

## Successful Christian Living

By HANS R. WALDVOGEL

THE secret of successful Christian living is to know Jesus *personally*. Everyone of us is called to know Jesus, and God has sent forth His Spirit, not only to instruct us, but to take of the things of Christ and to communicate them to us. He wants my whole being replaced by Jesus Christ.

Maybe some of you have seen a petrified forest. There one sees trees with all the grain, looking exactly like wood, but there is not a particle of wood there. All the wood has been replaced by stone. It is an entirely new material, and yet the form and the sight of it are the same as it was in the beginning.

So it is when Jesus Christ comes into your life and you have received Him. You will still be whatever your name is, and you will still have your individual characteristics, but you will be transformed by the renewing of your mind. You will no longer bear "the mark of the beast," but you will have a lamb-like nature. That is the wonder of Jesus Christ, the last Adam. "As we have born the image of the earthy, so we shall also bear the image of the heavenly" (I Cor. 15: 49). That is God's call; that is God's arrangement, that we should be "filled with all the fullness of God."

Everyone of us, therefore, ought to make seeking God the chief occupation of our lives. I remember a message given under the inspiration of the Holy Spirit thirty years ago. I still have it in my memory. Jesus spoke so plainly and so strongly that it went right into my bones. He

said, "If you knew the things that are in store for those who have a larger vision of Me, you would cry out day and night to know Me and the power of My resurrection. All your prayer ought to be to know Me. I want to set you into a place of friendship with Myself. I would take you into heavenly places to abide. Won't you do it, no matter what other people do, no matter what your ministers do? Won't you go on to seek God in that great wholehearted, eye-single way that I may set you into a place of obedience, that I may manifest Myself to you?"

The only way the manifestation of God can come is when Jesus Christ chooses to reveal Himself to you. But He *has* chosen to manifest Himself in all His majesty, in all His glory and beauty to those who want Him and who seek Him with all their heart.

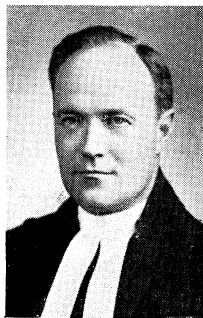
It is in tarrying meetings that God strives to create in our hearts a sight of Himself. The true measure of your blessing is how deeply have you come down at His feet at such times. It isn't how much you speak in tongues, although I certainly believe in tongues, but sometimes people are tempted to get a little bit elated over God's blessing in their lives. But if that blessing does not get us down and make us see how nothing we are, how little we are, how little we know, that blessing is not real, it has been diverted some way. When you begin to come down, then you may be sure that you are being blessed. When you begin to sense your nothingness and to see that you

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No man will do much for God  
in this generation who does  
not live a life of prayer.—ELSON.

## Our President's Pastor

EDWARD L. R. ELSON, pastor of the National Presbyterian Church of Washington, D.C., occupies the most influential pulpit in America, probably in all the world. For not



Harris & Ewing

E. L. R. Elson

only does the President of the United States regularly attend his services, but half of the President's Cabinet, including John Foster Dulles, Secretary of State. Several Representatives and Senators, among the latter, the leader of the Senators' Prayer Group, are also members of the congregation, and for years, "until this world situation got so terrible," J. Edgar Hoover, head of the F.B.I., taught a boys' Sunday school class there.

A native of Pennsylvania, Dr. Elson was reared in a home where "the Word of God was part of our daily menu," he testifies. "Maybe reading the Bible at home and bowing for family prayers seemed to postpone getting to the novel, the homework, or running off to a ball game. But parental discipline kept us at it, and a habit was established."

Later he attended Asbury College in Kentucky, one of the most spiritual colleges in the United States. Time and again

God's Spirit has swept through the student body there, convicting of sin and exerting His sanctifying power. In a recent sermon (March 22) Dr. Elson tells of the molding influences he received there: "Chapel in college was an irksome duty. There were so many other fascinating and diverting attractions. But it was our duty to go. There we met God, heard His truth—and words absorbed indifferently have come to the surface of consciousness to strengthen in trial."

He began his ministry in California. In 1930 he was commissioned as a chaplain, U.S. Army Reserve; in 1941 he entered active duty for five years. During this term of service he was chaplain of the xxi Corps in the European Theatre where he met General Eisenhower. In 1946 he was called to his present pastorate.

A selection from another of Dr. Elson's sermons gives us his estimate of the place and power of the church of Jesus Christ in these days:

"Sometimes the church is unpopular because it understands but sin and righteousness and sometimes says 'Thou are the man.' . . . Knowing all the weaknesses alleged against the church, there is no other institution keeping alive such a genuine sense of God and of high values. It is a living organism, not of those who are perfect, but

of those who have found a perfect Lord; not of those who are sinless, but of those who have found a Saviour from sin; not of completely holy men, but of men who worship a Holy God."

Recently Dr. Elson was preaching in New York City. He emphasized the necessity of prayer, and from this sermon the quotation preceeding this article is taken. "A man who fails to pray," says Dr. Elson, "cannot long remain a vital Christian; a man of prayer will remain eternally a strong Christian. I am not talking about . . . formal expressions. I am talking about that disciplined attitude toward life which constantly breathes into the soul the strength and spirit of Almighty God. I am talking about the practice of taking time to commune with God—to offer thanks, to intercede for others, to invoke His blessing and guidance. And if a man is too busy to make a place for that, he is too busy. He is in danger of losing his grip on life and his power for good. . . . The man who neglects prayer soon becomes moody, irritable, sharp, incapable of clear perceptions and sound judgments. And if he neglects prayer, temptation is not so easily resisted. If you look into the face of Jesus Christ each morning, you cannot easily slip into sin during the rest of the day. . . . There simply is no substitute for . . . prayer."

