

NOVEMBER, 1912.

VOL. V. No. 11.

"CONFIDENCE"

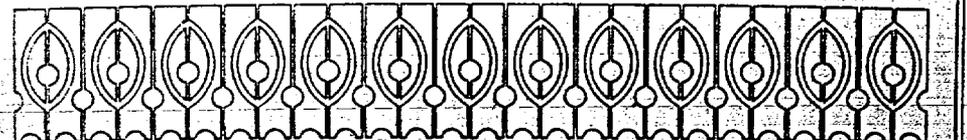
EDITED BY A. A. BODDY,
ALL SAINTS' VICARAGE, SUNDERLAND, ENGLAND.



DR. YOAKUM, OF LOS ANGELES, CALIFORNIA.
(Who left a lucrative practice to teach Divine Healing.)

"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.*

56th ISSUE.



ONE PENNY.

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

"CONFIDENCE."

No. 11. Vol. v.

ALL SAINTS', SUNDERLAND.

November, 1912.

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

The first number of "Confidence" was issued in 1908 by the present Editor. It was welcomed by very many. He has gladly continued, therefore, to edit and issue it each month since. It was the outcome of a Spiritual Revival which commenced at All Saints', Sunderland, September, 1907. Visitors journeyed from all parts of Great Britain and from the Continent to receive the Baptism of the Holy Ghost. In most cases they returned joyfully, to become centres of blessing. A yearly Conference has been held each Whitsuntide. Visitors from home and foreign lands gather in large numbers, and return to spread the blessing further. "Confidence" was the first British Pentecostal Paper which told of this Outpouring with the Sign of Tongues. This Paper travels to nearly every country on the Globe. "Confidence" advocates an unlimited Salvation for Spirit, Soul, and Body; the Honouring of the Precious Blood; Identification with Christ in Death and Resurrection, etc.; Regeneration, Sanctification; the Baptism of the Holy Ghost; the Soon-Coming of the Lord in the air (1 Thess. iv., 14); Divine Healing and Health (Acts iv., 13). The issue of "Confidence" has been greatly blessed, and the Editor is thankful to the many friends around the world (see list) whose prayers and help have been used of God to encourage him month by month. His desire, and that of his helpers, is that ever in this Paper "He (Christ Jesus) may have the pre-eminence." "Brethren, pray for us, that the Word of the Lord may have free course and be glorified"—2 Thess. iii., 1.

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

The Christian's Privilege and Duty.*

EXPERIENCE IN VERSE.

Justification.

I know I was converted, yes, many years ago,
(Romans v., 1.)
But longed for something deeper, but what, I did
not know; (Matthew v., 6-8.)
I tried to love the Saviour, but did not bear the
cross, (Matthew x., 38.)
To pray and speak for Jesus, and so I suffered
loss. (Isaiah xliii., 10-12.)
My mind was oft in darkness, and then I'd cry
aloud. (Psalm li., 12.)
"Lord, send Thy Holy Spirit, and drive away the
cloud." (Isaiah cxvi., 24.)
I'd promise to be better if Jesus would restore
(Hebrews iv., 16.)
The sunshine of His presence, which I had felt
before. (Hebrews iv., 16.)
He did not then upbraid me, and from me turn
away, (Psalm cxix., 18-20.)
But quietly He whispered, "Will you indeed
obey?" (Romans xii., 1-2.)
Are you willing now to bear the cross, whatever
cross it be, (Cor. vi., 16-17.)
To come out and be separate, and only follow Me?
(2 Cor. vii., 1.)
Did I not die to save thee, to save thee from all
sin. (Hebrews xiii., 12.)
And have I not the power to cleanse and keep
thee clean? (1 John iii., 9.)

Go, plunge into the fountain, it now stands open
wide, (Eph. i., 3-4.)
And do not rest contented till thou art sanctified."
(1 Thess. iv., 3-4.)
Oh! then I searched the Bible, to really know if I
(1 Thess. v. 23.)
Could have my heart made holy, before I came to
die. (Hebrews xii., 14.)
I saw it was my privilege, ah, yes, and duty too,
(Matthew v., 48.)
And what God did require He gave us strength to
do. (1 John i., 7.)
I ventured to a meeting where holiness is taught,
(Luke i., 74-75.)
And many there did testify what wonders God had
wrought. (Cor. ii., 6-9.)
They told me I must give up all, and come out for
the Lord, (Matthew xix., 2.)
And then not look for feeling, but trust God's
naked Word. John xvii., 17-19.)
What, trust without an evidence, why how was I
to know (1 Peter iii., 15).
That Jesus blood had cleansed my heart, and made
it white as snow? (John iii., 7-9.)
I'd like to feel some mighty power, oh, then I
would believe (Col. iii., 12-17.)
That Jesus did that very hour the sacrifice receive.
(Acts i., 5-8.)
And for that power I waited long, yes, waited
several years; (Acts ii., 4-33.)
And many days and nights were spent in earnest
prayers and tears. (Mark xi., 24.)
I might have gone on praying, and still found no
relief, (Heb. xi., 6.)
Though 'all, I think, was given up, all (but my
unbelief). (Mark ix., 23.)
Sometimes I'd think, I will not try this blessing to
obtain, (Heb. vi., 1.)

* Brother Hinsdale, of the Soldiers' Home, California, met the Editor of "Confidence" at the Colegrove Camp Meeting. He was very anxious that his verses should appear in "Confidence." We now print them, and trust that the Lord will use them.

(The Christian's Privilege and Duty—continued.)

Just live as many others do—and justified remain.
 (Eph. iv., 13-14.)
 Why, yes, there is our preacher, as good a man
 as he, (Romans x., 15-16.)
 He don't profess this holiness, as far as I can see.
 (Heb. v., 12-13.)
 I'll seek a deeper work of grace, and more like
 Jesus be; (Jude xx., 22-24.)
 I'd like to have His perfect love, but oh, it's not
 for me. (Col. i., 28.)
 And yet I feel I cannot rest unless I'm sanctified:
 (Acts xxvi., 18.)
 I can't go back, live as I did, and feel I'm justified.
 (1 Peter ii., 6-7.)
 There may be other ways for some, there's only
 one for me. (Acts iv., 12.)
 Either return unto the world, or else most holy be.
 (1 Peter i., 15-16.)
 What! give up all my hope in Christ? I'd rather
 die to-day, (John iii., 15-16.)
 For if I can't have Jesus here I do not want to
 stay. (1 Cor. vi., 19-20.)
 My soul in agony cried out, "Lord, cleanse my
 heart to-day, (Psalm li., 10.)
 Now let the precious blood of Christ wash all my
 sins away. (Rev. i., 5-6.)
 Here take me, Lord, just as I am, Thou wilt, Thou
 dost receive, (Romans i., 16-17.)
 Christ save me to the uttermost! I will! I do
 BELIEVE! (Heb. vii., 25.)

OH! PRECIOUS CLEANSING.

Seeking Holiness.

I sought for this blest cleansing, (Rom. xii., 1-2.)
 Not many years ago; (Matt. v., 48.)
 It came by faith in Jesus, (John xvii., 19.)
 As soon as I believed, (John xvii., 20.)
**CHORUS—Hallelujah! how it cleanseth! It
 cleanseth even me!**
 If to this fount of cleansing (Eph. i., 4.)
 You one and all will go. (Thess. v., 23.)
 Oh, come and seek this Saviour, (2 Cor. vii., 1.)
 He cleanses your heart from sin. (Heb. xii., 3.)
 The blood that cleanseth from all sin (1 John i., 7.)
 Now makes me white as snow. (1 John iii., 9.)
 I took Him at His blessed word, (Eph. 1, 3-4.)
 Then joy and grace received. (Eph. i., 14.)
 You must surrender all your will, (Jude i., 23.)
 Then at His feet bow low, (Jude i., 21.)
 The door of life is open now, (John xvi., 1.)
 To let all seekers in. (John x., 7.)

CHRISTIAN PURITY.

Luke i., 74-75.

Dear Christian, you must holy be, in this life,
 Only the pure shall glory see, in that life.
 Heb. xii., 14. Rom. ix., 6.
 All roots of sin must be destroyed;
 Sloth, discontent, anger and pride,
 And foolish desires be crucified, in this life.
 1 John iii., 8. Matt. v., 48.
 Be dead to sin, for Christ must reign in your life,
 Be holy now, duty is plain all through life.
 Lev. xx., 7-8. 1 John i., 9.
 Hope not that death will make you whole,
 Christ's blood at once can cleanse the soul,

That cleansing power you then will feel,
 All through life.
 1 John i., 7. Matt. xv., 24.
 The humbling cross you must not fear,
 Through this life,
 And persecution you must bear, through this life.
 Matt. x., 39. Romans viii., 7.
 The "giving up" and bitter death
 Must first be felt by all beneath
 Before they'll walk in this pure path,
 Through this life.
 Romans xii., 1,2. Matt. v., 8.
 God with His love thy soul can fill, all through life,
 And keep you blameless in His will, all through
 life.
 1 Thess. v., 23. Romans xii., 1.
 You can this full salvation know,
 If self forever be laid low,
 And only Christ allowed to flow, through your life.
 1 John iii., 3-9.

The Holy Ghost, applying and making real
 the Blood and the Finished Work, will make and
 keep you clean if you will let Him. Acts i., 4 and
 ii., 4.
 See Mark xvi., 17-20, and please see what Peter
 did, Acts x., 44-46 and xi., 15-18, and also please
 read Malachi iii.

M. B. HINSDALE,
 Sawtelle, California.

IN SOUTHERN CALIFORNIA.

Continuation of record of the journey of the Editor (see Map
 on page 264). This description of his recent Mission journey
 commenced in the August number, and will be continued
 (D.V.) in future numbers.

**A Meeting at the Azusa Street Mission,
 Los Angeles.**

(BY THE EDITOR.)

A week after my first visit, on the
 Thursday evening, I came back to the
 Azusa Street Mission. That night a car
 took me from the corner of Hope Street
 and Sixth Street to San Pedro Street,
 then I walked a good distance along it to
 Azusa Street, which is on the east side.
 It was a beautiful warm night. The stars
 were shining as I turned the corner into
 the dark, broad lane and saw the light of
 the now historical Mission beaming out
 from the window. A transparency over
 the door said: "You shall know the truth,
 and the truth shall make you free."
 Though the regular gatherings are not
 what they were, yet "Azusa Street" is a
 sort of "Mecca" still to Pentecostal
 travellers. They like to kneel in the
 place "where the Fire fell." As I
 pushed open the side door of fine mos-
 quito wire, I found a large company of
 white and coloured people assembled.
 Sister Jennie (Mrs. Seymour) a coloured
 sister, was leading in hymn-singing, and

giving exhortations between. The assembly went to prayer, and she led very earnestly, as one who knew God.

