisements of "Sunlight Zeep" (soap), tiled roofs of strange shape, fields, chimneys, polders and church steeples, as we travelled on by Rotterdam to Utrecht. Northwards, yonder, our dear friends, the Polmans, witness with their flock to Pentecostal joy and power.

After about four hours we cross the German Frontier, and at Bentheim see the uniform of the Kaiser again. Here for the second time to-day all luggage is examined by the Custom House officers ere the train proceeds. We pass through forests still blazing with autumn colours.

I made the acquaintance of a young Berlin solicitor who traveled all day in the same compartment with me. He had been for a fortnight to London and Bournemouth, and could speak a little English. He said, "Look, dare are much shops." I looked, and saw hundreds of sheep with their shepherd. So I was able to teach him one word, and that was "sheep." I thought, "Yes, what is his mistake compared with my ignorance." This German solicitor was much interested when I told him of my experience also as a solicitor when I was admitted thirty-four years ago. He gladly accepted "Born from above," and promised to read it. He lives in Berlin. May the Lord work in his heart!

I hoped to have a word with dear Pastor Voget as we passed Bünde, in East Friesland, but unfortunately the train did not stop, and I did not see him. His seemed to be a prosperous agricultural district. He has, I believe, 3,000 members in his different churches.

Hanover is a great town. One is more impressed with its size each time one passes this way. We passed through districts where the subsoil was very sandy, only a slight layer of darker soil above it. The diligent peasants were working with the plough, etc. The afternoon brought brilliant sunshine as we crossed Prussian Saxony.

#### DAYS IN GERMANY.

Friday, November 3rd. Darkness had come before we reached Berlin. The great train slowed down to the Zoological Station and then passed on again to the Friedrich Strasse Station, where Brother Beyerhaus stood waving his pocket-handkerchief as an attractive signal, and Pastor Paul's younger son, Johannes Georg, was with him on behalf of his father, to give me a welcome to Berlin. Bro. Beyerhaus asked me to note in the pages of "Confidence" that the best station in Berlin for Pentecostal friends to alight at is

THE ZOOLOGICAL GARDENS STATION.

All the great mail trains stop here. It is the first stopping place for the through trains to Berlin. It is nearer to Steglitz and Charlottenburg than the great Friedrich Strasse Station.

"I hope you will speak to-night at our Charlottenburg Assembly," said Brother Beyerhaus. I had been travelling for thirty hours, but I

(To Germany In November—continued).

was very glad to promise to do this. But first we went to Brother Beyerhaus' home at Eickenallee, 35 (he is to remove in April to another house). Frau Beyerhaus and the two young frauleins, and their brother and little sister, all very politely saluted their English pastor-friend with sweet curfseys or low bows. It was delightful to be in that Christian home once more.

After a meal we went in electric car down to Schlose Str., near the great Charlottenburg Park. At No. 67 I saw a notice board. It said,

"EVANGELIUMS MISSION."

with a list of the meetings each day of the week. Pastor Paul was there, and Pastor Schilling, and dear Brother Hodan, the evangelist. We had prayer together in the Vestry—it seemed to be a kind welcome prayer meeting for the newcomer—and then we went later to the Assembly, where they were soon singing from the Pfingst-Jubal Hymn-Book. They sang the German translation of my dear wife's hymn—

"My soul desireth Thee, dear Lord,  
My soul desireth Thee;  
And that desire was given by Thee,  
For Thou desirest me.

Brother Beyerhaus interpreted as I spoke with joy from Acts xxviii., 1-8. With Pastor Paul I journeyed that night to Steglitz. First on an electric car, then in the "Underground," brilliant with its generous supply of lights, then from the Potsdamme Station past five stations out to Steglitz, and then the walk, half-a-mile, up to Linden Strasse, where Pastor Paul's dear wife and family gave me a very kind welcome. I was glad to go to rest. The words above my bed were

"JESUS WACHT."