And Dr. Elson practices what he preaches, for he refuses to let engagements encroach upon the time he reserves for prayer, saying, "I have to give God a chance to get at me."

Such are some of the beliefs and such is the man who in the

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## Bread of Life

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## One of America's Greatest Mothers

By GORDON P. GARDINER

"SHE is a woman adorned with a meek and quiet spirit, talked feelingly and solidly of the things of God, and such a helpmeet for her husband." This was George Whitefield's estimate of Sarah Pierrepont Edwards after he had spent a weekend in the Edwards' home. While Whitefield was undoubtedly the most distinguished guest to be entertained by Mr. and Mrs. Jonathan Edwards, yet he was but one of many who paid a common tribute to their hospitality and especially to the grace and piety of the hostess, Mrs. Edwards.

Visitors, who often arrived unannounced and stayed "several days very agreeable . . . at Mr. Edwards' house" were an accepted part of the famous colonial minister's household. One of these visitors was doubtless speaking of the time he had come to the Edwards' home as a shy lad of eighteen, a perfect stranger, when he wrote of Mrs. Edwards that "she knew the heart of a stranger, and well understood how to do it good," for "she was peculiarly kind to strangers" and "would take such kind and special notice of such, and so soon get acquainted with them . . . and show such regard . . . for their comfort . . . as to oblige them to feel . . . at home."

Just who was this woman who appealed equally to such varied visitors as the well-known, highly-educated Whitefield, to the stranger of England, and to the ignorant, savage Massachusetts Indians? The latter, it is recorded, were "especially" "much pleased" with Mrs. Edwards. Who was this wife who in addition to her unusual spiritual and intellectual attributes was so in-

tensely practical that her husband "left the particular oversight and direction of the temporal concerns of his family almost entirely to Mrs. Edwards; who was better able than most of her sex to take the whole care of them of her hands?" Who



Courtesy Yale University

### Sarah Pierrepont Edwards

*"Was a more than ordinary beautiful person  
Of a pleasant, agreeable countenance,  
Of an amiable, courteous conversation,  
The law of kindness was in her tongue."*

SAMUEL HOPKINS.

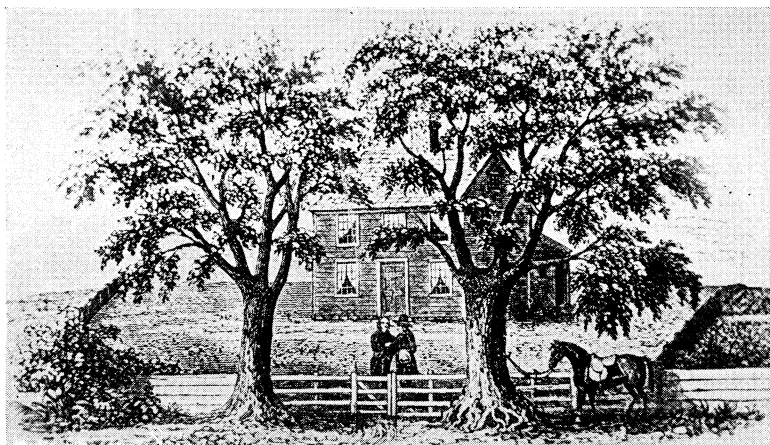
was this mother of eleven children who could still find time to promote, attend, and probably conduct "meetings of persons of her own sex . . . for prayer and religious conversation"?

Sarah Pierrepont Edwards (1710-1758) came of a long line of godly ministers, the most famous being Thomas Hooker, one of the fathers of Connecticut. At the age of five little Sarah was converted and "became truly and remarkably religious," according to the expressions of that day.

It was a year later that Jonathan Edwards, in all probability, first saw her, when he entered Yale College, at New Haven, Connecticut, and began regular attendance at the services conducted by her "godly and useful" father. A brilliant but retiring lad of thirteen who gave himself entirely to study and solitary prayer and meditation, he paid little attention to Sarah. During his next six years at Yale, however, he must have observed the development of this child, for her early and deep piety attracted the attention of many.

After Jonathan left college he went to New York to minister for a period of eight months, and while there his thoughts went back to New Haven and he wrote in the privacy of his meditations concerning Sarah Pierrepont, then only twelve or thirteen, "They say there is a young lady in (New Haven) who is beloved of that Great Being, Who made and rules the world, and that there are certain seasons in which this Great Being, in some way or other invisible, comes to her and fills her mind with exceeding sweet delight, and that she hardly cares for anything except to meditate on Him. . . . She is of a wonderful sweetness, calmness and universal benevolence of mind, especially after this Great God has manifested Himself to her. She . . . seems to be always full of joy and pleasure . . . She loves to be alone, walking in the fields and groves, and seems to have Someone invisible always conversing with her."

A few months later he returned to New Haven where he was a tutor at Yale for two



Courtesy Forbes Library, Northampton, Mass.

### Edwards Home, Northampton, Massachusetts

years until he was called to be the colleague of his grandfather, the aged pastor of the church at Northampton, Massachusetts. Five months after his ordination he married Sarah Pierrepont, now a young woman of seventeen.