Soon she welcomed "Brother Boddy, of England," in the name of the Lord, and placed the meeting in my charge. I stood on the low dais, and looked around on the bright, dark faces, and on the white friends, many of whom I had met at the Camp Meeting. I tried to realize that I was really worshipping in the Azusa Street Mission, of Los Angeles, at last, and I thanked God sincerely. The Lord graciously gave me liberty in speaking from heart to heart in that place where He had so wonderfully blessed.

A SEASON OF BLESSING.

At the close of the long address hearts being moved, many seekers thronged the penitent form, and we had a wonderful season of blessing. An intoxicated brother from the streets had the demons of drink cast out, and I gave him a cup of cold water to drink. "This must be your only drink from this time forward," I said, "by the grace and help of God," and Pastor Manley dealt with him further as I went to help others. A white sister came greatly under the power of God. The Lord took possession of her mouth, and I believe she received her baptism that night. Sister Welsh, of 223 North Hill Street, Los Angeles, testified that while I was speaking and telling of the faith my beloved wife had shown, she was healed of internal complications, from which she had suffered for some time.

The meeting was very orderly, but Spirit-possessed. The hymn-singing was very earnest, and unaccompanied by any instrument. It was good to hear these coloured people freely praising God. An aged coloured sister sat near to me. It was most encouraging to hear her continued ejaculations of "Praise God," and "That is so," and "Hallelujah to the Lamb!" Bro. Warren prayed, "Lord, just keep Brother Boddy from being run over by the automobiles while he is in our city." (There are certainly great dangers in this "automobile city.") So at a late hour the meeting ended, and friends thronged round to shake hands with Brother Boddy, of England. Many of them are readers of "Confidence." It seemed like meeting old acquaintances as one looked into their faces and heard how they valued our paper, and I received a warm embrace

from one brother. The old wooden walls of the Azusa Mission were brightly lit up. All seemed clean and comfortable. At last I said "Good-bye" to the friends, and came home to the "Acacia" in Sixth Street, with some blessed things to treasure in my memory.

I am greatly drawn to these dear coloured people. There are some true children of God amongst them. We do not forget Amanda Smith, whose dark face shone with the light of God, and there have been many other true saints among the coloured people also at all times. They are so simple, and so open to God.

* * *

The Los Angeles Camp at Colegrove.

I had been invited to speak at the Camp Meeting, and promised to give four days to this. A group of well-appointed, new, white tents stood in a Eucalyptus grove, four or five miles northward from the centre of Los Angeles, and



COLEGROVE, LOS ANGELES.
The Camp Ground in the Eucalyptus Grove.

yet within the limits of this wonderful city, growing all the time. Los Angeles keeps taking in slices of surrounding country, mapping them out into blocks, and broad avenues, and streets. "Colegrove" seemed to be miles and miles away in the country, but still it is in the city limits, and some day, probably not far off, the neighbourhood will be crowded with dwellings. This is a grove or plantation of graceful, tall, Eucalyptus trees, and a faint odour of Eucalyptus was all around us in the camp. Brother and Sister Berry, who have a ranch twenty miles out of Los Angeles, are the chief workers and helpers in the Mission which holds here its Camp Meeting. Pastor Manley was temporarily a minister of this little flock, which tends strictly to the old truth of Regeneration, Sanctification, and the Baptism of the Holy Spirit. Some years ago we remember Brother Manley as being the Editor of the "Household of God."

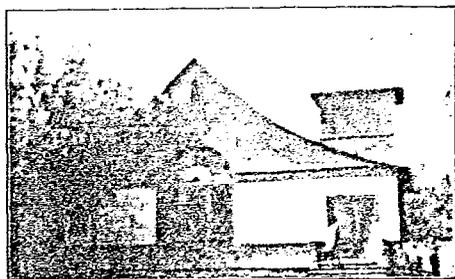
* We are sorry to see that he has put out a Tract on "Divorce," taking a view different to that given in Mark x. and Eph. v. We regret to differ from him.

(In Southern California—continued.)

A goodly company assembled in the large marquee. They nearly all travelled by car from Los Angeles, and were probably members of various missions and churches. The theme which the Lord brought me back to each time ere I closed my addresses, was the hope that the sad divisions among Pentecostal people here in the United States, and especially in Los Angeles, would be healed up by a Baptism of Love. I pleaded with them to allow others to be fully persuaded in their own minds. I pleaded with them also to bear when spoken against, to be silent and not to answer back again, and to pray for the other side lovingly, whichever side they belonged to.

On the Sunday morning, when kneeling in one of our Episcopal churches in Los Angeles, the Lord had given me, I felt sure, words which I must place before these brethren. It took the form of a resolution which the meeting endorsed most cordially. The resolution was this:—

"RECOGNISING THE GREAT NEED OF UNITY in the Body of the Lord (see



PASADENA, CALIFORNIA.

Church where the Pentecostal gatherings are held

Cor. xii., 25 and xi., 30-31), and noting the opportunities Satan is getting through sad divisions—We, by the help and grace of our Lord, do undertake, individually and collectively, to refrain from condemning one another in the matter of the question known on the one hand as

'THE SECOND WORK OF GRACE,'
and on the other as
'THE FINISHED WORK OF CHRIST.'

We also undertake to do all we can, in love, to dissuade our beloved brethren and sisters in Pentecost from giving way to a spirit of harshness in these matters, but allowing each one to be fully persuaded in his own mind."

I was thankful that such a glad endorsement was given to it here and elsewhere.

At the first of the Camp Meetings at which I was present, a very affectionate brother who introduced me, Elder Dwight Norton, spoke very kind words concerning the Writer, and then embraced him publicly, to the delight of all who had a sense of humour, and most American friends have developed this hugely. At the close of my Sunday morning sermon, a very

dear but energetic lady preacher took, as it were, the floor of the house, and kept everyone quite wide awake. Whenever she gets to the Sunderland Convention, something will happen. "Oh," she cried, "You have not seen the finished product yet. God hasn't got through with us yet. I tell you, when He gets through with us, the angels will be proud to walk arm in arm with us in the streets of the New Jerusalem." I wish I could give the readers a snapshot of this enthusiastic friend marching to and fro before that company with an imaginary angel leaning on her arm.

A Pentecostal Service at Lovely Pasadena.

ZEAL FOR FOREIGN MISSIONS.

I went out by invitation, some eight miles or so from Los Angeles to lovely Pasadena. It is now a goodly town nearer to the mountains. The Pentecostal people hold their meetings in a picturesque little wooden church. The motorman on the electric train said: "I guess there is quite an earnest crowd in that little church," and I found them so. Their leader said, "Ours is a very loving church." As I entered, Brother Gibson was reading letters from missions in distant lands. He reported that the little church had given about seven hundred dollars this last year for missionary (Pentecostal) work in foreign lands, and later on, when the collection was made, and the gifts were brought up, there was again a wonderful free-will offering from that little congregation, and I felt the power and presence of the Lord there. The offerings amounted to over 100 dollars (£20), and one brother, feeling he must give more than he had with him, sent a further sum of another 100 dollars. At the close of my address, the "seekers' form" was filled up with numbers of earnest ones seeking healing from the Lord, or the Baptism of the Holy Spirit, or more power for His service. It was a very blessed time. Mrs. Baer took dear Pastor Salmon and myself off to lunch after, and we were borne in an automobile to Pisgah Tabernacle.

Some Los Angeles Friends.

When I came up town on the bus.
The porter called "Los Anjy-lus!"
But others—when I talked with these—
Pronounced it thus: "Loss Anjy-lesc!"
A few days since a bright young miss
Surprised me with "Las Anjy-lis."
But, 'mongst the cultured, one soon sees
The real thing is "Lows Ankylese!"

The above are some humorous lines which the Writer came across in this city of "The Angels."

Many home readers of "Confidence" will be interested to know that the Writer saw a great deal of the Rev. S. P. and Mrs. Mead, of 2232, Clifford Street, Edendale. Brother Mead was one of the first to greet the Writer after his arrival, and was often with him in different meetings which he had addressed, and they both showed him much personal kindness.



REV. SAMUEL P. AND MRS. MEAD.

Brother Mead looks younger and brighter than ever, and so does his wife. They have a little villa all of their own, and a garden behind, where Brother Mead grows Indian corn and melons, pepper, and semi-tropical vegetables. They have a piano, which is often a-going. Mrs. Mead keeps up her practice of music, and she and her husband sing together as of old. Music pupils come also and find a kind teacher here. I had a long evening at the little home at Edendale. We had much talk and prayer together. I retired in due time into their Prophet's Chamber, which Brother Mead built with his own hands. Through the open mosquito-wired windows I could see the distant electric cars racing into the city, and in the morning a merry chorus of innumerable cockerels saluted me as I rose with the daylight. Brother and Sister Mead were with us in Sunderland in the early days of the outpouring of the Spirit, and were helpful to us in times of difficulty. (Pastor Mead will kindly take orders for "Confidence." Write to 2232, Clifford Street, Los Angeles, California.)

Another day I had a long talk with young Pastor Shumway, of the Methodist Episcopal Church, 3222, Boulder Street, and was glad to find him perusing a bound copy of "Confidence," which Brother Studd had lent him. May the Lord ever bless him and his dear wife, and also his remarkably bonnie baby-boy! May the Pentecostal fullness soon be his. It was also good to find, in busy, noisy Main Street, our dear brother, G. B. Studd, with whom I corresponded for years. Now he has a beloved Christian helpmeet, who looks to me very much

like an English lady. She will be a real blessing in his life, I am sure. At that time, from reasons he explained to me, he was not attending any Pentecostal Mission, but I hope that will not be for long. The great trouble in this work seems to have been the severe condemnation of those who did not in all points see alike.

While I was at Los Angeles I met Brother and Sister Garr, whom I met last at the Stouville Convention in Canada, three years ago. Since then they have spent a good deal of time in Hong Kong, in China, and just then were temporarily in charge of a Mission here in this city. They have now a beautiful baby-boy, seventeen months old, who is the joy of the father's and mother's hearts.

I met also Sister Ivy Campbell, who has not been strong of late, but is leaning on the Lord. Pastor Salmon, of Toronto, now lives at 3424 Budlong Avenue, Los Angeles, a dear little bungalow where he and his beloved wife are very happy. I saw him often at the meetings. The time when I met him before was at the Stouville Camp Meeting (Ontario) in 1909.

I had the privilege also of meeting (Mrs.) Dr. Trout, the first lady doctor in Canada, now living at Hollywood. One of the beautiful suburbs of Los Angeles. Her husband was the Editor of a financial paper at Toronto. Sister Prout has a heart of love for God's missionaries in distant lands. She no longer practises medicine, but has learned to trust the Lord for her body. Her friend, (Miss) Dr. Mercat, once a Jewess, but converted through Dr. Prout, was also with us the evening we visited Hollywood, when the Lord touched his suffering servant. I shall not forget that time of earnest prayer. A Christian lady drove us thither in her automobile. She made an excellent chauffeur (or *chauffeuse*), as we sped along for miles and miles in the moonlight, or under the electric arc lights.