*Saturday, November 4th.* With Pastor Paul I went this morning to Wilmersdorf. We went by electric tram from Steglitz Rath-haus (Town Hall), a long journey to Parisa Strasse, found No. 12 beyond a great red brick Roman Catholic Church. We climbed up to some delightful rooms "near the sky," and found a friend whose welcome face is familiar to our Sunderland Pentecostal Meetings. We were pressed to return that same night to an evening meal with Dr. and Mrs. P—. At this meal we had much interesting conversation with the young American doctor and his accomplished wife (also a doctor), as to Dr. Yoakum, of Los Angeles, and Pastor Paul gave his experiences in Divine Healing.

*Sunday, November 5th.* We rose in good time, for we had to be at the East End of Berlin by 9:30. The "Evangelium Halle," at Kustrinner Platz, 9, was well filled. A number of Deaconesses from Pastor Schilling's Home were in the congregation. Pastor Paul interpreted my address, and we both felt that the Lord was with us. The subject was, "Precious in the sight of the Lord is the death of His saints." (Psalm cxvi., 15.) Pastor Paul drove home the subject. "Hit the nail on the head again," he said. Then dear Pastor Schilling said he would also "clinch" the nail. There followed a solemn administration of the Lord's Supper, also prayer with sick ones.

We made our way then to Schloss Str., 12, near the Potsdam Station, in the Leipziger Platz. A very hospitable lady entertained us to lunch, ere we made our way to Charlottenburg, for the afternoon and evening meetings.

That Sunday afternoon Pastor Paul and I passed up the celebrated "Victory Alley." We saw the new recruits for the Guards in groups, out for their first walk. An American remarked the other day, "There are more soldiers in Berlin than in the whole of the United States of America."

"Those are Huntsmen," said Pastor Paul, as we passed young soldiers in green coats. "Perhaps you mean sharp-shooters," I said, "or Riflemen." "Yes, they are Sharp-shooters (Sagers)."

The regulations for saluting officers in the streets seem very exacting. I noticed a young soldier late at night on a very crowded station platform, in the thick of a moving crowd, and nearly missing his train for which he was hurrying, pause, swing round, and go through the whole saluting process most minutely to three officers talking together. If he had not done it they might have noted his number, and reported him.

The Royal Park (Tiergarten) is of tremendous extent to be inside a city. It is at least two miles long.

After the afternoon meeting we had tea at the home of Brother Beyerhaus, and then back to the evening meeting, which lasted until 10:45 p.m., for there were sick ones to be helped after the long address, which was long because much prayer was going up, and the Lord gave the word.

The stars were very bright as we walked homewards, and Mars looked down on us, and we talked of its so-called Canal marks, and the changing white snow-caps of its two poles, so like our Earth.

Whether Mars is inhabited or not, it was to this Earth, and not to any other planet or star, that Jesus came. Here He lived and died, and to this Earth, rolling along through the ether-spaces, came the Blessed Holy Ghost, and

HE IS HERE TO-DAY.

It was nearly midnight when we reached the kindly shelter of the home at Steglitz, and we were glad to be able to rest for a few hours. One was thankful to feel assured that the Pentecostal work in Germany is going on solidly and purely, under good leaders. They have suffered much through being obliged to leave the "Gemeinschaft" (the Alliance of Evangelical Teaching). But now in many, many centres good work goes forward. Religious teachers have received great spiritual blessing.

After my happy sojourn in the home of one of the most hospitable of God's children, the time came to travel on towards the Russian frontier. Pastor Paul took me in a swift auto-cab from Steglitz to the station near the Zoological Gardens. It was a bright, sunny morning. The train for Breslau and Kattowitz leaves at 8:20 a.m., but we were at the station by 7:50. The railway runs right through Berlin on a broad low viaduct. It is an interesting

journey past palatial houses, with glimpses of churches and palaces, and fine open spaces and parks. It took quite a long time to reach the open country. I travelled third-class—hard wooden seats, but otherwise comfortable, vestibuled corridor cars. There is *fourth*-class also on many trains in Germany.

It is about 500 kilometres from Berlin to Kattowitz. I have been favoured with most blessed weather for November—blue skies, fleecy cloudlets, and brilliant, warm sun. We are crossing the great province of Silesia (or Schlesen). At 2 p.m. we approached the great manufacturing town of Breslau, and as we entered the station I caught sight of dear Pastor Regehly with his daughter. They had come to salute their English friend in passing. I was sorry to find our beloved friend suffering from over-strain and over-work, and needing a complete rest.