Jonathan Edwards, a man of deep piety, has long been universally acknowledged to be one of the godliest ministers, one of the most profound thinkers, one of the greatest religious authors ever to live in America. Yet he recognized in his devout wife his equal, if not his superior in many respects, so that "he was wont frequently to admit her into his study and converse freely with her in matters of religion." Passionate devotion such as he had for her could possibly have prompted this, but the fact is that many other of the leading ministers and laymen of the day acknowledged that she "talked feelingly and solidly of the things of God."

Samuel Hopkins, one of New England's greatest ministers, who as a young ministerial student had lived many months in the Edwards' family, said of Mrs. Edwards that she "accounted it her greatest glory and that wherein she could best serve God and her generation, in being a means of promoting

Mr. Edwards' comfort and usefulness . . . [taking] almost the whole care of the temporal affairs of the family, without doors and within." And no one of discernment could fail to observe and admire "the great harmony and mutual love and esteem that subsisted between them."

Their first child, Sarah, was born in 1728, and regularly every two years thereafter until 1740 the family circle was enlarged by an additional child. "A sweeter couple," observed Whitefield during the visit already referred to (1740), "I have not yet seen. Their children were dressed, not in silks and satins, but plain, as becomes the children of those who, in all things, ought to be examples of Christian simplicity. . . . At Mr. Edwards' request I spoke to his little children, who were much affected."

Seven years later, when Eunice, Jonathan, Jr., and Elizabeth had joined the happy family, another visiting minister confided to his journal, "The most agreeable family I was ever acquainted with. Much of the presence of God here." That was written when there were nine lively, spirited children at home, one, Jerusha, "the flower of the family," having died, while the

youngest, Pierrepont, was yet to be born.

The story of how Sarah and Jonathan Edwards worked together in the raising of their eleven children is one of the sweetest in that of family histories. The phenomenal success which resulted from their united efforts has attracted the attention of parents and educators ever since. Intensive studies have been made of the Edwards to find the secret for the blessings extending to even the third and fourth generation of their posterity.

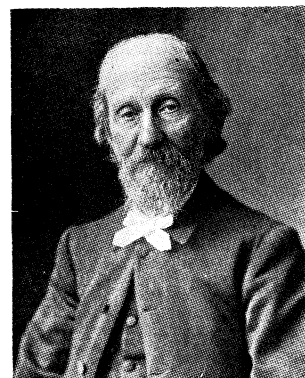
The consciousness that Mrs. Edwards was bringing into the world "a rational, immortal creature . . . in an undone, and infinitely dreadful state, was sufficient to lead her to bow before God daily for His blessing on it—even redemption and eternal life by Jesus Christ." So "even before they were born" she travailed "that they might be born of God by having Christ formed in them." Then beginning with "their most pliable age" she was diligent that they received the right impressions.

Such preparation and diligence were bound to bear fruit. Little wonder then that Sarah was converted when she was seven during the revival that swept through Northampton in 1735. Or that the second child, Jerusha, "from her early childhood" had "remarkable experiences of piety in her," and before her death at seventeen was able to say, "*she had not seen one minute for several years wherein she desired to live one minute longer for the sake of any other good in life, but doing good, living to God, and doing what might be for His glory.*" Nor are we surprised to find that imaginative, brilliant, and beautiful Esther was "hopefully converted when she was seven or eight years old" and grew up to be the wife of a president of Princeton University

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# Fellowship With God

By ANDREW MURRAY



Andrew Murray

1. THE first and chief need of Christian life is fellowship with God. The divine life within us comes from God and is entirely dependent upon Him. As I need every moment afresh the air to breathe, as the sun every moment afresh sends down its light, so it is only in direct living communication with God that my soul can be strong. The manna of one day was corrupt when the next day came. I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God.

2. To this end let the first act in your devotions be a setting yourself humbly before God. In prayer or worship everything depends upon God taking the chief place. We must bow quietly before Him in humble faith and adoration. God is. God is near. God is love, longing to communicate Himself to you. God, the Almighty One, who worketh all in all, is even now waiting to work in you and make Himself known. Take time till you know God is very near.

3. When you have given God His place of honor, glory and power, take your place of deepest lowliness and seek to be filled with the spirit of humility. As a creature it is your blessedness to be nothing, that God may be all in you. As a sinner you are not worthy to look up to God; bow in self-abasement. As a

saint let God's love overwhelm you, and bow still lower down. Sink down before Him in humility, meekness, patience, and surrender to his goodness and mercy. Oh, take time to get very low before God!

4. Then accept and value your place in Christ Jesus. God delights in nothing so much as in His beloved Son, and can be satisfied with nothing less in those who draw nigh to Him. Enter deep into God's holy presence, in the boldness which the blood gives and in the assurance that in Christ you are most well-pleasing. In Christ you are within the veil. You have access into the very heart and love of the Father. This is the great object of fellowship with God, that we may have more of God in our life and that God may see Christ formed in us.

5. Christ is a living Person. He loves His people with a personal love, and He looks every day for the personal response of your love. Look into His face with trust till His love really shines into your heart. Make His heart glad by telling Him that you do love Him. He offers Himself to you as a personal Saviour and keeper from the power of sin.

6. We have not only Christ's life in us as a power and His presence with us as a person, but we have His likeness to be wrought into us. He is to be formed in us, so that His image can be seen in us. Bow before God until you get some sense of the greatness and blessedness of the work to be carried on by God

in you this day. Say to God, "Father, here I am for thee to give as much in me of Christ's likeness as I can receive." And wait to hear Him say, "My child, I give thee as much of Christ as thy heart is open to receive." The Father loves the Son and delights to work out His image and likeness in thee. Count upon it that this blessed work will be done in thee as far as thou waitest upon God and holdest fellowship with Him.