PASTOR KING.

Taken by the Editor, August 12th, as our Brother was coming out of an hotel at Washington, D.C. (It was omitted from our September issue.)

The Editor in Southern California.

DR. YOAKUM'S WORK AT LOS ANGELES.

APPRECIATION AND CANDID CRITICISM.

I must now write of Dr. Yoakum's work at Pisgah, in the long-stretching, northern suburb of Los Angeles. He has a Home for "Downs and Outs"; a great wooden Tabernacle for Preaching Services; a building called the "Ark" for reclaimed girls and women. He is best of all known from his "Faith Healing." He is not strongly identified with the Latter Rain Movement, but he tells us he has spoken in Tongues at different times. The broad Pasadena Avenue, with its palm sentinels, runs, like many another avenue in this beautiful neighbourhood, for miles and miles straight out of the heart of the city towards the distant mountains. American trolley cars are often practically well-built, strong, electric trains, travelling as quickly as our railway trains in England, right down the centre of the road, sometimes leaving the road for a railroad track for a time. Taking a car at the Central Depot, the Pacific Electric's wonderful station in Main Street, we passed for miles between picturesque villas with feathery palms growing in the garden-space in front of the verandah. At length I alighted at Sixtieth Street. A little way back from the main road was "Pisgah," just like any other white wooden building, among the trees, and I took some snapshot pictures of it. (See page 257.)

I first sought Dr. Yoakum's own home, which is a hundred yards or so from "Pisgah." It is a humble, little, wooden, shed-like house, though inside it is home-like and tasteful. Dr. Yoakum, I was told, is very little at home. He spends most of his time in his office in town (San Fernando Building, Main Street, near the corner of Fourth Street), where all day long he gladly welcomes, free of all charge, all who come for Divine Healing, or to have the demons of drink or lust, etc., cast out of them. If not there he will be at the "Gardens," or "Pisgah Home," or holding meetings in Los Angeles (Monday, 1 p.m., 327½ S. Spring Street; Thursday, 1 p.m., corner of Eighth and Maple Streets).

WHO IS HE?

Dr. Finis Ewing Yoakum was a successful practitioner in California, making, he tells us, his 18,000 dollars a month. He is a striking personality, six feet one-and-a-half inches in height, well-proportioned, with a strong, kind face. Any clothes would be set off by such a man, and now-a-days he tells me he generally wears second-hand garments to save money to give to the poor. He has the love of God shed abroad in his heart and face, and a wonderful love for the fallen. He has been called the Bishop of the Drunkards and the Harlots. He was healed of God some years ago when a cart-shaft had pierced him through. He began to believe God's Word literally, and had a wonderful vision (see page 256), which is always fresh to him, and inspires him to go on. The Writer had been in communication with him for a number of years, and often hoped to see him. He is a man of God, and we should all pray lovingly for him.

It may be thought that the Writer is somewhat critical in this article, but he feels that it is only fair, both to the readers of "Confidence" and to Dr. Yoakum, to give all sides of the questions suggested to him. It seems almost shameful to criticise one who lives for God and for His suffering ones.

The associated charities of Los Angeles find all sorts of characters come to the town, hoping to find a comfortable retiring place in Dr. Yoakum's Home. Then when these cannot drink, and are determined to drink, or have to obey rules, and will not, they will not stay at Pisgah, or are asked to retire. The town then quite possibly has to look after them. The paper, "Pisgah," travelling all over the world, will get into the hands of those who wish to place their broken-down relations under good influences, and they get to Los Angeles and to Pisgah—but do they stay? I think Dr. Yoakum says sixty per cent stand, but some think that a high estimate. I am referring to difficulties connected with the work Dr. Yoakum loves. From the view-point of the town, to which some helpless characters are attracted, this is a practical difficulty, which will make those who have to support these indigents feel rather sore, and not much in love with Pisgah. But, on the other hand, the police authorities are glad sometimes to let off a difficult case on his undertaking to go to Dr. Yoakum's.

* * *

I found a number of men at work close by the little house, digging out foundations in the adjoining lot for a new and more substantial house for the Doctor and Mrs. Yoakum. The Doctor owns several lots there, also the "Pisgah" sites, and the land near the "Free Store." Possibly some day he will be led to take away the whole work to a district further back from the town. I can imagine the owners of the residential villas around do not fully appreciate the gathering-in of the "Downs and Outs," so close to their homes.

The Doctor has three sons. The oldest holds a very good position on a railroad. (Dr. Yoakum's brother is a millionaire President of an important railway.) The second son is in the automobile industry, and the third is beginning his railroad experiences. There are two tall daughters at home, aged 17 (twins), Miss Ruby and Miss Ruth, and they attend the Los Angeles High School. It is satisfactory to know that an affectionate relation takes a special and practical interest in the welfare of the family. There can be no anxiety as to their future.

On arriving I found that I could not visit the Pisgah Homes in the Doctor's absence. It was strictly forbidden. So I walked round the outside deeply interested. Some elderly men were sitting in the shade outside of the Pisgah Home. There were pleasant trees and semi-tropical vegetation everywhere. Here was the "Tabernacle," with a white Latin cross on the roof on each end. Dr. Yoakum said that a congregation of nearly two thousand often gathers there on the Sundays. At one end, crutches which have been abandoned are made into a motto.

THE FREE STORE.

I found the way with some difficulty to the Free Store. It is in a somewhat out-of-the-way situation, not on Broadway or Main Street in the heart of Los Angeles. You must take a car journey of some

miles from Los Angeles, and then begin to ask the way, if you can find someone who can tell you. I emphasize this because so very much is made in all the notices that this is the first free store ever known in the world.

PISGAH STORE.

Avenue Fifty-Eight and Benver Street.

The first World-wide Common Storehouse in existence, in history, as far as we know. A Common Store of the Common People who believe in JESUS CHRIST as a Common Saviour to ALL men.

I do not know at what hours the store is generally open. It was dinner hour when I got there on this first occasion, and of course it was closed. Dr. Yoakum showed me through the next day. There seemed to be an abundance of goods, and quite a large number of straw hats. In the counter ARE TWO SLITS WHERE THOSE WHO COME MAY PLACE MONEY-GIFTS. The money slides down into a cement-surrounded safe below, which can be unlocked behind the counter only. Dr. Yoakum told me the following incident:—

A labouring man came to the store and said he wanted a certain suit of clothes which he saw. "What do you work at?" said the Doctor, who was present.

"I am a hod-carrier," he said. "Then these clothes are not suitable for you; take this suit instead."

"But, Doctor, I put a twenty-dollar gold piece into the money box." (This was equal to £5.)

"Never mind that; you take the clothes I give you."

So very unwillingly he took the clothes recommended, and when he got home, lo and behold, like one of Joseph's brethren, he found the twenty-dollar piece wrapped in the clothes.

"We always return the money if they say how much they give. I believe," added the Doctor, "this is the first free store ever opened in this world."

CONDITIONALLY FREE.

While it is free, I think that it should always be made plain in the announcements that there are some restrictions and conditions. The manager is to exercise discretion in letting the goods go out, so as to prevent abuses. Above the store, shoes and boots in piles are ever being repaired. Old clothes are being stitched up and the rents made good. A dear old sister is for ever making "comforts" (we call them "counterpanes") out of pieces of cloth and old clothes sent there. The pieces are all well washed before they are made up. The aged, saintly sister who works prays constantly that those who sleep under the "comforts" may be saved and blessed.

That afternoon, after my first visit to Pisgah (when the Doctor was not there) my phone at the Acacia Hotel rang loudly. "Who is there?" I said. The voice replied, "I am Brother Yoakum, is that you, Brother Boddy?" "Yes," I replied, "I am glad to hear your voice, Dr. Yoakum;" and I added, "I will come out on the earliest car in the morning and have breakfast at Pisgah with you, if I may." Early the next morning I was journeying again for miles along Pasadena Avenue, and

at last I entered the Pisgah Home, where sounds of praise went up round the breakfast table. At the Doctor's invitation the men arose and saluted me with "Peace be with thee." They sang a couple of bright hymns from the hymn book called "Pisgah Home Songs." One was No. 147:—

SOMETHING MORE THAN GOLD.

A little man of whom we read,
Who lived in days of old,
Though he was rich, yet felt his need
Of something more than gold.

Chorus—O yes, O yes, there's something more,
There's something more than gold,
To know your sins are under the Blood,
Is something more than gold;
O yes, O yes, there's something more,
There's something more than gold,
To know that Christ doth heal you now,
Is something more than gold.

It fell upon a certain day,
This little man was told
That Jesus Christ would pass that way
With something more than gold.

So Zaccheus was not tall, you see,
And he could scarce behold,
So he climbed up a sycamore tree,
For something more than gold.

When Jesus saw him in the tree,
He cried with accents bold,
"Come down! come down! I've brought for thee
Something far more than gold."

So Zaccheus came down, and soon found
That half had not been told,
Of life, of joy, and peace within,
That's better far than gold.

A simple, well-cooked meal was being served. Mush or porridge with milk and a "biscuit," which is a warm, newly-cooked plain bun. Everyone seemed to enjoy this plain fare. Three vegetarian meals a day is the rule. The mid-day meal is a good stew of vegetables. No meat, but a liberal supply at each meal of the above fare. No tea or coffee, but water or milk.

The meal was soon over. Dr. Yoakum said to me "Thousands have been saved just at this corner of the table," then he talked to his people in a fatherly, loving way. He said: "Now before Brother Boddy gives us a Bible reading" (this was the first intimation I had of such an event): "I want to say a few words to you all. You know that this house is a home of love. It exists on the principle of mutual love. If anyone cannot maintain a loving spirit, why, I must just give him his car fare and he can go back to the city. Now someone here was fussing around here yesterday and calling someone else names, and we can't have it. I have been given to understand that one brother said of another that he had demons in him. Now, that is a very hard thing to say of anyone unless you are going to cast them out. Someone said the same thing of me one day. I guess it made me feel pretty bad, and I answered, 'Well, if I got a demon, you just come here right now and cast him out,' but he didn't offer to do it. Now, I want the brother who fussed around yesterday to come right out here and kneel at this table and confess just now."

But the invitation was not accepted by the right one (he was rather deaf). A very simple young woman from the "Ark," most anxious to oblige, came forward sobbing, and said she was very sorry that she fussed around yesterday, so she knelt at the penitent corner and received back her peace.

The faithful man-cook, Bro. Jimmie, who for long has got up at three in the morning, or earlier,

(Dr. Yoakum's Work at Los Angeles—continued.)

to cook the buns, has recently been made "an elder of the Church of the First-Born." Dr. Yoakum, since that very strange incident when he allowed a so-called "Archbishop" (!!) to make him "Bishop" Yoakum, has been admitting converts to the Church of the First-Born, and ordaining some of his workers as Elders.