At Brieg, 40 kilometres further, Miss Schofield, formerly a well-known worker in the Pentecostal League, got in. She had been for an hour or two with Sister Gerber, of Armenia, then staying with Brother Edel. She was returning from a visit to Breslau. We had much to speak of as the train sped on.

Towards the end of the journey crowds came into the train. Rough-looking Poles with big, astrachan fur caps. Many languages are spoken by the workers in this district.

#### AT KATTOWITZ.

At last, after a nine hours' journey, and a thousand miles from Sunderland, the train ran into Kattowitz Station, and father and daughter met in this distant place. I was glad to find her well and happy, and getting on with the language. So, escorted by friends, we made our way up to the "Gemeinschaft" (house owned by Brother and Sister Kaper).

This beloved brother I met last year at Berlin. He is an "Upper Master" (*Oberlehrer*) in this part of the Province of Schlesen. He is a deeply pious brother, and has stood firm amid mighty difficulties.

My dear daughter had come for a few days from Hermsdorf, where Mrs. Kaper's sister is her hostess. I was glad also to meet the dear Baroness Von Brasch, from Russia.

Father and daughter sent off a sweet little telegram to a Vicarage a thousand miles away, and it cost less than two shillings.

Kattowitz is an important town of about 30,000 inhabitants. It is near to the German, Russian, and Austrian frontiers. It is only a tram-ride to the spot where "Three Empires meet." In the neighbourhood of coal-mines and iron-works, where hundreds of Germans, Russians, Poles, and Galicians work. Very good shops line its chief streets. People come over from Russia, I am told, to do their shopping here.

We had a beautiful prayer meeting that night. A number of friends live under the same roof, and they join in the times of prayer. I told a story with an encouraging application, and soon we retired.

#### IN FAR-OFF SILESIA.

*Tuesday, November 7th.* This morning we set out to visit a place with a long name—  
DIE "DREIKAISERREICHSECKE"

("The Corner where Three Empires meet"). At Kattowitz we are three or four miles from this interesting spot, which is beside the little boundary town of Myslowitz. Fourth Class in a local train. The large Fourth Class Compartments have sitting accommodation for about eleven, and standing room for about seventeen. We noticed busy iron-works and collieries also, with familiar-looking pit-heaps. There were great barrack-like buildings for the artisans and their families. These Casernes would perhaps hold some thirty families each.

At Myslowitz crowds of picturesque peasants from Galicia were seated on their bundles or roaming through the streets. They were returning home after the Beetroot Harvest in Posen, said some. Others said they were Emigrants going soon on a long journey to Hamburg. There may have been both kinds among them. Our party gave German New Testaments from time to time.

#### THE RUSSIAN FRONTIER.

We made our way to the Russian Frontier. This was approached by a very shaky wooden bridge over the narrow river Premsa. Russian women were hurrying over, and Ashkenazi Jews with their two long curls and soft clerical hats. We walked on Russian Territory until we came to the Cossack outpost—a Russian sentry with his rifle ready to shoot down any runaway. Woe betide the man whose passport is unsatisfactory, and who tries to run along this road into Germany. We passed on to the Russian Passport Office, where more soldiers were hurrying to and fro and examining every pass and every passport. It was a specially busy day on the Frontier.

I went up to a sub-officer, and was referred to a higher sub-officer. "Might I take my friends for a little walk further into Russia?," I showed an impressive document signed by the Grand Duke Vladimir, which, some years back, made me a member of the Imperial Geographical Society of St. Petersburg. These officers regretted the absence of their superior, but they could not grant permission. So, having been a quarter of a mile into Russia, we came back to the bridge over the stream. On the long bridge and wooden plank road is a tiny Russian Chapel with Icons, and here the wandering orthodox Russian will pray for a safe passage through the hands of these soldiers. We watched awhile and saw various incidents, and noticed the treatment awarded to the Jews and others. We offered New Testaments in German, but many could not understand German.

We walked back to Myslowitz, and then along the Black Premsa River bank, to its junction with the White Premsa. Here actually three Empires are within 25 yards of each other, just divided by the narrow stream, only navigable by barges. Coals were being placed on board a barge moored at the extreme point of the Russian land. Then the barge

(To Germany in November—continued.)

would be floated down into Austria. The coals were brought by a locomotive from a coal mine a mile away in Russian Poland, worked by convicts.