7. The likeness of Christ may be described as the likeness of His death and resurrection (Rom. 6:5). The death of Christ was the consummation of His humility and obedience, the entire giving of HIS life to God. In Him we are dead to sin. As we sink down in humility and dependence and entire surrender to God the power of His death works in us, and we are made conformable to His death. And then we know Him in the power of His resurrection, in the victory over sin, and all the joy and power of the risen life. Therefore every morning present yourself unto God as one that is "alive from the dead." He will maintain the life He gave and bestow the grace to live as a risen one.

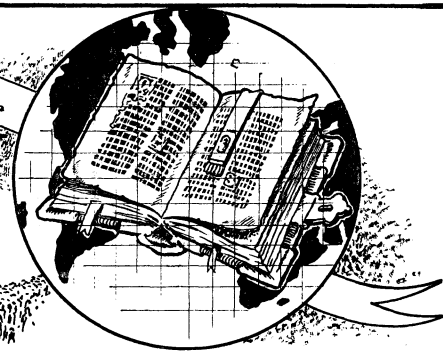
8. All this can only be in the

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GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Gospel Progress in Italy

From Kirchheim

By Walter Waldvogel

LAST fall Mr. Joseph Genna of Brooklyn, N. Y., left for Sicily and Italy to bring the Gospel to relatives and to minister as he had opportunity in various assemblies. Missionaries and tourists are permitted to stay in a city two or three days without reporting to the police. Therefore, to avoid much "red tape" and much questioning, Christian workers find it advisable to keep moving from place to place.

Knowing something of conditions in Italy, Mr. Genna went rather fearful, but, at the very first place he ministered, "the home town of Father Pius," God gave him liberty and boldness. The church where he was to speak, he writes, "was about one hundred yards away from the home of 'Father Pius' spiritual son,' a very important man of the Catholic Church. Hence I felt a little uncomfortable. The church was crowded, and there were almost as many outside as inside, but those outside were sent by the priest to disturb the meeting." But all heard the Gospel.

"During February and March I was in Sicily, staying only one to three days in each city. The conditions in Sicily are unbelievable; the poverty is something words cannot express. The way the poor people are treated! But

it is encouraging the way they respond to the Gospel.

"A few days before I left Sicily I spoke in a city near the stronghold of the Mafia. The church was packed plus a large crowd outside. When the visiting pastor introduced me, I was 'scared stiff' because I saw a priest in the center of the crowd, looking daggers at me. (We had with us an ex-priest, and, needless to say, the priests knew he was with us.) God is faithful and *never fails*.

"Last weekend (March 29) a brother and I drove to Leghorn, to the U.S. army camp to see Dan Immordino. We had real sweet fellowship. We were asked to minister to the soldiers, which was a real treat. It was my first time singing or speaking in a camp. We found some good Christians who really love the Lord. That night we had a small crowd out, but it was a blessing to hear the different ones testify.

"These folks sure need the Lord. At present they are having some real trouble, but, praise God, in the cities where the people are persecuted most, we find real Christian characters who stand for the truth and are willing and ready to give their lives if need be for their testimony."

We have experienced a real moving of God in the services, both in Kirchheim and Weilheim. The Lord has been dealing with a number of people about straightening out their lives with regard to their fellowmen. We are very encouraged with this because we have been praying along this line.

Recently we made our first attempt at having Sunday school in Weilheim. There were seventeen youngsters present, and we trust that God will add His blessing to this work. Sunday school work here in Europe is somewhat more difficult than in the States because prejudices among the people are much keener. At present we are having classes for the children on Wednesday afternoons in Kirchheim because about half of the children that attend would not be permitted to come on Sunday.

We have most of the things for the house that we need. We thoroughly enjoy our apartment and thank God that He made it possible here in Germany to have a place where we can undisturbedly seek the Lord. One can only appreciate the need of this as he sees the great lack along this line here in Germany. Already we have had others, ministers as well as people from the assembly, stop in to pray with us, and they all bear the testimony that it has been for

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## Successful Christian Living

(Continued from page 1.)

are not important at all, that is the proof that the Father is dealing with you as with a son and is getting you to the place where He can manifest His Son to you. When we have found out that we do not know anything and that knowledge and ability does not come by way of the flesh or of our own mental powers or our own imagination but purely from God, then we are really down at His feet.

He cannot do that as long as you are wrapped up in yourself, but when you know Jesus you do not want people to see or to hear *you*. He gives you a passion to make Jesus Christ known to people and you desire that they should know how beautiful and wonderful He is!

There was a time when I had things to present to God. I presented to Him my own love and a lot of zeal. That is all changed. Today, I come to Jesus and say, "Lord Jesus, I come with exactly nothing and I expect from You exactly everything: understanding, light, grace, power, victory, strength." Everything comes from Him. He is all and in all.

The first lesson He teaches a minister of His is to get out of His way so that He may come forth. He equips him with that humility and lowliness of mind which is the beauty of holiness. A minister, first of all, must make it his great cry to know the love of Christ which passeth knowledge that he might be "filled with all the fullness of God."

