

Vol. II

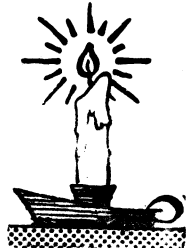
December, 1952

No. 1

The Mission of Immanuel

"It is He that shall save His people from their sins." MATT. 1:21 (R.V.)

By F. B. MEYER



THIS is the mission of Immanuel. He came, not as the Jews expected, to break the yoke of Caesar and re-establish the kingdom of David; but to break the yoke of sin and set up the sinless kingdom of God. The Church has too often misunderstood the object of his advent, as though He meant simply to save from the consequences and results of sin. This were too limited a programme for the Son of God. To cancel the results and leave the bitter cause; to deliver from the penalty, but not from the power; to rescue His people from the grasp of a broken law but confess Himself unable to deal with the bad virus of the blood—this were to fail. No! Dare to take this announcement in its full and glorious meaning, written as it is on the portico of our Saviour's life.

What an admixture of blood flowed through His veins! Let your eye glance through the list of His genealogy. Men and women, notorious for their evil character, lie in the direct line of His descent. This was permitted, that He might fully represent our fallen race; that no sinner, however bad, should be abashed to claim His help; and that it should be clearly shown how powerless sin was to tarnish or taint the holiness of His sinless nature. Made in the likeness of sinful flesh, He knew no sin. The germs of corruption could find no welcome in His heart.

Art thou one of His people? Hast thou accepted His rule, and allied thyself with Him? For if so, He shall save thee. Though possessed with seven devils, He will drive them out.



“Then Joseph . . .”

By the Editor

WHEN in “the fulness of time” God would send forth His Son into the world to redeem mankind, the human medium through which He chose to perform His divine purpose was Mary, a virgin, a simple country girl of Galilee engaged to a carpenter, Joseph, poor but devout. The formalities customary in Jewish families in connection with an engagement had been accomplished, and according to Jewish law this engagement could be broken only by means of regular divorce proceedings. Before the actual wedding was performed, however, an event occurred, known only to God and Mary, which was ultimately to bless the entire world, but at the time it brought sorrow, anguish, deep misunderstanding, and near tragedy to the lovers. The only reasonable explanation Joseph could accept was the horrible implication of infidelity on the part of his betrothed. Any other explanation which Mary offered was absolutely unbelievable; the most charitable construction which could be placed on her testimony was that it was the product of a deranged mind.

We are so likely to consider the story of the birth of Jesus Christ in the light of fulfilled prophecy and the knowledge of subsequent events that the soul-struggle through which Joseph passed is easily disregarded. Yet the fact is that when duly considered, although the story is compressed into few words in Sacred writ, it is the record of

one of the most heart-rending periods of stress and strain that any human individual has been called upon to endure.

Three courses of action were open to Joseph. He could consummate the marriage, cover Mary and assume the parental responsibilities in spite of certain implications reflecting discredit on himself. This his righteous soul revolted against completely—much as he loved Mary and might desire to cover her. Then he could divorce her publicly or privately, or finally it was in his power to prosecute her to the full extent of the law and cause her to be put to death.

Thus, humanly speaking, the fate of “That Holy Thing” to be born of the Virgin Mary hung on the decision of one man.

How fortunate for God’s plan of redemption for us, for all mankind, that Joseph was “slow to wrath, plenteous in mercy,” a man to whom God could speak and who would obey His voice! Of course, God knew whom He was choosing to be the husband of Mary, to be sure, but Joseph’s trial of faith was none the less pungent.

“Then Joseph . . .” Those two words depict the turning point in one of history’s greatest crises. How briefly is this important decision recorded!

“Then Joseph . . .” Righteous as he was, he was also absolutely unwilling to “make a public example” of Mary or as a compound of the same word is translated elsewhere (Heb. 6:6), to put her “to an open shame.”

This, Joseph would not do. “Love covers a multitude”—even the greatest—“of sins.”

“But while he thought on these things . . .” Even now he would not act hastily or rashly. Although he could not possibly understand what had been taking place in Mary with his natural mind, Joseph still loved her with a divine love which “is not rash” (I Cor. 13:4 marg.) And so, man of reflection and contemplation that he must have been, he pondered all these things, and he prayed, and he waited on God.

What a supreme example of the Apostle James’ ideal Christian gentleman: “swift to hear, slow to speak, slow to wrath”!