Bro. Jimmie spoke with great tenderness and genuine affection that morning of his beloved superior, who had given him a beautiful Bible. Bro. Jimmie has come from a life of sin, and has stood firm and true in a splendid way.

Later in the day, when I was with the Doctor on his rounds, an elderly, perplexed-looking brother who was rather deaf left his work and called out to the Doctor to know if he had to leave Pisgah because he was the man the other one had called a hypocrite. "Now don't talk about the other fellow. Only confess about yourself." It was a big struggle for this brother to shoulder all the burden of the blame. The Doctor showed how very firm he could be. "While there is love," he teaches, "there must also be government." It was a point he had emphasized during the talk after breakfast.

THE BREAKFAST.

That morning there were perhaps a hundred men and women in the large dining room. There are many simple, tasteful texts on the white-washed walls. The men here are clad mostly like working men, and had honest, clean faces. Their faces indeed were striking, and many were pure looking. They look like men who are in earnest in making the great change in their lives. Of course there have been men of all ranks of life here from time to time. Dr. Yoakum loves all the sinful backsliders, and loves them back into the Kingdom. Of the women, especially the older ones, many are workers. A detachment of younger ones came in from the "Ark" while we were having breakfast, and sat down at the table to get their meal.

We all sang hymns from the new Pisgah Hymn Book, which has some original and interesting compositions. Sister Helen, who wrote Hymn 1, sang it, and we joined in the chorus:—

"He took me into His Banqueting House,
And His Banner over me was Love."

A retired judge, now again an attorney-at-law, a Mr. D. M. McDonald (whose office adjoins Dr. Yoakum's) came in to carry off the Doctor to see about some "real estate." So they went off, leaving the meeting to continue itself. A number came forward to be prayed with for different physical and spiritual needs. Brother Nicely, a manager of the men's work, now led the meeting. I should have said that I was asked to give an address before Dr. Yoakum left, and the Lord blessed us as I spoke. Among those present that morning were Brother Mohler, Sister Lulu, and other prominent workers.

I met Dr. Yoakum again near the Ark, which is a wooden house for rescued girls, built on a slope called by him Mount Ararat. Here were about a dozen young and older women, most of whom had turned from sad lives. (I believe there were twenty-three with the workers. The numbers vary.) One woman who lay insensible in a chair out on the verandah, was said to be doped or drugged, and had not spoken since she was

brought in. Dr. Yoakum addressed her loudly and firmly, and commanded her in the name of the Lord Jesus to get up. Now she seemed to hear the command, and soon was sitting up, though rather dazed. We had a testimony meeting, and a lady worker told of her sad falls, and how Dr. Yoakum had had patience with her, and had received her back.

Now we went to town together to Dr. Yoakum's office. His lady secretary travelled with us in the electric car. She had a little bundle of letters which had come that morning from various parts of the world, which needed to be dealt with. We arrived in his office in due time (San Fernando Buildings, Main Street, which contain hundreds of offices). We went up in the elevator. On the same outer door by which we entered was the name of the lawyer I mentioned above; their offices seemed very close together. Upon the glass door leading exclusively to their two offices are the names as follow:—

F. E. YOAKUM,
D. M. McDONALD,
ATTORNEY,
NOTARY PUBLIC.
WALK IN.

Dr. Yoakum receives visitors all day long. As I sat down a penitent young man rushed in and handed the Doctor his money to keep. Dr. Yoakum was like a loving father with him as he knelt before him, and he commanded the drink demon to come out of him, and gave him a cup of cold water in the name of the Lord. "Brother Boddy, I want to see a great deal of you while you are in the city," said the Doctor. "You'll speak at the service in the Tabernacle at Pisgah, on Sunday week. We get as many as two thousand there, and you'll speak at my meetings on Monday and Thursday in the city."

THE CITY MEETINGS.

The meeting in Spring Street Mission Room on Monday afternoon was powerful and interesting. A Brother Jeffries, a very earnest Christian, led it in the earlier stages, and called for testimonies. About 2 p.m. the Doctor arrived and sat quietly in his chair for some time, then he took charge of the proceedings. He spoke very encouragingly and sympathetically, but told us that he had a bad time the night before. He had been fast asleep when the devil attacked his body, but he said that he was wide awake before he left him. The Lord gave him the victory. Dr. Yoakum has had lung trouble lately, and sometimes is severely attacked. The Lord has delivered him every time, sooner or later, though the attacks are severe.

He called on "Vicar Boddy, of England," to give a message. It was a deeply interested gathering which I addressed. Many of the Pentecostal people were present. When I sat down Dr. Yoakum said, "Now I know that someone has been healed while Brother Boddy has been speaking, for he gave out the truth in the power of the Spirit." Then the sick and the backsliders came and knelt before Dr. Yoakum while he sat in his chair, and he dealt lovingly with all. I did not see any miracle of healing wrought, but mine is also the experience of many others, some

who have stayed months in the Home have not seen anything very remarkable, a few are healed and many are not. Two of my friends, who were staunch admirers of Dr. Yoakum, both said the same thing. Now and again, no doubt, there are wonderful healings where there is the right faith on the part of the sick one. There seemed to be many in whom there was some improvement, temporarily or permanent. Dr. Yoakum said to me, "I always say this: I pray with *thousands, hundreds* are healed."

I might here refer to the question of sending handkerchiefs to the sick. The Scripture upon which this is founded is Acts xix., 11-12:—

"And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits came out of them."

Wonderful miracles have been wrought through handkerchiefs over which Dr. Yoakum, or other Spirit-filled Christians, have prayed, laying their hands upon them. (This is a somewhat different thing to the taking of something which had been on the body of the Apostle.) I feel that there is a danger in the wholesale fashion in which this performace has now to be done, for possibly hundreds of handkerchiefs are sent out by one post to different parts of the World. There are and have been great numbers of disappointments. These may be from various causes. I said, "Doctor, do you think it is Scriptural to use one of these handkerchiefs (as in a recent testimony in your paper, 'Pisgah'), for deliverance from the pains of child-birth?"

"Yes," he replied, "That is a pain that comes in with the curse of the Fall, and the Lord came to bear our pains."

A MINISTER HEALED.

Pastor Shumway, of Boulder Street, Los Angeles, told me that the minister who was the means of his conversion four years ago, had been marvellously healed at Pisgah. He was a physical wreck, and had tried Christian Science, hypnotism, medicine, and everything. At last he felt he was dying, and thought Pisgah would be a good place to die in. So they carried him there and laid him on a bed upstairs in the Home. Dr. Yoakum came and prayed with him and laid hands upon him, and then left him. As he went out he said, "Now you've just got to get dressed and come down to supper." "Well," he thought to himself, "if I've got to die, I might just as well die going downstairs as anywhere else." So he got dressed and got half-way downstairs and then collapsed. No one, however, helped him. They left him alone, and he improved and came down and sat at the supper table and took his supper. Next day was Sunday, and Dr. Yoakum said to him, "I am going to my church, you must come along too."

So he thought, "Well, if I have to die, I might as well die going to church as any other way."

So he went to church, and from that time he began to recover, and has kept very well since.

OPTIMANIA.

There is no doubt that wonderful healings do occur. Dr. Yoakum has been called an optimist, an optimist who always sees the rosy side. He is inclined, like many others used in Divine Healing, to be in danger from a tendency

to exaggeration, or to take a rosy view of things and events connected with his work. Possibly he is often unconscious of it, but his best friends feel that he should be careful about this. I must confess that his description of the incident of awakening the woman at the Ark, when he spoke of it afterwards in the meeting in the city, made me feel surprised that it had not appeared so wonderful to me. Elders on the platform tell me of their embarrassment when suddenly and publicly appealed to to corroborate the beloved Doctor's description of patients "before and after" they have been dealt with. He seems to have some very bitter enemies and some very severe critics, and many loving friends.*

I received a typewritten postcard which was not signed by any individual, but professed to be sent on behalf of a Pentecostal Assembly. It was couched in the strongest language. Here is one sentence: "It grieves us to see the true saints deceived as they have been in other leaders in the States, and are being deceived by this man. Look well into this matter and investigate." The card said that Dr. Yoakum was following in the steps of Dowie. It advised investigation.

"I'M ONLY DUST."

Dr. Yoakum at one meeting appealed to people to come and tell him his faults. He would only be too glad. "Remember," he said, "I am only a man. I am only dust, and very gritty dust at that." Surely he is a man of God.

I went out one day to the Pisgah Gardens, near Lankershim, about three-quarters of an hour's drive in Bro. Gibson's beautiful automobile. In the car that day were Bro. Gibson, formerly of Winnipeg (who once visited us at Sunderland), also a lawyer who had been a Methodist preacher, but had imbibed too much psychology and higher criticism, and now wants to be well rid of it (also a patient for the Home). On the back seat of the automobile were Pastor Salmon, formerly of Toronto, Dr. Yoakum and the Writer. I had a very important talk with Dr. Yoakum as we flew along concerning things which were brought against him by those who criticised him very severely. You cannot but love the brother whatever mistakes he makes, and he seems to me to have made some through his impulsiveness and his guilelessness, and his belief that he is led by the Lord.

1. "Doctor, have you any sort of partnership with the lawyer whose offices are so close to yours?"

"None whatever; he is merely a Christian friend. I consult him at times."

2. "About the Mexican gold mine people speak of?"

"Yes. I discovered it, and took steps to make it mine. A company was formed. I believe it will work out all right, but to-day Mexico is too unsettled to do anything. When the Revolution is over the mine will be, I believe, a paying concern." (Dr. Yoakum is unsparingly criticised as to this by those who placed hard-earned savings in it. I wish he had never touched it.)

* Some articles on Dr. Yoakum and his work have appeared recently in a periodical, "The Standard Bearer," published at Dayton, Ohio, U.S.A. One of them bears the title, "Yoakumitis." The writer censures the Doctor severely.

(Continued on page 255.)

"CONFIDENCE."

NOVEMBER, 1912.

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Sunderland.

PUBLISHED MID-MONTHLY.

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

"The Residue of the Oil."

BY MRS. CARRIE JUDD MONTGOMERY,
Editress of "Triumphs of Faith."