All successful Christian living comes from knowing Jesus. I will only have as much holiness as I have a knowledge of Jesus Christ. At first, you hear His voice and begin to love Him. You begin to run after Him and to

pray, "Draw me, we will run after Thee." Then He draws you, and you sense that His name is as sweet ointment poured forth. You love Him and want Him. You pant for Him, and He begins to bless you, and you enjoy the comfort that comes to those that love Him. Then He shows Himself through the lattice. Once in awhile you get a wonderful sight. Like a flash of lightning He shows you Himself and you become spellbound. When you have had a sight of Him you will want Him. That is what we read of the Bride. She says, "I will arise and go about the streets and seek Him whom my soul loveth" (Song of Solomon 3:2). That is the beginning of the seeking life.

The great call of God over our lives is that we might know Him. We have no time to waste. God has always complained that His people are not hungry enough for Him. Oh, to know Jesus Christ is everlasting life!

What do you expect heaven will be like? Golden streets, golden harps and golden wings? Oh, beloved, it is Jesus Christ! I would not want to be in heaven if He were not there. That is what makes heaven attractive to a lover of Jesus. We shall be forever with the Lord!

That is the call of God *now, in this life*. Why is it that we are so slow? Because we haven't seen Him sufficiently. If we did, we would run, we would indeed strip ourselves of every weight

and of the sin which doth so easily beset us. We would not have any time to waste, we would put all our strength into it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). That is the first and great commandment. If you do not long for Him, He longs ardently for you. Christ loved the church and gave Himself for it that He might present it to Himself a glorious church, without spot or wrinkle.

God's great mystery, Christ in you, cannot be fulfilled until the exchange has been made, until God finds a people who want Jesus greatly enough to give their miserable lives to Him, so that He can give His wonderful life to them. The reason so few Christians lay hold of it is because they are so much in love with themselves. They do not enter into that secret place of the Most High God. When God begins to strip them of their own spiritual desires and methods, they balk. The call of God is not primarily to go to China, India, or Africa, or to stand behind a pulpit and preach. The call of Jesus Christ over the very least of us is for you and for me to have *Jesus, to have the continuous manifestation of His presence*.

That is the secret of successful Christian living—a secret which "none but His loved ones know."

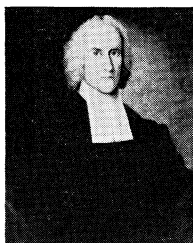
*Pastor Hans Waldvogel*

**will resume his European Ministry with a  
Convention at Kirchheim, Germany**

**MAY 24—JUNE 7, God Willing**

**Tent Meetings at Hamburg Commence June 14**

**BRETHREN, PRAY FOR US!**



Jonathan Edwards

*The success of Mr. and Mrs. Edwards in rearing their eleven children has been the admiration and envy of parents and educators the world over. A part of the success was no doubt due to the fact that they followed a rule expressed by Jonathan Edwards himself, not "to weaken one another's hands in this work, one parent disapproving what the other doth; one smiling upon a child while the other frowns; one protesting, while the other corrects. When things in a family are thus, children are likely to be undone."*

## Mrs. Jonathan Edwards

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and, like her mother, attracted the attention of many by her penetrating thought and good judgment but whose "chief glory was her religion." Or that young Jonathan should be willing, at his father's suggestion, to go to live with the Oneida Indians at the age of ten to learn their language so he might in days to come preach the Gospel to them!

Mrs. Edwards's family in no wise interrupted her fellowship with God. She still enjoyed her times of "silent and soft communion," as she herself expressed it, "between God and my own soul," and this carried over into "all occasions . . . all business of life" so that she "appeared . . . constantly to attend to divine things." Her whole life seems to have been one of continual growth in grace.

"Near the close of the year 1738," wrote her grandson, "she was led . . . to make a new and solemn dedication of herself to His service and glory, an entire renunciation of the world, and a resignation of all to God. After this, she had often such views of the glory of the Divine perfections, and of Christ's excellencies, and at times, for hours together, without any interruption, that she was overwhelmed, and as it were swallowed up, in the light and joy of the love of God.

"In the summer of 1740, after a new and more perfect resignation of herself to God, and with yet greater fervency, her view of the glory of God, and of the excellency of Christ, became still more clear and transporting."

Then in January and February of 1742 she had an experience so "unusual and striking . . . that her husband requested her to draw up an exact statement of it." It is from this account that we get the most intimate and clearest insight into Mrs. Edwards' spiritual experience.

"I thought I very much needed help from God, and found a spirit of earnestness to seek help of Him, that I might have more holiness," she writes. Throughout the following days the Holy Spirit was copiously and increasingly poured out upon her in a variety of ways. "The presence of God," she continues, "was so near and so real that I seemed scarcely conscious of anything else. Compassion and love for all mankind and a deep abasement of soul under a sense" of her own unworthiness filled her.

Then again her "bodily strength was overcome," under the prostrating power of God. Again she states, "My soul was drawn so powerfully toward Christ . . . that I leaped unconsciously from my chair."

"Thursday night, January 28,

was the sweetest night I ever had in my life. I never before, for so long a time together, enjoyed so much of the light, and rest, and sweetness of heaven in my soul, but without the least agitation of body during the whole time. . . . All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of His nearness to me, and of my dear-ness to Him; with an inexpressibly sweet calmness of soul in an entire rest in Him. I seemed to myself to perceive a glow of divine love come down from the heart of Christ in heaven into my heart in a constant stream like a stream or pencil of sweet light. At the same time, my heart and soul flowed out in love to Christ; so that there seemed to be a constant flowing and reflowing of heavenly and divine love from Christ's heart to mine; and I appeared to myself to float or swim in these bright, sweet beams of the love of Christ, like the motes swimming in the beams of the sun, or the streams of His light which come in at the window. My soul remained in a kind of heavenly elysium."