“But while he thought on these things”—literally revolved them over in his mind—the angel of the Lord, a messenger from God Himself, appeared unto Joseph with that reassuring, comforting command, “Fear not. . .” His fears and doubts banished by the angelic message, in calm obedience, filled with joy unspeakable, he could take Mary as his wife without further question or the least hesitation. God had spoken to him—as well as to Mary. That was enough.

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Bread of Life

VOL. II DECEMBER, 1952 No. 1

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The Righteousness of the Kingdom

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

MATTHEW 5:20.

WHAT is meant by a righteousness exceeding (better than) the righteousness of the scribes and Pharisees? The scribes and Pharisees were the most religious classes in Jewry and were jealous for righteousness. They professed to observe not only the ordinances of the Mosaic Law but also the many traditions of the elders. Yet their works of righteousness were not acceptable to God. He demands a different kind. What then is the quality of the righteousness pleasing to God?

It is not shallow and external but inward. It works from the inside out. The Pharisees were careful concerning their outward appearance, but their heart was corrupt. God, however, desires "truth in the inward parts" (Ps. 51:6). The Lord Jesus makes it plain that the commandments of Sinai refer not alone to the outward sinful act but to the sinful attitude and thought of the heart.

The divine prohibition, "Thou shalt not kill," is directed not alone against the sin of actual murder but against the hateful thought and word. It is not only adultery in the act that is forbidden but the sin in its incipency, the evil lust of the eye, that is to be shunned. "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an

evil eye, blasphemy, pride, foolishness: all these evil things come within and defile the man" (Mark 7:21-23).

We need a righteousness that makes our hearts pure. As a man "thinketh in his heart, so is he." If we are right at the center of our being, in our heart and mind, we shall also be right at the circumference, in our words and acts. Such righteousness alone is acceptable. "For man looketh on the outward appearance, but the Lord looketh on the heart."

The righteousness of the scribes and Pharisees was inspired by selfish motives. They pleased and prided themselves with their good works and piety, seeking and enjoying the applause of men. Thus their righteousness was rotten at the core. For selfishness is the very root of evil in man's sinful nature. The righteousness of God, however, has as its motive, the love of God. The disciple obeys his

Lord from love. Such obedience alone is pleasing to God. "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him and make Our abode with him" (John 14:23). Love makes obedience delightful (Ps. 40:8).

Moreover, he who loves God will love his fellowmen. It is such divine love that gives to all good works and acts of service their value. The Apostle declares in 1 Corinthians 13 that the exercise of spiritual gifts, sacrificial giving of alms, yea, even martyrdom, is without God's approbation, if love is lacking. If we are to please the Lord our motives must be pure.

The righteousness of the scribes and Pharisees was carnal: the product of their own efforts. The disciple's righteousness is spiritual: the fruit of the Spirit's life in his heart. This then is the excellency of the gospel righteousness: it is supernatural, spiritual, God-produced. "The Kingdom of God is righteousness—in the Holy Ghost" (Rom. 14:17).

It is certainly far from the mark to teach, as some do, that the commandments of the Lord Jesus in the Sermon on the Mount are not intended for this dispensation of grace. The righteousness demanded by His commandments is the very provision and fruit of grace. No man can truly love his enemies

(Continued on page 9.)



My Gift

*What can I give Him
Poor as I am?
If I were a shepherd,
I would give Him a lamb,
If I were a Wise Man,
I would do my part,—
But what I can I give Him,
Give my heart.*

Christina G. Rossetti.

For twenty-four years Mary Lee Read has been playing music at Grand Central Station at Christmas so she has come to be known as



Courtesy of Grand Central Station.

ON Thanksgiving eve of this year as the holiday crowds were pouring both out and into New York City at its famous Grand Central Station, the choir of the Ridgewood Pentecostal Church had the privilege of singing the Gospel to many thousands in conjunction with the ministry of Mary Lee Read, Grand Central organist. The Ridgewood choir has been singing at this station with Mrs. Read since 1947, but never, not even at its first appearance when hundreds were stranded in the station as a result of the terrific blizzard which virtually paralyzed all traffic at that time, had there been such teeming multitudes. Two of the choir members in endeavoring to get there, got caught in the station crowd and just "couldn't move." It is estimated officially that between 250,000 and 300,000 pass through the station in ten minutes' time on such occasions.

The work of Mrs. Read is unique and has attracted nationwide attention. She plays four times a year—usually for two and a half weeks at Christmas, and one week each at Easter, Mother's Day (National Music week), and Thanksgiving—she

plays four hours a day for the passing throngs, bringing comfort and cheer to thousands. An earnest Christian of rare faith and courage, Mrs. Read has devoted her musical training and talents to the Lord and says, "I am a missionary at Grand Central Terminal."

