"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 heareth us, whatsoever we ask, we know that we have the petitions that we desired from Him."—2 John 1: 6. 12:1.
“CONFIDENCE”: ONE PENNY PER MONTH.

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Printing and Expenses Account.


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Subscription-Gifts” to November 30th.

Printing and Expenses Account.

It will be seen that there is an adverse balance of £17 19s. this month (about 90 Dollars). We shall be thankful for gifts toward the “Confidence” funds for these months.


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"CONFIDENCE."


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 Whitsun, 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; 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. Sec., 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., 21.)

I'd promise to be better if Jesus would restore 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.)

I promised to be better if Jesus would restore the sunshine of His presence, which I had felt before. (Hebrews iv., 16.)

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 could have my heart made holy, before I came to die. (Hebrews xii., 14.)

And that God did provide He gave us strength to do. (1 John i., 7.)

I ventured to a meeting where holiness is taught, (Luke i., 6-6.)

And many there did testify what wonders God had wrought. (Cor. ii., 2.)

And then not look for feeling, but Jesus' naked Word. (Acts i., 5-12.)

I might have gone on praying, and still found no relief, (Heb. xi., 6.)

And have I not the power to cleanse and keep thee clean? (1 John iii., 9.)

* 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.

 ADDRESS:—Hon. Sec., All Saints' Vicarage, Sunderland.

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Just live as many others do—and justified remain.

(John v., 13-14.)

Why, yes, there is our preacher, as good a man as he, (Rom. x., 15-16.)

He don't profess this holiness, as far as I can see.

(Heb. v., 15-18.)

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 iv., 15.)

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. vii., 25.)

My soul in agony cried out, "Lord, cleanse my heart to-day. (Psalm l., 16.)

Now let the precious blood of Christ wash all my sins away. (Rev. iii., 5-6.)

Here take me, Lord, just as I am, Thou wilt, Thou wilt 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., 18.)

As soon as I believed.

(1 John i., 6.)

CHORUS—Hallelujah! how it cleanseth! It cleanseth even me!

If to this fount of cleansing I sought for this blest cleansing. (Rom. xii., 1-2.)

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As soon as I believed.

(1 John i., 6.)

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. vi., 6.

All roots of sin must be destroyed;

Sloth, discontent, anger and pride,

And foolish desires be crucified, in this life.

(John iii., 8.


Be dead to sin, for Christ must reign in your life,

Be holy now, duty is plain all through life.

(Lev. xx., 7-8.

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.


The humbling cross you must not fear,

Through this life.

And persecution you must bear, through this life.

Matt. x., 24.

Rom. 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 iii., 12.

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 xi., 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., 3-4.

The Holy Ghost, applying and making real

The Blood and 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 260). This description of his recent Mission journey commenced in the August number, and will be continued (O.W.) in future numbers.

A Meeting at the Azusa Street Mission, Los Angeles.

(THROUGH 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 mosquito 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.”)

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 me 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.
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 I closed my addresses, was the hope that the sin 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 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:

"RECOGNIZING THE GREAT NEED OF UNITY in the Body of the Lord, see

Cor. xii., 25 and xi., 30-31), and noting the opportunities Satan is getting through sad divisions—i.e., 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 dissolve 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 work of the Lord yet 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.

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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 324 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. Mercer, 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.

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 fulness 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 helper, who looks to me very much
"CONFIDENCE."

NOVEMBER, 1912.

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 re-claimed 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 straight out of the heart of the city towards the distant mountains. American trolley cars are often practically well-equipped, strong, electric trains, travelling as quickly as our railway trains in England, right down in 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 fainty palms growing in the garden-space in front of the verandah. At length I alighted at Sixth 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 357.)

I first sought Dr. Yoakum's own home, which is a hundred yards or so from "Pisgah." It is a humbie, 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 charge, all who come for his 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., 307 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 nowadays 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 Drunks 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 239), 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 to both 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 viewpoint 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 our 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 responsible 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, on Broadway or Main Street in the heart of Los Angeles. You must take a car journey of some
P&AH STORE. Avenue Fifty-Eight and Eeuver Street. The first World-wide Common Storehouse in existence, as far as I know. In it the Commons of the Common Property 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 20.) "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 ever making "comforts" (we call them "counterpanes") out of pieces of cloth and old clothes sent there. The pieces are all 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 Pispah (when the Doctor was not there), my 'phone at the Acaia 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 added, "I will come out on the earliest car in the morning and have the common store." Soon after, 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.
To know that Christ doth know us 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 Zachceus was not tall, you see,
And he could scarce be 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 Zachceus 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, that this house is a home of love. 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 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 fuzzed 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 fuzzed 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.)