Four days later "in the evening these words . . . — The Comforter is Come! — were accompanied to my soul with such conscious certainty and such intense joy that immediately it took away my strength and I was falling to the floor, when some of those who are near me caught me and held me up. And when I repeated the words to the bystanders the strength of my feelings were increased. The name—The Comforter—seemed to denote that the Holy Spirit was the only and infinite Fountain of comfort and joy, and this seemed real and certain to my mind. These words—The Comforter—seemed as it were immensely great, enough to fill heaven and earth. . . ."

To use her own expression



she had received "the riches of full assurance." Sarah Edwards lived for sixteen years after this marvelous experience. They were years of trial and hardship, marked by the tragedy of her husband's dismissal from the Northampton church because of his uncompromising preaching. In all these vicissitudes, however, she was careful not to sin with her lips. "She was tender of every one's character," observed one, "even of theirs who injured and spoke evil of her; and carefully guarded against the too common vice of evil-speaking and backbiting." She bore the injury and reproach heaped on her husband and her "with great calmness and patience, without any disposition to render evil for evil, but, on the contrary, was ready to pity and forgive those who appeared to be her enemies."

Sarah and Jonathan Edwards were "lovely and pleasant in their lives and in their death" they were not long divided for Mrs. Edwards lived only a little over six months after her husband died.

Some little time before Jonathan Edwards' death, he was asked to preach the sermon at an ordination service. As the place was some distance from his home, another minister was asked to substitute in the event Edwards should be hindered from coming. The appointed hour came; the church was full, anticipating Mr. Edwards' sermon, but he did not appear. The service was delayed as long as possible. Finally, unable to wait further, the other minister commenced.

Before the substitute minister began to preach, he prayed quite at length, thanking God for "such a burning and shining light," as Mr. Edwards, "for his uncommon piety, his great excellence as a preacher, . . . for [his] superior wisdom and talents . . . that God would . . . en-



## Here 'n There

*Otto Schad* is training to be a cook at Camp Breckenridge, Kentucky. His pal, *Robert Koppey*, is still at nearby Fort Knox, and they hope to get together soon. . . . *Shephen Schreck* expects to remain at North Fort Lewis, Washington, for at least a month. . . . *Cornelius Maasbach* is in Germany. . . . *Emmanuel Ruggiero* is enjoying a thirty-day furlough before going to Camp Pickett, Virginia, where he will train as a medic. . . . *Daniel Pellegrino* is still in Korea. . . . *George Pra* is taking his basic training at Fort Dix, New Jersey. . . . *Carl Sommer* is back at Camp Pendleton, California, looking forward to his discharge—only a little more than five months away. . . . *Daniel Immordino* has had the pleasure of a visit from his friend Joseph Genna, who has been doing missionary work in Italy. (See the report from Mr. Genna in "Seed Time and Harvest.") Danny is looking forward to the arrival of Chaplain Stiles on his post, for he worked with him in Austria. Danny has another ave-

nue of service—teaching in a Sunday School conducted by a wife of one of the officers for children of Army personnel.

## From Korea

*Henry Maasbach* sends this greeting:

"I was exceedingly happy to receive your recent letter, and to know that the folks back home are continually holding us boys up in earnest prayer. I am firmly convinced of the power of prayer and sense its inevitable results as I move about my daily chores. I felt the presence of Jesus in a sweet way this past month and remembered the many special meetings being held this time of year back home.

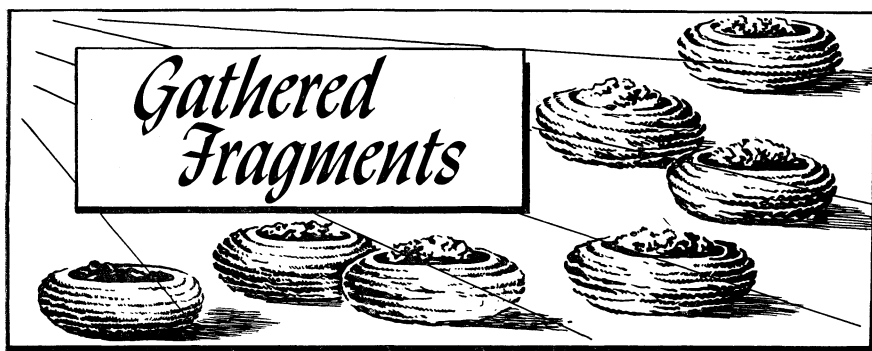
"Everything is fine for me—job is very good, primarily because I'm occupied all day which makes the time go fast. Lord willing, I'll be home early August or possibly late July."

dow him with still higher gifts and graces and render him still more eminent and useful . . ."

When the minister had finished his prayer, he turned around in the pulpit and saw Mr. Edwards, who had entered the church and ascended the pulpit stairs "so silently" that the minister had not heard him. Somewhat embarrassed because of what he had said in Mr. Edwards' hearing, he greeted him, "Brother Edwards, we are all of us much rejoiced to see you here today and nobody probably as much so as myself, but I wish

that you might have got in a little sooner or a little later or else that I might have heard you when you came in and known that you were here. I didn't intend to flatter you to your face, but there's one thing I'll tell you: They say that your wife is a going to heaven by a shorter road than yourself." Mr. Edwards bowed, and after reading the Psalm went on with the sermon.