How did all this come about? On October 6, 1928, following the death of her husband, Mrs. Read arrived in New York at Grand Central. "It must have been the Lord who had me come in at this station. I had been in New York twice before with my husband but he always travelled by the Pennsylvania. But somehow I came here that time." When Mrs. Read emerged into the spacious ticket office she said to herself, "This seems to be made for music." Then she breathed a prayer, so characteristic of the woman's simple trust in the heavenly Father, "Dear Lord, if Thou wilt let me put on music in this cathedral-like building, I'll devote my life to it if it be Thy will."

"And I guess it was," Mrs. Read commented to the editor of Bread of Life recently, "for I've been here ever since"—twenty-four years. "I didn't put

it off," Mrs. Read continued in telling her story. "The next day I went to the Terminal manager." Mrs. Read had already had several years of experience playing in the station of her home city, Denver, Colorado. This she had been inspired to do as the result of one of the dark days of her life when alone and discouraged she had to wait for hours in a large bleak Pittsburgh terminal. Enroute to Pittsburgh for further musical training Mrs. Read had received a telegram on the train, "Mother not expected to live. Return at once." Now, as she was waiting for her return train, stunned and heart-broken, reading and re-reading the wire, she thought, "What a harbor for heartaches railroad stations must be! But there must be some way to ease the sorrow of travelers." Just then a boy passed by whistling a tune. "Stations need music," she reflected. After her mother's death she sold her idea to the officials of the Denver Railroad Station and began her unique ministry.

In New York she found the terminal manager very open to her suggestion. That very Christmas her prayer was an-

swered: she began playing for the glory of God in this "city-within-a-city." Subsequently the station purchased an Ograton with a set of chimes for her use and extended her time for service to include the other holidays mentioned. Here she plays classical and semi-classical numbers, an occasional folk tune; her purpose, however, is not to entertain but to speak by music to the hearts of people, and so the bulk of her playing, that which she enjoys most, consists in giving forth the old-time hymn and gospel song favorites. To assist in her purpose she makes use of various choirs and choral groups, especially at Christmas and Easter.

Mrs. Read's theme song is the simple chorus, "Into My Heart." The words she has on her printed programs, which she gives out to interested listeners. As groups gather round the console she often endeavors to teach them this chorus and then "winsomely adds," "Bow your heads and sing it again. If you mean it, He'll come in right now."

During the war years she noticed one girl, Marian, singing this chorus. She had really meant it. From her conversation with the girl, Mrs. Read realized she was a Catholic and so advised the girl, "Don't tell what has happened. Go home and live it, and let your folks see the change." She did just that and soon won her mother to Christ. She later joined the WAVES, became an officer, and two years later returned to the organ and told Mrs. Read how over five hundred had been led to Christ through her testimony, and now she and her fiancé were preparing for Christian service in a foreign field as missionaries.

In her playing Mrs. Read endeavors to be led by the Holy Spirit. One day as she was playing a beautiful classical number, she was suddenly impressed to break off in the middle of it and play, "What a Friend We Have in Jesus." At that moment, she later learned, a would-be suicide headed for Brooklyn Bridge, was stopped in his tracks by the familiar strains of his mother's favorite hymn. He turned his steps to a mission where he gave his heart to the Lord, returned to his family in Cleveland, and became a mission worker, himself.

One evening as Mrs. Read was closing the organ for the day, a man came up to her and said, "Oh, you're through! I was going to ask you to play two pieces for me."

"What are they?" Mrs. Read queried.

"Berceuse de Jocelyn and In

the Garden. They are my wife's favorite pieces, but I don't want to trouble you."

"That's all right. I know those by heart." And so she played them, noticing that the man was deeply moved. When she was finished, in her warm, friendly manner, she said, "You're in trouble, aren't you?"

"Yes," the visitor replied, "And I came here for help and strength. My wife is in the Presbyterian Hospital and three doctors there have told me she cannot live through the night."

"Are you a Christian?" Mrs. Read asked, for she does not feel she can ask God for material or physical help for one whom she has not first brought to Christ.

"Yes," he replied.

"Then let us pray right here at the organ and ask God to heal her if it is His will." In sim-

(Continued on page 11.)



Courtesy of New York Times.