In the previous article there was brought before the reader the cleansing of the healed leper, as shown forth in the 14th chapter of Leviticus, and it was also made plain to us, in the 18th verse of that same chapter, that "the remnant of the oil" was to be poured out of the palm of the Priest's hand upon the head of the cleansed leper. We saw the blessed type of our cleansing, and anointing, by the blood of Jesus, and by Spirit of God; and also saw that there yet remained to the cleansed leper an out-pouring of the oil, which answered in type to the Pentecostal fulness of the Spirit of God. It may be helpful to look carefully at the 24th chapter of Luke, and see what the disciples received from their resurrected Saviour, even *before* He ascended and poured upon them the promise of the Father. As has been said by someone, "The BETTER often stands in the way of receiving the BEST," and thus it seems, as we talk with many of God's dear children; they have already received such a blessed touch of Christ's resurrection life, that they do not realize how much more is waiting for them from His High-Priestly hand. We would point these dear ones to this 24th chapter of Luke, and they will see for themselves what a blessed portion came to the disciples through the

presence and power of the risen Jesus, even before He ascended and shed upon them all that His blood had purchased for them. Without going too much into detail, we would notice (verse 31) that *their spiritual eyes were opened, and they knew Him*; not after the flesh any longer, but by that inner vision of faith which only the Spirit can give. Again, according to their own testimony (verse 32), *their hearts burned within them* while He conversed with them and opened to them the Scriptures. They were also filled with a *desire to witness* to this manifestation of their risen Saviour, for they rose up at the same hour and returned to Jerusalem, where "the eleven were gathered together, and them that were with them." "And they told what things were done in the way, and how He was known of them in breaking of bread" (verses 33, 35). While the disciples were thus gathered together, there came a *still clearer manifestation of their resurrected Lord*, with permission to handle Him, and an actual showing to them of His dear wounded hands and feet, And while they yet believed not for joy and wonder, He asked for meat and ate before them. (Verse 36-43.) After all this, by a distinct operation of the Spirit of God upon them, *He opened their understanding that they might understand the Scriptures.* (Verse 45.)

We also see from John xx., 21-23, that He gave them their *commission as witnesses*, and said, "As My Father hath sent Me, even so send I you." With this initial empowering, "He breathed on them and saith unto them, Receive ye the Holy Ghost." We do not know all that this first anointing of the Spirit meant, but it certainly could not have been an empty word, or a meaningless breath; and with it He said those remarkable words: "Whosoever sins ye remit, they are remitted unto them; and whosesoever ye retain, they are retained." In the closing verses of Luke 24, we see that He bestowed upon them yet another parting blessing, with uplifted hands, and they were filled with *worship and "great joy"* (though they had been so sad and unbelieving before) "and were continually in the temple, *praising and blessing God.*" ALL THIS BEFORE PENTECOST, and yet He had said to them, "Behold I send the promise of the Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

* "Triumphs of Faith," a monthly spiritual magazine, One Dollar (4/2) a year from the Editor, Beulah Heights, Oakland, Cal., U.S.A.

Beloved reader, if you have received from the risen Lord the cleansing of the blood, and the touch of the oil, which the cleansed leper received in Leviticus 14, or, to put it in New Testament phrase, if you have had your eyes opened to see Jesus; if you have had a burning heart through personal converse with Him; if you have had deep peace and joy in His presence, and the glorious manifestation of His blessed person; if He has opened your understanding, that you might understand the Scriptures; if He has given you a commission to go forth in His Name; if He has filled you with worship and great joy, so that you are continually praising Him, and yet if you have not, after all this, received the outpouring of the oil upon your head in "the promise of the Father," will you not ask Him, here and now, not to let you miss the fulness of the blessed Spirit because of all the great spiritual blessing He has given you hitherto? *Because* of all that the disciples had received from their risen Lord, they were *just in a position to tarry for the reception of the personal Holy Ghost*, the blessed Comforter, who was to come and take full possession of each one as His blood-bought, rightful property—His own cleansed temple.

Oh, what hungry hearts we find everywhere as we go about on the Master's business! Hearts that have truly received an abundance of the Lord's grace, and even a touch of His glory; but because they have not gone the rest of the way in full obedience to His command, because they have not received that glorious PERSONAL HOLY GHOST, who was to keep them evermore from being orphaned or comfortless, their first rapturous joy has largely died away, and they languish for that mighty breath from heaven, which shall renew in them all the work of the risen Saviour, and bring to them all the power and fulness of their ascended Lord. But let us take it for granted now, beloved one, in spite of all past blessing, you DO see and feel your need of "the remnant of the oil," then undoubtedly there is more or less heart-hunger, and perhaps bewilderment (in the midst of diverse kinds of teaching) as to the way in which you shall press on to receive your full inheritance from His blessed hands. In Leviticus, 14th chapter, we saw that the cleansed leper who had had full atonement made for him by the different offerings required,

and who had received the sanctifying touch of the blood and of the oil, was now by that very process in a position to receive "the rest of the oil"; saved, sanctified, anointed, he does not make the mistake of considering the work complete, and therefore does not withdraw himself from the place of blessing. As we implied before, we would be robbed of the best if we remained satisfied with only the better portion.

It was the Priest's act to pour the oil from his hand upon the head of the cleansed and anointed one; but it was the part of that cleansed and anointed leper to tarry for the outpouring; not to go away satisfied with the partial blessing, but to *wait* for that *larger* inheritance which belonged to him, as much as the *lesser*. Thus, before the Pentecostal outpouring, Jesus tells them to tarry, or wait, for "the promise of the Father." It should be noticed, however, that our personal attitude must be somewhat different now, because, as soon as Jesus was exalted, He turned His blessed hand, so to speak, and poured out the oil upon His church; and it has thus been pouring out ever since to every heart which is willing to receive. Read Acts ii., 33: "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."

Our Lord Jesus had received His own personal baptism of the Holy Ghost when the Dove of God lighted upon Him, and the Spirit was poured upon Him without measure. But now, in His exaltation into the Heavens, as the Head of His redeemed church, He receives for her the promise of the Holy Ghost from the Father, and sheds Him forth upon the little waiting company in Jerusalem. Praise God that He says to each one of us, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii., 39). The condition for us is therefore changed from that of tarrying, to that of *faith*, as we see in Gal. iii., 14: "THAT WE MIGHT RECEIVE THE PROMISE OF THE SPIRIT THROUGH FAITH." Undoubtedly there is a sense in which tarrying is needful, even now, but it is not the kind of tarrying which was needful for those who first received the Pentecostal outpouring, who were to wait until the Holy Spirit came down from Heaven.

(“The Residue of the Oil”—continued.)

Sometimes souls are not truly cleansed and anointed, and in the place of blessing, and the Spirit is obliged to search them, and bring to light the hindrances in the way, the will which is not wholly surrendered, the lack of absolute obedience, or any remains of the self life which are not ready to die.

But if there are no such hindrances in the way, if we are trusting fully in the atoning blood, if He has touched our hearing, service, and walk with that blood; and if He has put the touch of the oil over the blood, and if there is no resistance anywhere to His blessed will, we may come in SIMPLE FAITH under the crucified hand, which is pouring forth the rest of the oil. How real this faith is when God works it in the fully surrendered soul! How sweetly and truly the whole being is opened to receive that glorious Guest whose right it is to possess us, only those understand who have really known this by precious experience.

We sometimes talk lightly about receiving anything by faith, as though that were not a real transaction; but true faith is “the evidence of things not seen,” or, as Rotherham puts it, “Faith is of facts a conviction, when they are not seen.” This faith is a reality, because it deals with the facts of God; and the eyes of the heart are so opened by His power, that we see as God Himself sees, and not as our poor human understanding tries to see. The Word of God says that “He that believeth . . . hath the witness in himself” (1 John v., 10), so, when we truly believe, we have the clear witness of such believing. This is the faith that secures for us all the promises of God, including the supreme promise of the gift of the Holy Ghost.

In the manifestation of the Spirit there are indeed diversities of operations as God responds to our faith, so that the experience of one is quite unlike that of another. God has His own way of operating upon each soul, but in each case the Word of God stands true that we are to “receive the promise of the Spirit through faith.” We have conversed with many who have received a mighty baptism of the Holy Spirit, and some of these, when questioned, would reply that they had received the gift of the Spirit through tarrying, through confession, through restitution, through

fasting, or through some special act of self-surrender or humiliation, to which they have been led. But all of these preliminary operations of God are to bring the soul into full surrender and perfect obedience, and, when pressed as to the final issue, these same people have acknowledged that they have been brought to a place of emptiness, rest from self-effort, or in other words receptivity of faith, which finally accepted God the Holy Ghost as a GIFT, without strivings on their part. The Lord has different ways in which He brings us to a place of faith; but again we feel like emphasizing the Word of God that the invariable rule of the Scriptures is, “That we might receive the promise of the Father THROUGH FAITH.”

One other thought which was most helpful to us personally when we were seeking for the baptism of the Holy Ghost, is to be found in John vii., 37, where Jesus stands and cries, saying, “If any man thirst, let him come unto Me and drink.” How sweet to know that the thirsty ones, and only the thirsty ones, are invited to come and drink of the living waters; and what is this thirst but the longing which the Spirit of God Himself creates in the heart for His own incoming and indwelling? But the thirsty one is invited to come to the Lord Jesus and to drink, so that He says, “He that believeth on Me . . . out of his inner being shall flow rivers of living water.” We are distinctly told that He is speaking this of the Spirit, but it is stated that it is by believing on Jesus that we receive the Holy Ghost. For while He is the promise of the Father, yet He is sent by the Father in the name of Jesus; and in John xvi., 7 Jesus says, “I will send Him unto you.”

In our own personal experience the thirst created in our own soul for the Comforter's personal indwelling was intense beyond description; one could only cry, “Lord Jesus, what is it to drink?” and again, “teach me to drink.” How sweetly light was given, that the act of drinking is an act of faith. How quietly and yet how surely were we led to the definite faith which received at a certain moment the glorious Being who was henceforth to reveal Jesus to us in all His fulness; to guide into all truth; to comfort; to empower us as a witness. How real was the transaction, how satisfying the spiritual rest, as we believed that He

had entered, though we had no special manifestation at the moment; how absolute was the faith that told Him we would always believe that He had at that moment taken possession of our whole being, whether He chose to manifest Himself in any remarkable way or not. Truly this was the inwrought faith of God Himself, and not any mere intellectual faith, which avails nothing.

The Spirit Himself then led us to a quiet waiting at the feet of Jesus. We have told in other writings of the gushing forth of those living waters six days later; of the marvellous manifestations; of His mighty presence; of every channel of our being placed at His disposal; of the blessed repose of mind; the holy quietness of brain and nerves; the "new tongues" with which He voiced through us the fulness of worship and adoration to the glorious THREE IN ONE. We will not here speak further of this, but in a closing word will entreat the dear hungry and thirsty souls who have not yet received the fulness of their inheritance in Christ, to likewise come and drink; to give themselves over to the mighty searchlight of God Himself, that all things that hinder perfect belief may be purged away. Thus faith shall spring spontaneously from Him who is the Author and Finisher of faith, for, in addition to all that has been said, we must remember that God gives the Holy Ghost to those who obey Him. And what is true obedience but the obedience of faith, which includes and leads to all other obedience?

(Dr. Yoakum's Work at Los Angeles—continued from page 251.)

3. "Doctor, I must show you this typed post-card, which is practically anonymous, but is said to come from a Pentecostal Assembly. The writers feared you would become another Dr. Dowie."

"Well, the Lord bless them. I've no desire for anything of the kind, I assure you."