Dr. Yoakum has been coming to Los Angeles for some time, and has been working among the poor and sick. One day he went to visit a man who was in much need of help. The man was very sick and had been there for several days. Dr. Yoakum went to see him and found that his situation was desperate. He prayed with him and gave him some medicine to help him. The man thanked him and said that he would try to get better. Dr. Yoakum went back to his office and continued his work.

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 follows:—

F. E. Yoakum,
D. M. McDonald,
Attorney,
Notary Public.

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 drunk 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 meeting in Spring Street Mission Room on Monday afternoon was powerful and interesting. A Brother Jeffries, a very earnest Christian, led in the prayer meetings, and called for testimonies. After 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 had a bad time the night before. He had been fast asleep when the devil attacked him, 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 deep, interesting 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 sitting in his chair, and he dealt lovingly with all. I did not see any miracle of healing wrought, but mine is the experience of many others, some
who have stayed months in the Home have not seen anything very remarkable, a few are healed temporarily or permanently. Dr. Yoakum said to me, "I always say this: I pray with thousands, thousands 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 performance 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 childbirth?"

"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 marvelously 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 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 optimaniac, 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 that they 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. Lock 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 Lakemont, about three-quarters of an hour's drive on the beautiful Bro. Gibson's beautiful automobile. In the car that day were Bro. Gibson, formerly of Winnipeg (who once visited us at Sunderland), 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?"

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, paying concern." (Dr. Yoakum is unsurprisingly 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 "Toakumitis." The writer censures the Doctor severely.

(Continued on page 255.)
"CONFIDENCE."

November, 1912.

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"The Residue of the Oil."

BY MRS. CARRIE JUDD MONTGOMERY,
Editor 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 outpouring 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 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 woundcd 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 43.)

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: "Whose soever sins ye remit, they are remitted; and whose soever 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 (40) 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 hither-to? 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 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.
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" (I 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 we were 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 absolutely 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 postcard, 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.”
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 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, for 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 kept 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 it must have been well over twelve hundred present, in fact, it seemed filled. Rows of orphan children were being put up by workers who sat at the altar rail. It was said that there were thirty or forty preachers present on 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. I was consoled to hear 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."

and Cleansed for God's Service."

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. We need 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, Belah Heights, Oakland.

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. Barh, 78 Broad Street N., Atlanta.

New York—Bro. and Sister Brown, Glad Tidings Hall, 404 W. 42nd Street.

Winnipeg—Sister Lockhart, 629 Bannatyne 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
"CONFIDENCE."

NOVEMBER, 1912.

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 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
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 Brig, 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 had no doubt, noticed that when they pronounced the word "love" it is with an "E," 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 "stolkjieere," 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 Neso, is conducting services in our Hall in Christiania during my absence.

We had a most successful and glorious Convention in Christiania quite lately, as you will have seen from my paper ("Korrent Brev"). 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 organisation, 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 18th 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.

SOUTH CHINA.

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

Dear Brother Boddy, and Dear Saints,

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

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 on, doing her work in three daily meetings by day, and so were glad we could be for once just to each other, in prayer and waiting on God.

BARRATT.

Skiem, 18th October, 1912.
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 fallen down completely, 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. xxii. 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 had never 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, moths, and neighbours, and it seemed 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 spoke and sang in the presence of God. One things are passed away.

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.

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 Scott, 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 held 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 (p.v.) be held in the Full Gospel Assembly Hall, 7 Dover Street, Shankhill Road, Belfast, on Christmas Holiday Week, from 23rd to 28th 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 to once, or Miss Whitfield, and enclose (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. Thomas 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. Thomas 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, Goshinanganj Station, U.P. In CHINA—Messrs. Trevitt, Williams, and McGillivray, c/o Rev. W. W. Simpson, Taoshow (“Old City”), Kansu Province, via Hsian, China (via Siberia and Peking); Mr. and Mrs. A. Kok, Miss Eliza Martha-Higgs, Miss Cornelia E. Scharten, 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, T'ai-li 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.

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.

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.

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 (p.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.