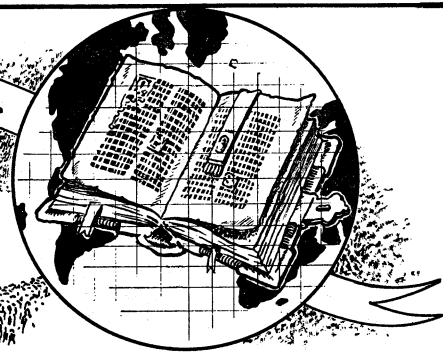
Holiday Crowd at Grand Central Station

This picture was taken while the Ridgewood Pentecostal Church Choir was singing Thanksgiving eve.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



"BEHOLD . . . ALL THINGS NEW"

MARGARET MICHELSEN



Miss M. Michelsen

AFTER six and a half weeks of traveling we came to Bombay. A week previous we had docked at Karachi. A few years back Karachi was a seaport of India, but now it is a seaport of Pakistan and Bombay a seaport of India, or Hindustan. This division is new to me, for the partition took place during the years I was home in the States. I was soon to learn that there are many new things and ways. Some we find a little trying and difficult. But we are trusting the Lord to do His will for this country.

In Jhansi, which is seventy miles from Orai, I was met by Florence Dreyfuss and together we went on to Orai. As we neared Orai, I became quite excited and was anxious to get the first glimpse of those whom I knew would be there to welcome me. Miss Adeline Grieger was there along with the evangelists and preachers and some of the Christians. It was indeed a happy reunion, and I received

many garlands of flowers from those who had come to welcome me. As we drove up to the bungalow I saw the welcome sign and all the paper flags that the children had made. My heart was warmed with such a "royal welcome." Many, many new children have been born into our compound family and already they have found a place in my heart. I received plenty of smiles and salaams from them too. After the salaams were over I was ushered into my new room, and oh, what a lovely room it is! Miss Grieger had it built for me and I know that it is going to be a great comfort to me after being out in the villages all day. It means much to us to have a place where we can come apart and rest awhile. We need to take time to be built up in our innermost faith.

I am eagerly looking forward to the work God has for me to do here. As some of you know, God has given me a burden for our workers. I long to help them so in turn they will be able to go out and help their own people in a greater way. As soon as possible we want to start

some classes in visual-aid work, Sunday school work and whatever else God sees fit to have us have. The workers seem to be much interested in this and we hope to open some Sunday school classes out in the villages. I trust you will be praying with us that this work might be blessed of God.

Revival at Goibei Mission Kisumu, Kenya, East Africa

Goibei Mission Station in Kisumu, Kenya, has been the scene of "a continuous wave of blessing for about two months now—a real revival among the school children," writes Miss Marie Dilger. "A number of children have been saved and the Lord has graciously filled with the Holy Spirit about twenty-five of our young people. We are very thankful that Jesus has manifested Himself like this."

Miss Kathryn Roth of the same station has made a rapid recovery from her broken hip, "gets around real well with only a slight limp. To God be the glory."

Nepal's Door Ajar

Mr. J. H. Boyce, who labors in North India not far from the border of Nepal, a country which has been fast-closed to the Gospel, sends this encouraging report: "Now the door to Nepal, although not yet fully open to the Gospel, has been opened for Christian Indians and Christian Nepalis to go in and reside at certain points and preach the Gospel. The door stands ajar. Praise God for so much given!"

MAN'S WRATH PRAISING GOD

By PEARL YOUNG

*"Surely the wrath of man shall praise Thee:
the remainder of wrath shalt Thou restrain."*

Ps. 76:10.

THIS verse has many times been a blessing to my soul. I believe that God is always doing just this—causing the wrath of man to praise Him and restraining the remainder of wrath. Joseph could say to his brethren who had treated him so miserably: "Ye thought evil against me, *but God* meant it unto good." And the Lord is very surely doing this throughout the world today.

In 1948, at the same time that we were escaping from the Reds in North China to temporary safety farther south, there were many, many Chinese who were doing the same. It would be hard to exaggerate the sufferings of those fleeing people, leaving behind them their homes, livelihood, everything.

Among these refugees was an elderly man—elderly, that is, for China, where people so often look really old at middle age. He would perhaps be sixty or sixty-five. He had been a Christian and an elder in the church for years, but had grown careless and worldly, his heart set on his earthly possessions which were rather more than the ordinary. And he strenuously opposed the Pentecostal baptism of the Holy Spirit.

When the Communists began to put their stern measures into operation in our district, this man, Edder Kah, was one of the many who suffered. His home was burned, his possessions taken, and he himself escaped only with his life.

Broken and humbled, he finally came to us in Hankow where we were able to labor for a year before leaving China. He was willing to work and we found something for him to do. Then he began, with others, to seek God, and received a glorious baptism. The change in him can hardly be described. As we were leaving, he said, "I only ask for one thing—that you will pray for me." The last we heard of him, he had started back to his own province, all of China having fallen to the Communists in the meantime.