4. "Doctor Yoakum, you'll forgive me if I say I think you made a mistake in allowing the people of that self-constituted, so-called Episcopal Church to make you a Bishop or Overseer. I feel that you were just as much a "Bishop" or "Overseer" before as you are now. God has made you "Overseer" of this work, and not any so-called Archbishop. Many had their confidence in you shaken through this."

(The Doctor has little to say on this point. He does not see as the Writer sees.)

5. "Then, Doctor, cannot you see your way to issue an annual Balance Sheet to disarm a certain kind of criticism."

"My beloved brother, I cannot. If people cannot trust me they had better not give to me. We have too much to do even to send anyone a receipt. I just pay out the money as it comes in, and sometimes we are very low indeed at the bank, and have even had to raise money by a mortgage on the property in order to feed the hungry."

6. "One more thing, Doctor. I notice a list of so-called Pisgah Homes printed on your notices. Are these under your control?"

"No, my brother, not in any way; only influenced, perhaps, by my advice. They are quite independent."

"Well, Doctor, if I may venture to say so, might it not be better not to place their names so prominently on your notices, etc., as if these were your own, like the Pisgah here."

(Later the Doctor said he had then ceased to print them in that way.)

THE PISGAH GARDENS.

The roads around Los Angeles are almost perfect for motor traffic. We ran smoothly and very swiftly in the bright sunshine towards the mountains. Only one bad place as we crossed a shocking timber bridge, rough and shaky, over a mountain bed, where surely there will be a "break through" one of these days. We got out into the region of sandy soil, and at last turned down a narrow track, the car pushing its way over sand, through brushwood. At last the motor stuck, and we walked the rest of the way—we were close to our destination.

BIG PUMPKINS AT LANKERSHIM.

So we were at the Pisgah "Gardens." This is a good place for consumptives to come to and lead healthy lives in the open air. Groups of small wooden houses and canvas tents stood round about. A mill has been set up for grinding corn, and there are about eighteen acres of ground around in which are growing splendid vegetables and fruit—huge tomatoes, great radishes, pear trees laden with fruit, melons and pumpkins lying on the ground, onions and grapes—food in plenty for everyone. We were regaled with slices of red watermelon, and then later taken into a large rustic tabernacle with open sides, and built of boughs of trees, and logs, and timber.

Dr. Yoakum was as happy as a boy just home from school. He was delighted to show us the enormous tomatoes and melons and grapes and pumpkins, and held forth at length about the blessings God gave them here in Pisgah Gardens. The whole crowd sat down together to a vegetarian dinner. First there was vegetable soup then a stew of many kinds of vegetables, and gravy made from vegetables, and mashed potatoes. The feast ended up with stewed pears with melted sugar poured over them. Good white bread was handed round. The cooking was good, everything being most wholesome. All the labour in this place is voluntary, there is no money paid here for labour, and no use for money if any had it. They spend a life of prayer and praise and work, and if any pass away and die, they nearly all die in the Lord and very happy.

A beautiful pictorial text of scripture, twenty feet by eight, hung on a canvas roll dividing the tabernacle into two parts. This was rolled up as soon as it was found that there was not sufficient room for all in one-half of the Tabernacle. On one end of the roll there was a lovely river passing

(Dr. Yoakum's Work at Los Angeles—continued.)

behind the text into the sea at the other end, where the waves were tossing. The words of the text said: "Oh, that ye would have hearkened unto my words, then should your peace be like the river, and your righteousness as the waves of the sea."

At Dr. Yoakum's request I rose when dinner was ended, and gave a message to these dear people and the visitors, and I believe it was helpful to some of them. Dr. Yoakum conducted the party of visitors around the estate of 18 acres. Friends had come out by the electric car, among whom were Brother and Sister Mead, and Brother and Sister Turnbull, of Los Angeles. Sister Minnie is the matron in charge, and she has a very capable male manager. Everyone was busy cleaning fruit or tomatoes, and putting it up in large cans. Hundreds of gallons of tomatoes were thus being put up by workers who sat in an open-air shelter. We remember the Pacific Coast motto:—

"We eat all we can, and what we can't we can."

An enormous stack of wood is prepared when the winter comes, standing on the ground. "This," said Dr. Yoakum, "is for the poor in Los Angeles." Dr. Yoakum goes twice a week or oftener to the Gardens, and works on the sandy soil—bare-footed like the others—ploughing, sowing, etc.

He pointed out a little building standing all by itself in the centre of a field—"The Prophet's Chamber." We went to it. The Doctor lifted his hat before we entered it. He said, "This is a most holy place. Prayer is wonderfully answered here. *I believe all prayer is answered that is offered here.*" (A very strong statement.) We went inside of the little room. There were two beds there for visitors, especially ministers of the Gospel. On one wall, over the door, was the word, "God"; on another wall the words, "Jesus Christ, our Lord"; on the other wall, "Holy Spirit"; and, facing as you entered the door, the words, "Help Others Now."

HIS VISION.

Dr. Yoakum stood in the middle of the room, and very solemnly spoke to us. "Seventeen years ago," he said, "God met me on the mountains here with a wonderful vision. He said, 'Who will go for me to the sin-stricken people? I have no hands to minister to them, who will be my hands?' And I said, 'Lord, these hands shall be yours.' The Lord said, 'I have no feet to walk to and fro amongst them.' And I said, 'Lord, here are my feet, use them.' And Lord, if Thou dost give me any money to use, I will use it for them, for the drunkard, for the harlot and the outcast, all I have shall be Thine."

Dr. Yoakum told us that from that time he has lived for the Lord, and the Lord has lived in him. The Lord removed all unholy thoughts, and keeps him clean and pure day by day. He had been troubled by an unholy dream, and he asked his workers to pray for his complete deliverance, and received it. The Lord enables him to love all men, even his enemies. We all knelt together then in prayer in that holy place, and he told us to note the hour, and that we should hear that at that very hour the prayer was fully answered.

But the prayer he offered has yet to be answered, though we joined with him, and he said

all prayers offered there were invariably answered. We have known of that kind of statement being made elsewhere also, but it is not scriptural. The Lord said, "Not in this place, nor yet in Jerusalem." He does not tie Himself to locality.

And now we left Pisgah Gardens (with its inhabitants, thirty or so, workers and invalids), and we sped back again to Los Angeles, thanking God for what we had seen and heard.

* * *

SUNDAY AFTERNOON AT PISGAH.

When we approached the Pisgah Tabernacle, about 3 p.m. on my second Sunday at Los Angeles, the service was already well under way. The great Pisgah Tabernacle is said to hold nearly two thousand people. That Sunday there must have been well over twelve hundred present, in fact, it seemed filled. Rows of orphan children were seated outside the altar rail. It was said that there were thirty or forty preachers present that Sunday. Requests for prayer were handed in, and Dr. Yoakum prayed earnestly that the Lord might meet all their needs just then. He said that there was such a pile of requests that they must take them *en bloc*, and in the Prayer Tower they would be taken separately.

GIVE AND BE HEALED (!!!).

An offering was made, people coming up and making their gifts. Dr. Yoakum told them emphatically that people were OFTEN HEALED if they gave as the Lord wished them to give. I must confess I did not like this way of appealing for large gifts. There was quite an assembly of elders sitting around the Doctor, and he welcomed me to a place beside him.

There were also present a Judge McDonald, of the State Courts, and Pastor Salmon and Pastor Mead, and many whom I had met during my stay in Los Angeles. The Lord's Presence was very real as one gave out the message, and afterwards Judge McDonald also spoke a very earnest word. Large numbers came up and knelt at the "altar" rails. They were anointed for healing, or prayed with, and helped on in their spiritual life. In four cases husband and wife consecrated themselves together to God. The Doctor was very happy and loving, exhorting all earnestly to make this the great occasion of taking the Lord as their Saviour. The meeting was very long and very powerful. After the close I went with Dr. Yoakum, and we had a talk together in a Prophet's Chamber on the important points I had brought before him a few days previously. Later I went over to his own tiny private house, where I met his dear wife ("Mother" Yoakum), who has been so much to him in this work, also his two twin daughters, Miss Ruby and Miss Ruth, now graceful, tall, young ladies of seventeen years of age, worthy daughters of such a father and mother. This was one of the most helpful of all the scenes at Pisgah. To see the loving father and the devoted young daughters and their dear mother just alone in their own little circle. So the last prayer together was offered, and, with mutual benediction and a patriarchal embrace, I left Dr. Yoakum's house that Sunday evening, and walked for miles and miles down the Pasadena Avenue, beside those lovely palm trees, under the beautiful starlit sky, and had much solemn thought.

(Dr. Yoakum's Work at Los Angeles—continued.)

THE PAPER "PISGAH."

Dr. Yoakum brings out from time to time a remarkable paper called "Pisgah." It is free, and all who wish for it should send name and address to "Dr. Yoakum, Pisgah Home, Los Angeles." It is very "Western," and very startling, and some indeed have been almost shocked at statements made in its columns by correspondents or others. It now travels all round the world, and makes the Pisgah work widely known. Dr. Yoakum's personality is very visible in it, and his tendency to take a rosy view of the cases of healing. His best friends do not conceal their desire for a little less optimism. But God uses His servant, and we believe will continue to use him in spite of severe criticism and big mistakes.

He reaches a loving arm down into the muddy waters, and brings up those whom others cannot reach. What confessions of sin come to him. "I believe there is no man on earth who knows so much about sin as I do," he said to me in our last interview. He has a great heart of love, and love covers the multitude of sins. In writing of his wonderful work I have endeavoured to write impartially, not censoriously, but as one who loves this man for his works' sake, and his love to the sinning ones whom no one else loves.

Dr. Yoakum says he never prays for himself. He takes the word, "Commit thy ways unto the Lord, put thy trust in Him and He will bring it to pass." He is always praying for others, for the drunkards and harlots, and for his enemies. I think his life is too busy. He does not seem to get much time for study and meditation upon God's Word—for systematic Bible study and meditation. This is needful even for the busiest. Otherwise there is danger of being switched off on to some very attracting error, either unscriptural or out of scriptural proportion. But his great heart is right, I am certain. May our Lord continually guide and bless him.

He took every opportunity when I was with him of exhorting those present to subscribe to "Confidence." He said he read every word in it each month, and asked for more copies each month.

One great secret of the blessings attached to the Pisgah work at the Home and at the Gardens is the influence of Spirit-filled, devoted workers—tender and untiring and patient. A number of these are Pentecostal, and have received the Baptism with the Sign of Tongues. A touching account written in the Spirit is given in the "Latter Rain Evangel" for August, page 17: "Healed and Cleansed for God's Service."

"CONFIDENCE" IN U.S.A.

These friends will kindly supply "Confidence," or forward orders and subscriptions:—

LOS ANGELES, CALIFORNIA—Pastor S. P. Mead, 2232 Clifford Street.

OAKLAND, (SAN FRANCISCO)—The Secretary, c/o Mrs. Carrie Judd Montgomery, Beulah Heights, Oakland.