We went now over a foot-bridge into Austria, and an Austrian soldier gladly received a German Gospel.

A RAILWAY TRAIN IN TWO EMPIRES  
AT THE SAME MOMENT.

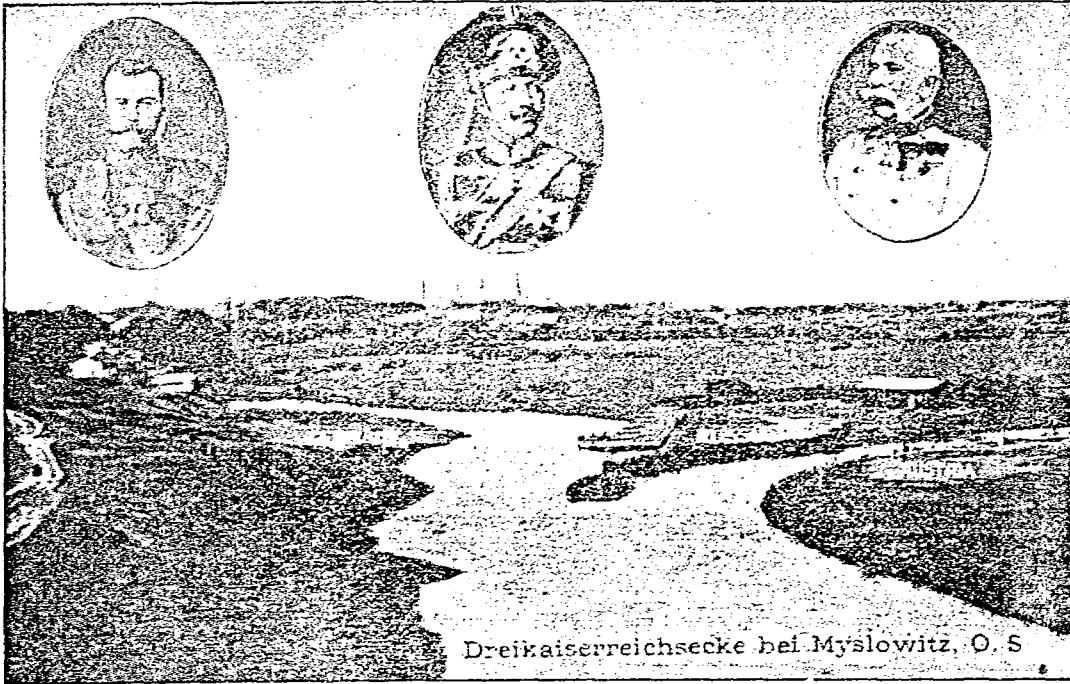
We sat and ate sandwiches on Austrian territory, and watched a long luggage train pass over the river. I said, "I don't think we shall ever see such a sight again as a train in two countries at the same time." The engine and first trucks were in Germany, while the latter part of the train was still in Austria.

that evening, and I had a blessed opportunity of giving a lengthy message on the "Soon Coming of the Lord." Heartfelt thanks were given by brothers, who grasped the hand of the "Herr Pastor" on leaving. Brother Hoffman, from Holland, added earnest words, and so did dear Brother Otto Kaper.

They have gone through great disappointments and difficulties here, but the little band stands true to-day. Hallelujah! There are better times coming.

Kattowitz was the birthplace of the great Jewish Zionist Movement. The first Conference was held here. A photograph of the speakers has been shown to me.

Kattowitz was the headquarters of the South-East Europe Missionary Society, for



Drerkaiserreichsecke bei Myslowitz, O. S

WHERE THREE EMPIRES MEET.

We returned to the German town of Myslowitz, which was full of "Auswanderers," picturesque and dirty Russian women, with much red of various hues, and big strong boots. Some were workers in the white Beetroot Harvest. There is a special Government Bureau to arrange for work for these "Auswanderers" as they come over the boundary. Its officials will have to know many languages.