Wong Feng Chih was a successful teacher and a nominal Christian in a district near us in the north. She wanted as many of the comforts of life as she could get, and her heart was certainly cold towards the Lord. About the time that we left our district, she left hers, fleeing for her life, and we met in Hankow.

As a refugee in a strange and desperately crowded city, her

circumstances were entirely changed—and so was her heart. She told me once that she didn't want God to take her out of those circumstances until she had learned all the lessons He wanted her to learn. She, too, was baptized with the Holy Spirit and has been so very earnest in serving the Master.

Then there were Brother and Sister Ping. These were young Christians from still another northern district. They told us of how the Lord made them to know they were to come to Hankow though they did not know a soul in that city, and had thought of going elsewhere. It was the Lord who brought us together. Mrs. Ping, a shy, retiring little woman, was the first of that seeking group to receive the baptism. Her husband received later, and together they have shepherded a precious and growing flock there, the Lord confirming the Word with signs following.

Others of that refugee group gave themselves to labor in other parts of that great and largely unevangelized city. We do not know what these and many others like them in that land are going through now, but we do know that our Father wants

*And there were in the same country
shepherds abiding in the field,
keeping watch over their flocks by night.*

LUKE 2:8.

EDERSHEIM notes that these were shepherds encamped at the Migdol Eder with lambs for the sacrificial ministry of the Temple. The next day they would drive them into Jerusalem. Their lambs were typical of the Lamb of God, new-born in Bethlehem, Who should take away the sins of the world. After this the word Lamb, which occurs thirty-one times in the New Testament, is applied in practically every instance to the Lord. The sacrificial system ceases with the death of the Lamb of Calvary. And the word shepherd which occurs in twelve more instances in the New Testament is used exclusively of the Great Shepherd of the Sheep. There was no more sacrificial lamb or shepherd save He.

—Ernest Gordon.

us to pray for them. As long as we were able to receive word from them, their letters told of God's mighty working in their midst, numbers being saved, healed, and going on to seek God. Those letters run like this—"The Spirit of the Lord has been greatly working recently . . . many desire to be filled . . . Please pray much for us . . . Thank God, He has helped us through times that have not been easy . . . He has constantly been adding such as should be saved . . . He has wrought many miracles . . . Praise the Lord, I have not given up the work when having no money or because of hardships, but have prayed more and trusted the Lord for victory . . . There are those who were formerly cold and indifferent who are now on fire . . . Many well-educated people are hungry for the Lord . . . There are those who have gone through trials and tests and have become stronger . . . Please pray much for the fire of the Holy Spirit to burn in our midst . . ."

While here is something more in detail from Brother Ping: "Wonderful Lord! He Himself is present here to work, causing a person blind in both eyes to see and after receiving sight, was filled with the Holy Spirit. All kinds of sicknesses are being healed. Ho Yin Shu Chen was brought back to life . . . She stopped breathing a few hours but afterwards came back to life. Last Sunday she came and testified and truly brought glory to the Lord. Now we have three blind, two with eye diseases, some with tuberculosis, epilepsy, bowel trouble, and demon possession, so the mission has become a refuge for the sick.

The church as a whole is preparing to fast and pray for them on Friday, because every time we have done so, the Lord has wonderfully undertaken. Many unbelievers also come to be healed and it results in their not only being healed but also saved."

Then he writes of two children, one three years old and the other five, who have a wonderful spirit of prayer; and of his wife (Sister Ping) who has a blessed ministry of intercession. "Concerning the sick, the assembly, our own problems and our activities, all are affected by her earnest prayers. The Holy Spirit constantly speaks through her, pointing out the paths in which we should walk. Glory be to the Lord who loves us so!

"There are many who believe as soon as they hear, and as soon as they believe they know how to pray . . . their mouths are full of thanksgiving and praises, and immediately they bear fruit . . . all put emphasis on prayer. Pray that the Lord will keep us watchful and . . . give us strength to awaken those who are asleep, so that together we may be on fire and prepare to meet the Lord. Please pray especially for me, that self be dead indeed . . ."

And all this because a few Christians, being scattered abroad, were purified, and then



*O Joseph, of the holy family least,
A just man art thou called, and all
the rest
Of flaw and virtue in thy homely life
Is left unnamed, to be inferred or
guessed.
But who can doubt thy warmth of
heart, thy grace
Of spirit wise, or who shall think it
odd
To hold thee great?*

Dorothy Scott Ballard.