* Readers of "Confidence" would do well to take in "The Latter Rain Evangel." Send 4/2, or One Dollar, to "Latter Rain Evangel," 2616, Prairie Avenue, Chicago.

COLORADO, LOVELAND—Rev. C. E. Preston, All Saints' Rectory, Loveland, Col.

CHICAGO—The Secretary, c/o Mrs. Lydia Piper, The Evangel Publishing House, 3616 Prairie Avenue, Chicago, Illinois.

INDIANAPOLIS—Bro. Flower and Mrs. Flower, 278 Addison Road N., Indianapolis, Indiana.

ATLANTA, GEORGIA—Mrs. Barth, 78 Broad Street N., Atlanta.

NEW YORK—Bro. and Sister Brown, Glad Tidings Hall, 454 W. 42nd Street.

WINNIPEG—Sister Lockhart, 629 Bannantyne Avenue.

The Woodworth-Etter Meetings in Dallas (Texas).

Pentecostal papers, such as "The Bridegroom's Messenger" (78 N. Broad Street, Atlanta, U.S.A.) and "The Latter Rain Evangel" (3616 Prairie Avenue, Chicago) have for some time now contained accounts of very marvellous healings which are up to date being experienced in the City of Dallas (State of Texas, U.S.A.).

In a recent visit to Zion City the Editor of "Confidence" had opportunities of hearing much of a young evangelist, W. Bosworth, who had gone out from that place to the South, and, amid difficulties, was being much blessed at Dallas. He has the character of being a man of prayer. He had prayed down blessing on his Mission, and a Revival had broken out. The power of God began to work mightily, and when he felt that the right moment had arrived he invited Mrs. Woodworth-Etter to come. She was then at Indianapolis holding a Mission.

Mrs. Woodworth-Etter is no longer young. The Writer, some four years ago, heard much of her work from one who was often with her, but who sometimes became afraid because of some of the manifestations.

She publishes an interesting book, an autobiography. (It can be obtained by sending a Money Order for 6/6 to F. F. Bosworth, 417 S. Haskell Avenue, Dallas.)

Mrs. Barth, of Atlanta, well known to the Writer, has been visiting Dallas. We quote from her letter, written to her mother, Mrs. Sexton:—

All the sick have to be brought to the altar for healing, as Sister Etter receives no one at her rooms. But while Sister Etter is at service she certainly gives herself to the people. She works with them, prays for them, calls them individually to the altar, and is hardly still a minute.

When one is healed, she tells of it from the platform, then has the person to witness to it by putting them on the platform, and having them tell

it. She had all Christians to witness last night by standing up, and while they remained standing, all who were ever healed to raise their hands, then all who had spoken in Tongues to raise their hands. It made quite a goodly show of witnesses to the big crowd of unsaved who were there.

The healings are very remarkable. I believe the secret of her success is her bold, presumptive faith, which is lacking in most people, and in many deeply spiritual people.

I must tell you about some of the wonderful cases of healing; they are worth going a long way to see. Just across the hall from us lies an old woman, who was brought here on a stretcher. The side of her face is all eaten off with cancer. You can see the roots of her teeth, inside nostril of the nose, bones of nose, cheek, and jaw, and all under the eyeball. It was the most frightful thing I ever saw. A year ago in October they took off a cancer plaster, and the whole cheek came out with it. From that time her daughter, who attends to her, had not known a night's rest. The suffering was so intense that they gave morphine until she was taking 50 and 60 tablets a day, and cocaine when dressing it, and at times they had to give chloroform. Her drug bill was from \$1.50 to \$2 per day. She had to be under the influence of a drug all the time, and could not be left alone a minute. Her jaws were almost locked, just a little opening left, and she had to take her nourishment through a quill.

She has been delivered from all the drugs, from all pain, can move her jaws freely, can chew, can walk a little, the cancer is drying up, and the terrible odour is almost gone. She has received her baptism, and it is wonderful to hear that poor wasted woman praise God, and those poor lips, partly gone, speaking in Tongues and glorifying God, it is enough to melt anything. She gets up before the audience and walks, and praises God, and talks in Tongues. There is a physician here who always bobs up right after her, and tells the people how many grains of morphine and cocaine, etc., she took, and how impossible for medical skill to have delivered her. He is so persistent and enthusiastic in telling it, that it is really amusing.

Another blessed case is a young man here who is healed of consumption and fistula. He was also brought on a stretcher, and was in the last stages. His testimony was thrilling as he gave it so sweetly and simply last night. He is gaining in flesh and strength right along, and the fistula is gone.

It is blessed to see the deaf mutes who have been healed. They have them to stand before the audience in a row, and raise their hands in praise to God, and make sounds to show they have their voices. They have to learn to talk like babes, and have to gradually learn to catch our words. One can say "Bless God" and "Praise God," but not very plainly, another says "Glory" indistinctly. But those who have received the Baptism speak in Tongues all right, they say. I heard that one of the deaf ones healed at first, after returning home, backslid, and went back to her snuff, and that she has almost lost her hearing again.

One thing I have noticed is that Mrs. Etter rallies the workers to stand with her, makes them feel the responsibility, and thus has the people working together, which is such a necessary factor in a revival.

Prophecies have been given by some in the meetings as to the very near coming

of the Lord. (A date is again given, though He said, "The day and the hour knoweth no man.")

The case of the deaf mutes is interesting. They seem to have been deaf from their birth, and therefore have never heard their mother-tongue. When they began to hear, then the English would sound as foreign as Chinese to them. They have to learn both to understand the English language, and to learn also how to use their tongues to form the words they now hear.

SUNDERLAND.

The Writer, after eighty-six days absence from his church, received **At Home** again. a very encouraging welcome on his return. The first Sunday when he preached the church was crowded, and numbers could not get in. During his absence all had gone well, and he was thankful indeed to the good Lord who had watched over Vicarage, Church, and Parish. He will be thankful for the continued faithful prayers of all his friends, for himself, and especially for Mrs. Boddy, who is improving. Jesus is Victor. Hallelujah!

* * *

Archdeacon and Mrs. Phair, those blessed servants of the Most High God, have been with us lately, to our great joy. The Writer missed the Archdeacon at Winnipeg, and had the joy of welcoming them both at his own Vicarage. The Archdeacon spoke thrice in All Saints' Church, on Sunday, November 3rd, and Mrs. Phair gave two Bible Readings in the Vestry. These were illustrated in her inimitable way on the blackboard, by chalks of divers colours. Their presence carried with it the message of "Holiness to the Lord." Praise Him!

HOLLAND.

Dedication of Missionary Home.

(BRO. P. N. CORRY.)

Having just returned from Holland, I thought a little account of the opening of the new Missionary Training Home in Amsterdam would be of interest to many.

The new Home is situated behind the Church, a photo of which has already been published in "Confidence," the two buildings being joined by a door to the left of the platform. The building was part of a purchase of land on which the Church is built, and was used by Napoleon Bonaparte when he visited Amsterdam to discuss the method of drying up the Zuider Zee, the chief room of this house being used for the conference.

Now, after a little alteration and decoration, this building is put to a better use, no longer to discuss methods of drying up certain places, but to distribute the water of life freely to all. The

(Holland—Dedication of Missionary Home—continued)

larger rooms will be used for Prayer Meetings and for study, and, above these, five very pleasant rooms have been built to accommodate eight students. The furniture, etc., of these rooms has been given, along with other tokens of Christian love, by the brethren and sisters of Brieg, in Germany, who take a great interest in this step on behalf of Foreign Missions.

As we gathered together with the students from Germany, Terschelling, and Amsterdam, for the opening, we all realized from the very first that God was with His people in this new field of labour. After messages had been given or read from those present, the students came forward and hands were laid upon them as they were set apart to study in preparation for taking the message of life to the regions beyond.

The glory of the Lord indeed filled the place where we sat, and while one of the lady students from Terschelling was being prayed with, the power of God fell upon her and she spoke in pure English, although she did not know a word of our tongue. The words which I heard clearer than any other were "Oh, Lord Jesus, I do love Thee," and this is very wonderful, considering that it contains two words which are harder than any other for a Dutch person to speak. Many have, no doubt, noticed that when they pronounce the word "love" it is with an "F," and "the" is with "D"; but in the sentence which the Holy Spirit spoke through this sister, these words were spoken with perfect pronunciation, without any trace of the Dutch accent. Hallelujah!

God is wonderfully blessing in the meetings, and on the Sunday before I came away seven persons who had never been in the church before that day, came out and received Christ as Saviour, and many have been filled with the Holy Spirit and spoke in Tongues.

May we ask for a continuance of prayer on their behalf, that they may be strengthened in the extra labour on behalf of Christ and His Kingdom.

NORWAY.

News from Pastor Barratt.

DEAR BROTHER BODDY,

I suppose you will have returned from America when this reaches Sunderland. My friend, Mr. Gasmon, and I have just returned from a glorious mission tour in Shelemarken. We drove from place to place in a "stolkjierre," and preached the Gospel to crowds of people. The tour went through some very wild and picturesque scenery. I have never visited these places before. Oh, what hungry souls!

Now I'm conducting services here in Skien, and on Sunday and Monday we have a Convention here. God is in our midst. I'm obliged to leave on Monday for Christiania, where I have a Service on Tuesday night, and leave on Wednesday for Finland again, where I expect to spend a few weeks, God willing. The Evangelist, *Mr. Gerhard Neo*, is conducting services in our Hall in Christiania during my absence.

We had a most successful and glorious CONFERENCE in Christiania quite lately, as you will have seen from my paper ("Korsets Seir"). Friends came from all parts of the country and

took part. Pastors and evangelists interested in the Pentecostal Movement were there. Several subjects were discussed, also the subject of organization, mainly on the lines of my new pamphlet, "*The Christian Church, as it was, and as it ought to be*" (not yet translated into the English language). No resolutions were passed, but this and other subjects were discussed in a friendly way. Great crowds attended the meetings, and there was great power present at the Devotional Services. Souls were saved, sick were healed, and God's Holy Spirit fell on His people. God is doing a great work in Norway. Hallelujah!

So glad to read of your journey to the far West. Many have desired me to visit America again, but when I shall have time to I cannot say. My days are moving on in the sunshine of the King's glory. I've just been commemorating in a way what took place in my life in America, six years ago. Readers of "*When the Fire Fell*" will remember the occasion—Cleansing on the 30th of September, mighty Baptism eight days after on the 7th of October, five weeks after, on the 15th of November, the full Pentecost with Tongues. Glory!

The Fire is still there, and the Tongues as well. After all some people have said and done against this work of God, it holds good to-day. Praise His Name! And the results? Recorded in heaven. God knows all about it. CHRIST is more precious than ever.

Yours in Him,
BARRATT.

Skien,
18th October, 1912.

SOUTH CHINA.

The Home-Call of a Saint of God: Sister Nellie Clark Bettex.

DEAR BRO. BODDY, AND DEAR SAINTS,

You will be surprised to hear that the Lord has suddenly called home my dear precious wife, Mrs. Nellie Clark Bettex.