So we travelled quickly (Fourth Class) back to the town of Kattowitz. The whole of this district is given up to Zinc Works, Coal Mines, and Iron Works, but not too close to one another—plenty of open country all around. But these mixed peoples, largely Roman Catholic by name, are very godless.

The Kattowitz Pentecostal people gathered

Servia, Bulgaria, Roumelia, Montenegro, etc. In the room where I am writing, much of the business of this Society was gone through, and this room at one time was occupied by a prominent opposer of the Pentecostal Movement.

The next day (November 8th) we had a pleasant walk into the wooded country in the Kattowitz hinterland. I said, "Let us sing, 'Die Gnade,'" and we sang to its solid, chorale-like strains.

*Die Gnade unsers Herrn Jesu Christi,  
Und die Liebe Gottes,  
Und die Gemeinschaft des Heil'gen Geistes,  
Sie mit uns allen. . . . Amen.*

In the leaf-strewn glades, among the silver birches, we talked of the work of the Lord, and we sang our praises. Brother Otto gave us

some personal recollections of the saintly Dr. Baedecker, who visited them at Kattowitz, and with whom he had travelled. He was with him in Austria, when they received the news of Hudson Taylor's death. Dr. Baedecker said, "A *Glaubens-Riese*" (a "Giant of Faith") has fallen. He remembered him telling a story by way of illustration. This was the story:

At Weston-super-Mare (England) he (Dr. B.) taught at one time in a high-class Boys' School. A heavy fall of snow one night covered the play-ground. The boys said, "Who can make the straightest track right across?" They stood in a line and then started. Most of them looked to see how the others were doing it. At the other side, on looking back, the tracks were very zig-zag. But one was very straight. "How is it, H., that your track is so straight?," "Well, I kept my eye all the time on that tree there, and never looked at anything else," he replied. He was the least clever boy in the school. So Dr. Baedecker added, "Let us keep looking away unto Jesus. He can and will keep us straight." We need not be clever, but He can use us if we keep looking to Him.

In the evening we journeyed to Zabrze, to Brother Januschek, and, after a meal at his home, we went to the Pentecostal Assembly at Markt Platz, 3. A good solid assembly, serious and true, were met together. It was a special meeting, and I addressed them on the putting off of the Old Man, and the putting on of the armour of the New Man in Christ (Eph. vi.). Came back to Kattowitz by tram, leaving Bro. Hoffman (of Holland) giving the concluding address. "*Misschen*" interpreted for me.

*Thursday, 9th.* This is a "religious" home. At early breakfast the Bible is read, and a refrain sung before we commence, and then prayer is offered by the *Haus-Vater*. After breakfast, at 9:30, there is a regular "*Morgengottesdienst*," though it is just called prayers, but it may last from half-an-hour to an hour. At the mid-day meal the Bible is read and prayer is offered while the soup is in front of us. In the evening we have prayers at about eight, which may last any time till ten, and then private prayer afterwards.

Brother Kaper lives in the presence of the Lord. He goes out to teach Architecture in a special technical college.

The German ways are very interesting. You cannot find them by staying in hotels, but by living with these dear Christians. To-day my daughter and I made a second journey to the Russian Frontier. I had an interesting time with the officer of the guard, and got him to read aloud out of my German "Gospel of St. John."

In Austria we had a good walk, and back in Germany ascended the Bismark-Thrum, a fine stone tower of colossal strength. Over its battlements for a long time we look on the extensive views across the Russian and Austrian frontiers, and back over Silesia with its forests, and towards Myslowitz and its iron and coal industries. By the river-side we had some innocent amusement in throwing each a stone across the narrow Przemsa. First from Germany into Russia, and then from Germany into Austria. We thought we might not again have the chance of throwing stones into two empires from a third.

That night the last meeting took place, and *Misschen* again interpreted. There was rapt attention for more than an hour-and-a-half. One of my hearers came after, with eyes moist with genuine emotion and gratitude, to encourage me, and to hope I would soon return. Then they all sang

"*Gott sei mit euch bis zum Niedersehn.*" and they sang every verse, not one was to be omitted.