"went . . . preaching the Word" (Acts 8:4). Will it not be wonderful when we see the whole picture and learn of the times without number that God has done a thing like this! Truly, His ways are wonderful. Yes, surely the wrath of man doth praise Thee, O Lord, and the remainder of wrath, Thou dost restrain!

"Then Joseph . . ."

(Continued from page 2.)

What a triumph of faith in God! And what an example for all—especially all men—to follow when faced with vexing, perplexing situations! The natural man acts so hastily and quickly, but here we see how God would have us act under trying circumstances—not only in justice but in mercy with all longsuffering and patience. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon His God" (Isa. 50:10).

On the first page of the New Testament there are many men enumerated, men the very mention of whose names recall sin and shame. There are others whose example inspires faith. But in none of these does the lamp of faith and love shine more brilliantly than in the example of the man of whom it is recorded, "Then Joseph . . . did as the angel of the Lord had bidden him."

SCHAD BROTHERS

Fred Schad was to embark from Trieste December 12 for the United States and discharge, while his brother, Otto, has been stationed at Indian-town Gap Military Reservation, Pennsylvania, and hopes to be home for Christmas.

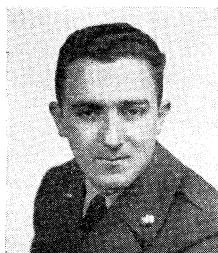
SERVICE



ECHOES

Canarsie Boy in Austria

DANIEL IMMORDINO



Daniel Immordino

traveling, including short stays in Germany, Holland, Italy, and a trip down the coast of Europe

My first month of duty in Austria is about at an end. After a great deal of through the

Rock of Gibraltar, I reached Camp Luiscott where I will lay my head for the next eleven months. Camp Luiscott is completely surrounded by mountains and even at this early date, there has been much snow on them. It is rather cold here and I look at the winter's arrival with a kind of fearful anticipation.

I keep pretty busy, for in addition to my army duties, I am enrolled in correspondence courses with the University of Wisconsin in Electrical Engineering, and I am endeavoring to improve my knowledge of Italian.

But, of course, the best part of the day is when I can get away from the billets and pray. The chapel is only a short block away, making it very convenient for me. On Sunday and Wednesday evenings about a dozen of us assemble for more informal meetings than the Sunday morning meetings, and, of course, I enjoy them much more. A southern boy does the preaching and he is very good, although he speaks so rapidly and with such vehemence I fear he will some time explode. I was asked to lead the singing and am deeply happy to be able to do a little something in the meetings. When one is so used to being engaged in so many church activities he certainly misses

the opportunities to do something for his Saviour. I, for one, have always enjoyed the responsibilities I had at home and I can hardly wait to get back to Canarsie!

Homeward Bound

Rolf Bocker expected to leave Korea November 22. His last month in service there was spent in the Punch Bowl area near Heartbreak Ridge where for a time he was in charge of the ward where diseases and burns were treated. His last assignment, however, was—carpentry—his civilian occupation! He was kept busy making tables and other furniture.

"Here in Korea," he writes, "I've had very little of chapel services. My spiritual food has come mainly from my Bible and the times I am alone with my Jesus. Through all these months here He has been my portion exclusively. He never has failed me and has been near me continually. It certainly is wonderful to trust a Saviour like that. Being placed alone like this helps to strengthen the soul and put a strong foundation to the spiritual experience. I am so thankful that throughout my time in the service the Lord Jesus has kept me close to Him and given me opportunities to witness to others. Telling others about Jesus is the most thrilling experience a Christian can have. It puts such a warmth in your heart and soul."

Heath Haven Oceanside, California

Carl Sommer is still stationed at Camp Pendleton near Oceanside, California. In this city he has found blessed fellowship at Heath Haven. A Christian couple, "Mom and Pop" Heath have opened their home to servicemen—"everything free"—having

sleeping accommodations for about twenty fellows and building space for more. "On Sunday afternoons they have a song service and a talk," Carl reports, "and they usually have some accepting the Lord. Last Sunday about nine boys raised their hands to accept the Lord Jesus Christ. It sure is wonderful to see so many accept the Lord. After the song service they have free chow."

The Righteousness of the Kingdom

(Continued from page 3.)

apart from divine grace, but he who is indwelt by the Spirit of Christ and abides in Him can and will love even those who hate him. In the dispensation of the law, the ten commandments were written upon tables of stone and were held up before men as the standard of righteousness to which they were to aspire. In this day of grace the laws of the Lord are put into our minds and written in our hearts by the Spirit.