Our whole married life, short as it was, was precious, but the last months were just heaven on earth for us. We had gone down over summer to our island home, as my dear one needed for once a real rest.

We had no doors or windows, and only one room roofed over; but, had the house been completed, we would no doubt have had it filled with friends, and so were glad we could be for once just to each other, in prayer and waiting on God.

My sainted wife never grew tired of drinking in the beauty of our surroundings. These seven weeks were indeed the only rest she ever had for body and soul since the day she first set foot on China's earth ten years ago. Our days were spent in prayer and praise.

However, we were being severely tested financially all along, and my precious wife did not feel very strong when the time came to take up work again. Sister Milligan had preceded us a few days, and when we reached home we found her on the brink of death from Dysentery. Two more native workers were also very sick. The work was in a critical position, as the enemy wanted to make inroads. So my dear one just went at it, doing her work in three daily meetings by day, and nursing the sick over-night with the rest of

the sisters. The patients soon got well in answer to prayer, but Mrs. B. felt very tired. She never complained, in fact she seemed to have a special spring and holy joy about her, and was just steeped in a melting spirit of love for all.

The hard and stern outlines of her fiery and highly strung nature seemed to have softened down completely lately, until her heart was flooded with the love of Jesus. I saw the change, wondering where it would lead to. In her last days she seemed more like an angel from heaven than a human being.

October 10th being the national holiday of the Chinese Republic, we had a crowded hall and powerful meeting. My dear one spoke with unusual power and sweetness on Rev. xxi., 4:—

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

Then she sat down and played and sang with such sweetness and volume of voice as I never had heard from her or anyone else. I was afraid at the moment she would just sing out her soul into glory.

After dinner, where she was (as all remarked) specially loving and sweet with the sisters, I proposed our usual walk to our prayer hill, a little outside the city. The sisters were providentially detained, so we were all by ourselves. As we went out the street was just lined with tots, mothers, and neighbours, and it seemed just like a royal progress of a princess among her people.

Reaching the foot of the hill she ran ahead of me like a girl in her teens. The sun was sinking in purple and gold over the giant heathen city spread out at our feet. We had an unearthly, sweet, holy, and solemn time together. Nellie reviewed her past work. Then she said, "Now we have had as sweet a day together as ever, but remember, here in China we are all hanging over a precipice, *here to-day and gone to-morrow!*" We went home, wrote our weekly home mail for England and, after prayer, retired.

At 2 a.m. I awoke, hearing her pray very quietly and softly in Tongues. Suddenly she called out, "My God, I cannot stand this pain any longer; help me, I am going mad! Help me, precious Jesus! precious Jesus!" I roused at once the sisters to pray, but my dear one was fast passing into unconsciousness. Then for nine hours fierce convulsions shook her strong frame, and by 11 a.m. she was in heaven, without ever having regained consciousness. A hemorrhage of the brain had taken her home.

We buried her the next day, Saturday, October 12th, in the Protestant cemetery outside the city, as the sun was setting. Nearly all the missionaries were represented, just as at our wedding.

In the two and a half years of our married life I never saw her relax her grip on God, except once, for five minutes, when in the throes of severe bodily pain. At table, at work, in the meeting, travelling or visiting, she lived, breathed, moved, spoke and sang in the presence of God. One leading missionary, whom we had reason to think opposed her strongly since she joined the Pentecostal ranks, expressed the general feeling as he said to me: "*She was the one worker whom Canton could least spare. We may have a big work, but she had a hold of the language such as only few of us possess, and she had a grip on God that none of us have.*"

In these days of splits and party spirit it is sweet to remember that the workers of the London Mission, though keenly feeling her leaving the Society, of which her father had been a director, never relaxed in their old love to her. She always found an open house and warm hearts in the London Mission compound.

My dear wife was, as of course you know, just in the prime of life. Our work here was daily deepening and widening. Just why the Lord should have called her home in a moment when she just seemed to be (humanly speaking) indispensable, we need not ask.

We had long ago covenanted not to see any second causes, but to take all things straight out of the nail-pierced Hand of Him who was dead and is alive for evermore. He knows.

And the more abnormal His dealings with His children, the deeper, wider, and more loving they will prove in the end. At first it seemed as if I could not stand to bear the separation from my loved one, but the blessed Spirit upheld and anointed me for my needs.

And on the crowning day, when the rewards and crowns are given to each one "according to his works," we shall not regret this dark valley and the suffering that led up to it. She truly was privileged "to fill up that which is behind of the afflictions of Christ," in her flesh, for China. Pray for us!

Yours in Jesus,

PAUL BETTEX.

P.S.—Please remember our aged mother, Mrs. John Clark, of 3 Riggindale Road, Streatham, London, in prayer that she may be upheld in this sorrow.

British P.O., Canton,
October 17th, 1912.

PENTECOSTAL ITEMS.

Miss Tee, of Kilsyth, and Miss Scutt, of Winnipeg, have sailed for the West Coast of Africa to help Bro. and Sister Perkins in the Interior Mission of Liberia.

* * *

Miss Moore and Miss Keene hold Pentecostal Meetings at 97, Seymour Road, Harringay, London, N. Sundays, 3 p.m.; Tuesdays, 7.45 p.m.; Thursdays, 3 p.m. (Divine Healing).

* * *

A Pentecostal Conference will (D.V.) be held in the Full Gospel Assembly Hall, 7 Dover Street, Shankhill Road, Belfast, on *Christmas Holiday Week*, from 25th to 29th inclusive. Meetings twice daily, 11.30 a.m. and 7 p.m. Scriptural truths taught according to Acts ii., 4-39, and Mark xvi., 17, Salvation Healing, and the Baptism of the Holy Ghost with Signs following.

* * *

Miss Emily B. B. Whitfield has opened a Training Home for Women taking up Mission Work at home or abroad. It is called St. Mark's Hostel and Training Home. The address is 82 Cadogan Terrace, Victoria Park, London, N.E. Our sister has received the Baptism in the Holy Ghost with the Sign. We have great confidence in her, and those who send to her for a prospectus will see what a thorough training the students will receive, and the terms upon which they can enter. Write at once to Miss Whitfield, and enclose (if living in Great Britain) a stamped addressed envelope.

THE PENTECOSTAL MISSIONARY UNION.

The Pentecostal Missionary Union (or "P.M.U.") for Great Britain dates its commencement from a meeting held in All Saints' Vicarage, Sunderland, on January 9th, 1909, when a Council was formed. Mr. Cecil Polhill, of Howbury Hall, Bedford, was chosen as President, Mr. T. H. Mundell, 30, Avondale Road, Croydon, is Hon. Sec., Mr. W. H. Sandwith, Bracknell, Berks., is Hon. Treasurer (Mrs. Sandwith is Missionary Box Secretary), the Rev. A. A. Boddy is Editorial Secretary, and other acting members of the Council are Pastor Jeffreys, Mr. H. Small, Mr. Andrew Murdoch, and Mr. Thos. Myerscough. There is a P.M.U. Home for Women Candidates at 116, King Edward Road, S. Hackney, and the Candidates are prepared by Mrs. Crisp (of 19, Gascoyne Road, S. Hackney, London, N.E.). The Male Candidates are at Preston (Lancs.), and are being prepared by Mr. Thos. Myerscough, 134, St. Thomas Road. Missionaries in the Field:—In INDIA—Miss Margaret Clark, Miss Constance Skarratt, Miss Catherine C. White, and Miss Minnie Augusta Thomas, Pentecostal Mission, Faizpur, E. Khandesh; Miss Elkington and Miss Jones, Goshainganj Station, U.P. In CHINA—Messrs. Trevitt, Williams, and McGillivray, c/o Rev. W. W. Simpson, Taochow ("Old City"), Kansu Province, via Hsian, China (via Siberia and Pekin); Mr. and Mrs. A. Kok, Miss Eliz. Martha Biggs, Miss Cornelia E. Scharfen, Miss Monica S. Röniger, care of Mr. McLean, Yunnan-fu, Yunnan Province, W. China (via Siberia). Also holding P.M.U. Certificates—John Beruldsen, Christina Beruldsen (now Mrs. Gulbrandsen), Thyra Beruldsen (now Mrs. Bristow) and Bro. Bristow, at Suan-hwa-fu, Tsili Province, N. China.) Applications for Candidates' forms to be made to Mr. T. H. Mundell, Hon. Secretary, 30, Avondale Road, Croydon. Send a post-card for a P.M.U. Missionary Box to Mrs. Sandwith, Bracknell, Berks. Donations thankfully received by Mr. W. H. Sandwith, Hon. Treas., Bracknell, Berks.

Continued prayer is asked for the Home Base, viz. :—(1) P.M.U. Council Meetings, (2) P.M.U. Missionary Meetings, (3) Box Holders and Donors, (4) Students—the Brothers, (5) Students—the Sisters, (6) Those helping in their Training. Then let us also constantly uphold our Missionaries on the Field, at work, or learning their new language. Wednesday in each week has been suggested as a special day of prayer for P.M.U.

Miss Nellie Tyler, of Clapton, London, has been provisionally accepted for admission to the Women's Training Home in London as a candidate for Foreign Service.

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Miss Thomas, one of our missionaries in India, has been very ill, but we praise God for answering prayers on her behalf. She and Miss White have been staying at Mr. A. Norton's Home at Dhond, for a little rest and change.

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William John Boyd, of Belfast, has been provisionally accepted for admission to our Training School under Mr. Myerscough at Preston. He is our first candidate from Ireland, and we pray that God may richly endow him in Christ Jesus for His hallowed service. 1 Cor. i., 4-5.

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Arrangements are in progress for our two brothers, Percy Corry and A. Clelland, to be associated with Mr. W. T. Norwood, of the Central Asian Pioneer Mission, and (D.V.) they hope to be able soon to proceed to Afghanistan, India, where this Mission is carrying on a good work, in full sympathy and accord with the P.M.U.

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We were glad to see our missionary, Miss Lucy James, at the meeting held in Zion College, London, on the 9th inst. She had a good passage home from Bombay, and was looking wonderfully well, considering the short time which has elapsed since she was lying so very seriously ill in Poona Hospital. All praises to our gracious Lord!

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We rejoice in the restoration to health and service of our sister, Mrs. Annie Murray, who succeeded the late Miss Orlebar in her work at Bombay. Mrs. Murray writes:—"I have had a long and serious illness, sometimes it looked as if it would end in death, but the Lord gave me the promise of life and health, and—Hallelujah!—He has fulfilled His word."

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Our dear brother, Mr. Albert Norton, of the "Boys' Christian Home Mission," Fyzabad, writes:—"Miss Jones and Miss Elkington, I believe, have made a wise choice in going to Goshainganj Station. It is on the direct railway line between Fyzabad and Benares, and within an hour's ride of Fyzabad. It is near, and with railway communication to Ajodhya, the great Hindu pilgrim centre. It would be a good thing if the sisters could have