*Friday.* My daughter had been a month now at Kattowitz, and returned to-day to Hermsdorf, in the Riesengebirge. We were to travel together as far as Brieg. A group of Pentecostal friends accompanied us to the station. Two young converts living under the same roof, Alex. Westermeyer and Wilhelm Thiel, kindly carried my *gebäck*. They all waved affectionate farewells. May our Lord bless these dear ones in Kattowitz, who have suffered much for His sake. We are expecting great things there by His goodness.

(To be continued next month.)

## THE PENTECOSTAL MISSIONARY UNION.

The Chinese scene on the title-page of this number of "Confidence" represents three Missionaries who hold the P.M.U. Certificate, and who work with the Tsili Mission. They were born and brought up in Edinburgh. Their mother is an English lady, their father a Norwegian merchant whose place of business is at Leith. The figures in the picture are—John Beruldsen, his sister Christina (sitting on the shafts), and Thyra (inside the cart). The picture is taken outside the walls of Suan-Kwa-fu.

\* \* \*

Mr. Cecil Polhill writes to the Editor of "Confidence" very hopefully as to events in China. He believes that the Missionaries will be protected carefully from

harm, and that an improved state of things will be the result of all that is happening. Doors great and many will be open, and the Christian world should prepare a great advance. Let us continue to pray for China, that all bloodshed and cruelty may be a thing of the past, and that our Missionaries may indeed be left in safety, and may be used to the advancement of the Kingdom of our Lord.

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Owing to the Editor of "Confidence" being in Germany when this month's issue goes to press, the usual letters from our Missionaries must stand over to the next issue in December.



DR. YOAKUM, of Los Angeles, California.

Dr. Yoakum is seated in the invalid chair, which has been vacated by the brother holding the broom. For four years he had been a helpless occupant of that chair, and an invalid for twenty-nine years. Dr. Yoakum prayed for him, and God set him free. He set to work cleaning up the Camp Meeting Ground. (Write for a copy of the free paper, "Pisgab," containing a full account; address, Secretary, Pisgab Home, Los Angeles, California, U.S.A.) Dr. Yoakum hopes to visit Germany, England, and Australia. He was an eminent physician, but now believes in prayer for the sick.

List of Contributions received during October, 1911.

	£	s.	d.
New Malden, R.	0	1	8
London, S.	0	2	6
London, P.	0	13	6
Ramsbottom, H.	1	2	6
Bracknell, K.	0	6	1½
Brighton, M.	0	4	0
"For the Lord"	10	0	0
"Friend"	0	10	0
Bracknell, B.	0	14	3
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D.	0	3	0
D.	0	3	6
P.	0	2	0
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I.	0	12	6
W.	0	9	0½
L.	0	16	6
C.	1	0	0½
D.	0	1	8
W.	0	12	6½
E.	0	15	0
S.	0	6	2½
T.H.	0	6	7
R.	0	7	0
J.	0	2	10½
N.	0	2	2
C.	0	12	6
F.	0	3	6
H. & S.	0	1	5½
W.	0	3	8
Unknown	0	7	0
	9	5	6

Morley, Box W.	0	8	1½
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Miss M.	0	5	6
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B. & S.	2	15	3
S.	0	10	0
L.	0	7	3½
T.	0	10	8
B.	0	8	0
H.	0	5	6
W.	0	2	6
Y. & E.	6	5	3½
M.	0	16	7
	6	0	7
Dewsbury, Box S.	0	5	0
Piumstead, B.	0	15	0
London, Donation, M.	10	0	0
Box M.	0	17	0
H. Box	0	5	7
Manchester, Box T.	0	7	6
" Donation, T.	0	10	0
Box C.	0	4	0
Reader of "Confidence," for Native Worker	5	0	0
Clacton, A.	1	2	0
London M.	0	16	0
"For His sake"	0	10	0
	£72	12	1

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"Spiritual Songs" ("Geistliche Lieder") in English and German. 6d. a copy (7½d. post free). Can be obtained from Miss J. V. Boddy, All Saints' Vicarage, Sunderland. This is a new collection of Pentecostal songs by Pastor Gensichen (The "Hallelujah Pastor") and Brother Karl Ecke (Lic. Theol.). The English words are interlined, and by Miss M. M. Schofield. (It is 40 pfennigs, from E. Captuller, Brieg-by-Breslau, Germany.)