The author wishes to acknowledge his indebtedness to O. E. Winslow for two quotations from original sources as found in her book *Jonathan Edwards*.



May 9 is the anniversary of the birth of Andrew Murray (1828-1917) of South Africa. He has exerted a profound influence on Christians the world over by his many books exhorting and showing them how to live an abiding life in Christ. The article on page 5 is from Murray's pen.

\* \* \*

"Perhaps the most sensational archaeological event of our time" is the discovery in March of "the remains of about seventy Biblical scrolls believed to be 2,000 or more years old, found in a cave on the shore of the Dead Sea," containing the oldest known manuscripts of nineteen books of the Old Testament, according to Religious News Service, April 1.

\* \* \*

"American church membership by 1900 had embraced about one-third of the population," reports *Life* (April 6). "Today it includes well over half." In the last decade alone there has been an increase in membership "from 49% to 60% of the population." For all this, it is estimated that in *New York City* 52% of the people are without any religious affiliations whatsoever.

\* \* \*

The John Milton Society for the Blind recently celebrated its twenty-fifth anniversary. This society was formed to furnish the blind with religious literature, including expositions of the Sunday School lessons. It also furnished talking books free of charge for those who cannot read braille. One of their present projects is the publication of a braille Bible concordance. The society has also been active in keeping the blind of other lands.

It was thrilling to hear Helen Keller, president of this organization, speak on this occasion saying, "It

has seemed to me almost hopeless to convey the Bible to the Orient and the Near East. So few of them had learned braille, but it has been my experience that as one comes toward a goal of neighborly service it becomes clearer and one finds unexpected ways to the fulfilment of the vision. It is a joy to me to realize how the blind of America have wrought with word, deed, and funds to spread the John Milton literature among their spiritually hungry fellow-captives of the dark in Eastern lands and to be able to establish a library of braille books and records for their adult blind and have repeatedly kept a school for sightless children open. It is amazing how in only twenty-five years the Society's work has reached 66 countries and been a tower of strength to forty schools and institutions for the blind. . . . I am proud of what the John Milton Society has accomplished and I pray that it will pour a larger and ever larger measure of the interests and the ideals which are real living into the Eastern blind until the Son of God is shed abroad in their hearts."

\* \* \*

The expenses of the Assiout Orphanage in Egypt for 1952 amounted to \$70,053.02. "At this rate," writes "Nile Mother" Miss L. Trasher, "it cost \$1,347.17 to run the orphanage a week. . . . Most of the money comes in small sums of one dollar to twenty-five."

\* \* \*

On March 16 Judge J. Wallace Leyden of the Superior Court of New Jersey ruled that the distribution of the King James version of the New Testament by the Gideons in public schools was permissible inasmuch as "nobody's constitutional rights would be violated, because acceptance by pupils of Bibles would be voluntary

and not compulsory," reports the *New York Times*. Jews and Catholics had protested the distribution. "The case today was believed to be the first court test of the national program of Bible distribution in public schools undertaken by the" Gideons which has long been famous for its Bibles in hotels throughout the country.

\* \* \*

From a recent "edition" of the *New York Subway Sun* "Love thy neighbor—even in the subway."

\* \* \*

Credit for the art work on the picture found on the last page of this issue goes to William Cooper.

\* \* \*

You will miss the meaning of the Kingdom of God unless you let the King reign in your own life.

\*

And here is a crumb from the Master's Table: It is the objective of the Holy Ghost to make Christ King in each individual life.

## President's Pastor

(Continued from page 2.)

providence of God occupies the pulpit in our nation's capital where he has the ears of our leading executives and legislators. In speaking of himself to the editor of *Bread of Life*, Pastor Elson said, "Here is one man standing in the need of prayer for he occupies a pulpit so far-reaching in its influence. Pray for us. *We need it.*"

## Fellowship With God

(Continued from page 5.)

power of the Holy Spirit Who dwells in you. Count upon Him to glorify Christ in you. Count upon Christ to increase in you the inflowing of His Spirit. As you wait before God to realize His presence remember that the Spirit is in you to reveal the things of God. Seek in God's presence to have the anointing of the Spirit of Christ so truly that your whole life may every moment be spiritual.



## Face to Face

When Mrs. Robinson was informed that one of her friends was passing "through the valley of the shadow of death," she first wrote the daughter of her dying friend exhorting her to "rejoice in the valley" because in reality it is "a very sweet valley, instead of a dark one, when we go with *Him*, and our eyes are opened for the sunshine of His presence." Then Mrs. Robinson sent the following message of cheer and encouragement to the one who was so soon to see *Him* "face to face."

Dear sister, they tell us you are looking over yonder, intending to go home. We would keep you for *our* sakes, but how can we be less than glad for you? Oh, what a short, blessed step, and then to meet *Him* face to face!

We are all getting ready, dear one; some will go before and some at His Coming; those remaining will *not* precede those who fall asleep, you know. If *we* stay *until* He comes, let us all be

glad that you who have gone before will *meet* us when He *does* come.

It is so real, I began to feel as if I were congratulating you, as I would have congratulated you for a much desired journey or something of that kind. *Shall* we be sad, we who have *Him*? Shall we not rather with you rejoice over your opening of vision upon things eternal—glories at hand? As for you, what a little time to wait for all your family! How lovely, they are all coming too, will meet you, beloved, over there. . . .