If we would have the better righteousness, the righteousness which is from God, we must "enter in at the strait gate" (Matt. 7:13). We must experience the miracle of the new birth. The statement of our text, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven" corresponds with the Lord's declaration to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." By the experience of regeneration we are translated into the Kingdom of God's dear Son (Col. 1:13), and as we crown Jesus King of our lives by a persistent obedience of faith we are "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

Gathered Fragments

MUCH comment and criticism has arisen over the Revised Standard Version of the Old Testament recently published. Many have protested against certain changes, emendations, and corrections. But the most serious protest yet registered comes from Rocky Mount, North Carolina, where, according to Associated Press, the Pastor of Independent Baptist Church "planned to burn a copy of the book." Instead he tore out the page that bore a passage in Isaiah with the words 'young woman' substituted for virgin." (Is. 7:14.)

* * *

It is true that this version has been translated by a group of men who do not believe in the inspiration of the Scriptures or in the foundation doctrines of Christianity and that their work has been colored by their theological bias. As the able Christian scholar, Allan A. Mac Rae, points out in the current issue (Dec. '52) of *Christian Life*, "It makes little effort to give a translation of what the Hebrew contains; instead it tells what the translators think the writers ought to have said," and "frequently it simply abandons the Hebrew and adopts a different reading with no ancient evidence whatever."

And yet, faulty as it is, it is an effort to present a translation of the Scriptures which the average present-day reader "can understand more easily than one made so long ago," and used with discrimination can be "of real value to the Bible student." This contribution should be recognized and disapproval of the result can certainly be expressed in a more dignified and effective manner than in the vulgar and almost sacrilegious way chosen in North Carolina—a method of handling the Bible—of whatever version—heretofore used only by enemies of the pure Gospel of Christ.

* * *

No such treatment was accorded the first version of the Scriptures to be translated and published in America two hundred and ninety-four

years ago this month, December 28, 1658:

Mamussee
Wunneetupanatamwe
Up-Biblum

It was the work of John Eliot, "Apostle to the Indians," and took eight years to complete. "Translation into the Indian language was very difficult with its limited vocabulary . . .," writes historian P. Marion Simms. "Salt was unknown to the Indians. . . . They had no word for 'Amen.' . . . The parable of the Ten Virgins is the parable of 'the ten chaste young men' . . . (for) among the Indians chastity is said to have been a masculine virtue." Eliot's labors were rewarded in the conversion of 11,000 "praying Indians" over a period of thirty years, and his self-sacrifice "will be an inspiration in all ages to come."

* * *

On November 21, William D. Upshaw went to be with the Lord at his home in California at the age of 86. A national figure, he had been a Congressman from Georgia and Prohibition candidate for the presidency in 1932. It was during this campaign that we had the privilege to hear and meet him—a fluent orator but a confirmed cripple of forty-seven years. By sheer courage and faith, he had educated himself and became a lecturer, publisher, and politician. His motto, which he taught thousands of students all over the country, was "Don't be discouraged, never give up." Nineteen years later it was our privilege to see him again, "walking and leaping and praising God," no crutches after sixty-six years, healed under the ministry of William Branham. This was an unusual public witness to God's healing power for thousands all over the country knew that it was he who had walked on crutches these many years and could say nothing against this notable miracle. God granted him his desire to witness to His deliverance in the places where he had formerly spoken as a cripple, and during his last months he went on an extended

speaking tour in twenty-two states and seven European countries.

* * *

The November 10 issue of LIFE carried an interesting news item under the heading,

Penicillin Is Losing Its Punch

"Penicillin has been used so often to combat so many different kinds of bacteria that the bacteria are becoming immune to it. Harvard's Dr. Maxwell Finland reports that only one fourth of the 500 staphylococcus cases (infections such as pneumonia and osteomyelitis) recently treated at Boston City Hospital have responded to penicillin. Even patients who have never before been treated with the drug have penicillin-resistant boils caused by bacteria from people who have been treated with penicillin. Unless the wonder drugs are used cautiously, Dr. Finland warns, 'we will be left with diseases only resistant, not sensitive, to drugs.'"

How different is the precious blood of Christ which after two thousand years still has not lost its healing power.

"The healing of His seamless dress

Is by our beds of pain;

We touch Him in life's throng and press

And we are whole again."

* * *

This month also marks the anniversary of the death (December 15, 1591) of St. John of the Cross whose book, *The Living Flame of Love*, has brought inspiration to multitudes of Christians, Catholic and Protestant alike. One of his most striking and typical sayings is, "And where there is no love, put love in, and you will draw love out." That's certainly what God did, and "we love Him because He first loved us."