He loves to have us *praise* for glories so increasing—veil parting—face to face with Him who loves us so.

Dear Jesus, may we *all* be ready, whether now or any other time that He may choose.

Following the funeral Mrs. Robinson wrote the bereaved family:

"How rejoicing we all ought to be that it is a *united* family in our Lord to bid her this brief good-bye until the soon-coming greetings, as we meet her again.

"It is all I can see—the greeting. I never had a sweeter touch for a going home than I had about your mother. Death? Why, I could only see abundant life—the dropping the shackles of the human frame for the clothing of the brightness of immortality. . . . We must wait yet longer, ere we meet Him face to face; but she has gone on ahead. Can we do aught but praise Him?

"Each time I write you, God leads me to sound this note of *praise* and hides all other sides of it, even the separation it really is for loving hearts. Is not Jesus tender, also ever wisest, beloved?"

9. As you meditate on this wondrous salvation and seek full fellowship with the great and holy God, and wait on Him to reveal Christ in you, you will feel how needful is the giving up of all to receive Him. Seek grace to know what it means to live as wholly for God as Jesus did. Only the Holy Spirit Himself can teach you what an entire yielding of the whole life to God can mean. Wait on God to show you in this what you do not know. Let every approach to God and every request for fellowship with Him be accompanied by a new, very definite and entire surrender to Him to work

in you.

10. "By faith." Here, as through all Scripture and all the spiritual life, this must be the keynote. As you tarry before God let it be in a deep, quiet faith in Him, the invisible One, who is so near, so holy, so mighty, so loving; in a deep, restful faith, too, that all the blessings and powers of the heavenly life are around you and in you. Yield yourself in the faith of a perfect trust to the ever blessed holy Trinity to work out all God's purpose in you. Begin each day thus in fellowship with God, and God will be all in all to you.

## From Kirchheim

(Continued from page 6.)

them an unusual time of refreshing.

Generally, there seems to be a real appreciation for the Word of God and a growing spirit of prayer. We trust that the Lord is preparing us for a real outpouring of His Spirit. Every day there are new needs brought to our attention. The war has certainly brought tragedy to families and individuals, and we are waiting for the Lord to send a great light into this region.

We are going to miss the coming of the Lord unless we want *Him* and look for Him.

## *A Mother's Last Word to her son . . .*

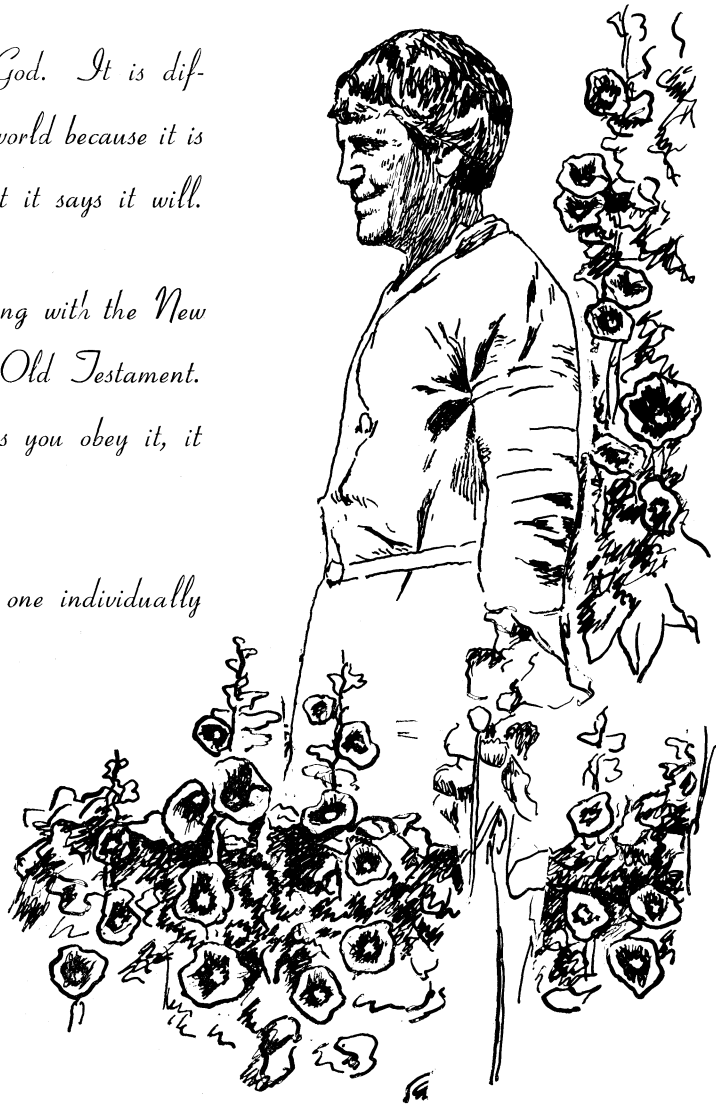
*Never neglect the Word of God. It is different from any other book in the world because it is living and creative. It will do what it says it will.*

*Read the Bible daily, beginning with the New Testament and then going to the Old Testament. As you read it, it will unfold; as you obey it, it will unfold more.*

*God wrote the Book for each one individually as though there were no other person.*

*It brings joy in life and peace in death.*

*Two things abide:  
the Word of God and he that  
doeth the will of God. Nothing  
abides but what is done for Jesus Christ.*



*Mrs. R. H. Gardiner*