* * *

Have you renewed *your* subscription to BREAD OF LIFE? Most subscriptions expire with this issue. A number have already sent in their renewals ahead of time. And if you have been blessed by these pages, how about subscribing for some one else?

The shepherds left their sheep to behold the Lamb of God.

—W. L. Phelps.



MARTHA W. ROBINSON

IN HIM

OH, that God could take every-one of us and make us stay alone with Him until He made us just like Himself!

Do you know what it is to live day in and day out, day in and day out, in His presence—in *His* presence? There are so many people who say, "Oh yes, if I could only get alone in a room by myself and shut the door!" That isn't *His* presence; that's yourself.

To walk with Jesus spiritually is to be able to see Jesus spiritually when you are among men. That is the secret of the hidden life. The man who gets in touch with Jesus when conditions are favorable is a seeker, perhaps, but when you have become hidden with Christ in God, you really have the touch of Jesus when you are among people. You are enjoying Him in the midst of a crowd as much as in the closet. The life that lives in His presence has learned long since it is not to be shut away in a room; it is to be shut away in Him. It is to be alone with Him. How wonderfully sweet are the days when we live in the presence of Jesus and think of Him! It's a wonderful lesson when we think it will be like that through the eternal ages.

Wherever you see Him, you

will there be blessed; but when you see man, you will be apt to be disappointed. There are things in the Bible which indicate that we are to be like Jesus. It must be that Christ has His *own* way with us. There is a majestic alteration of a human life when Jesus has His entire way, when He rules and reigns in your life, when all is possessed by Him, when you have seen the King, when He doth reign and all is possessed by Him.

Yes, it ought to be Jesus—Jesus only. He ought to reign. You ought to say, "None of self, all of Thee." Each one must come to *Him* learning to know Him better till He is *King* over his life; then He would manifest Himself the way He has appointed for these last days.

This selection is a compilation from various sources, mostly notes taken by friends. The last paragraph, however, is from one of Mrs. Robinson's letters.—Editor.

Grand Central

(Continued from page 4.)

ple faith she offered a brief prayer. As she did so, she received such definite assurance that the prayer was answered that she said, "Your wife is going to be well."

The next day as she was hurrying through the station, she

spied this man, all radiant. She greeted him with the words, "You don't have to tell me the good news." But he did tell her how he returned to the hospital to find that there had been an immediate change in his wife's condition to the utter amazement of the doctors. In three or four days she was out, a well woman.

So by music, by personal testimony, by tracts, Mary Lee Read gives out the Word of Life to all who pass by in this busiest of stations in this great metropolis. "I believe I am in a place where I can feel the pulse of America," Mrs. Read states. "And I believe America is nearer to God today than she has been since VE-Day. On that day she was nearer to God than ever before. It was so noticeable during the playing and singing Thanksgiving week this year. People paid little attention to the singing until the wonderful religious hymns were sung. Then they stopped and listened and clapped not only after the hymn was finished but between verses."

This work is based on sacrifice, like all true missionary activity, for to do it Mrs. Read must leave a comfortable home in Denver, Colorado, for several months each year to live in one room in the city, without any conveniences or comforts. "And God has blessed because of these sacrifices," she says. "The more I do this kind of work, the more I realize that we Christians must put Christ first if we are to win others to Him."

The lettering on the title cut for the article, Grand Central Missionary, was done by Mr. John Perz.

Do you have a time daily when you meet the Lover of your soul?



Bethlehem

SOME years ago a minister of a rapidly growing city church was faced with a crucial decision. For years his congregation had been worshipping in a rented hall which was becoming too small. Then came an offer to purchase a comparatively new church building not too far away. To many of the congregation the proposition seemed timely and God's answer to their need for larger quarters and a permanent church home.

The pastor, however, sought the mind of the Lord, knowing that our ways are so often not His ways. He received no encouragement from the Lord, rather the opposite, an increasing check. Strong pressure was brought to bear upon him by the congregation. He continued to seek the Lord.

Then one night he had a dream in which he saw the little town of Bethlehem. Rushing thither were multitudes—travelers, shepherds, wise men—all crowding into the small village. Then he awoke and heard a voice, saying, "Bethlehem is a small, crowded place where Jesus is the center of attraction."

That was enough for him. He understood what the Lord was saying. Subsequent events vindicated this guidance, and in God's time, many years later, a beautiful building was provided, much more commodious and acceptable than the one first considered! It pays to let Jesus lead and to make Him the Center of Attraction, and all other things will be added.