

In the Light of His Countenance

By HANS R. WALDVOGEL

They looked unto Him and were lightened. PSALM 34:5.

DAVID, a man after God's own heart, discovered this truth from his own experience. The trials and testings he went through were unspeakable, but even surrounded by enemies that sought to destroy him, he said,

*"The Lord is my light and my salvation;
Whom shall I fear?
One thing have I desired of the Lord,
That will I seek after;
That I may dwell in the house of the Lord
All the days of my life,
To behold the beauty of the Lord."*

With this confidence of faith he goes on to say, "And now shall mine head be lifted up above mine enemies round about me."

Moses was another servant of God who underwent great trials, but the Bible says, "He endured." He endured through forty years of horrible temptations and trials. How did he endure? By seeing Him Who is invisible. He kept His eyes toward Jehovah. He didn't look at the calf very long or at the sins of the people. No, he kept his face constantly turned toward Jehovah.

We, too, as David, are constantly assailed by enemies, and we too must learn the lesson to keep our eyes on the Lord no matter what happens, no matter what others do, no matter what even we do. The path of some people going

through a trial, instead of growing brighter and brighter, grows darker. Every trial they pass through makes them darker; they go into a dump or shadow—depression, or become sour. Their whole attitude is proof of the fact that they have gotten out of God's will.

On the other hand, there are people who go through the most severe trials that have crushed others, but who have come forth shining, shining more brightly. Their trials perhaps were heavier than those of the others, but they looked unto Him and God turned darkness into day. Like Paul and Silas in the prison, they kept looking at Him; and as they looked at Him, their hearts were filled with joy. That was victory. That brought the earthquake, and brought them out of that prison. Jesus wants His people to learn the lesson of seeing Him all the time.

It is true that sometimes the battle grows so hot that you go down because, having seen the enemy, you become frightened. That is defeat. But sometimes the battle grows so hot that you keep looking at the Captain; you dare not look at the enemy. That is victory. Your Father Who is in heaven is all light. In Him is no darkness at all. And as you keep looking at Him, the path grows brighter every day, for you are being transformed into the same image.

Here is another phase of looking at the Lord. You remember how David fell into sin. But what

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one's attitudes and acts, all of which thoughts are included in the Greek word translated "repentance"?

The whole teaching of the Word of God indicates that this experience, this complete "revolution," as the writer of this letter puts it, is absolutely basic and fundamental to all Christian life and growth.

John came preaching, "Repent" (Matt. 3:2).

Jesus came preaching, "Repent ye, and believe" (Mark 1:15).

Peter preached, "Repent . . . and be converted, *that your sins may be blotted out*" (Acts 3:19).

Paul testified "both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

In preaching repentance, first of all, Peter and Paul were simply continuing the ministry of John and Jesus, fulfilling the latter's command that "*repentance and remission of sins should be preached in His name among all nations*" (Luke 24:47).

Yes, these passages clearly teach that repentance comes first—*before* remission of sins, conversion, or belief.

What is repentance? Remorse? Sorrow for sin? No. "Godly sorrow," the Apostle tells us, "worketh repentance to salvation not to be repented of" II Cor. 7:10). Repentance indeed works a complete change in the life, "carefulness," "clearing" of one's self, "fear" to do sin — "vehement desire" and "zeal" to please God alone instead of the world, the flesh, or the devil.

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THAT HOUSE *which is not often swept,*
makes the cleanly inhabitant soon loathe it,
And that heart which is not continually purifying itself
is no fit temple for the Spirit of God to dwell in.

—ANNE BRADSTREET.

The Importance of Repentance

By the Editor

RECENTLY we received a letter from one of our readers, a ser-viceman, which contains some paragraphs which should interest every child of God:

"Lately I have been making a study of salvation, and I have received many new thoughts on the subject. One thing I have found necessary to salvation is true repentance.

"Since I've been in C—— I have seen numerous souls raise their hands for salvation, but the sad fact is how few of these keep true to the Lord. Quite often you see the person who gave the altar call have the ones who raised their hands for salvation to come forward, and then say a prayer, and send the seeking souls back.

"But as I've been studying God's Word, to me *salvation is a complete change, a revolution to one's way of living. It necessitates a new life which longs for God with his whole heart, soul, and spirit.* Whereas he once craved for the world, he now craves for God.

"A lot of good-meaning Christians leave the lost ones with the idea that if they only believe on the Lord Jesus Christ they shall

be saved. This passage is by all means true, but I believe many unsaved will say they believe on the Lord Jesus Christ. But if one believes on the Lord Jesus Christ, he will have no other desire in this world but to follow the Lord. And in order to be saved you have to believe God's Word, and His Word states that except ye repent, ye shall all likewise perish.

"John the Baptist, Jesus, Peter, and Paul all preached repentance, and I believe true salvation is to acknowledge that we have sinned, and repent of it, and then seek to know more about God. If you have any comments on what I have written I sure would appreciate them."

A minister of wide experience both in this country and China once stated that he had never seen any Christian have a solid experience which was not based upon a thorough repentance.

How could he? For how can anyone be a Christian without "thinking differently" from his former sinful thoughts, without that "compunction for sin guilt, including reformation," without that complete "reversal" of

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“And He Shall Be for a Sanctuary”

Compiled by JOSEPH WANNENMACHER

“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret” (MATT. 6:6).

BISHOP FRANCIS DE SALES, a great teacher of the inner life, writes in one of his letters: “My room is full of people who want to engage me in a variety of ways, but my heart dwells in peaceful solitude.” Hence it often happened that, when after conversations or businesses very distracting to the mind, he began without any hesitation to pray, he felt conscious of the divine presence and became devoutly recollected. He always practiced most carefully what he taught. He says, “The inner life cannot be disturbed by people around us, for they surround, not our hearts, but our bodies, so that our hearts can always remain in the presence of God.”

He taught that “prayer may be called manna, on account of the different flavor and divine sweets which the love of God discovers to those who make use of it. But it is a hidden manna which falls in the desert before the dawn of day; that is to say, it is not the fruit of light and science; its sweets can only be tasted in solitude. When we converse with God alone, then we may say of the soul, ‘Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of her merchant?’ (Cant. 3:6). It is the spouse herself, who entreats her beloved to conduct her into solitude, that they may both converse in secret: ‘Come, my beloved, let us go forth into the field’ (Cant. 7:11).

“Then follows ‘contemplation,’ which is nothing more than a loving and simple attention of the mind to divine truths of the Word of God, continued for some time. By comparing it with meditation, you will easily comprehend in what it consists.

“The young bees which have not begun to work are called nymphs, and when they commence to make honey they are called bees. So it is with prayer: It is also called meditation in the beginning, and when it has produced the love of God, it receives the name of contemplation. Bees fly through the fields about their hives to feed on the flowers and extract their juices; and after having laid up a sufficient provision, they continue to labor for the pleasure which the sweetness of the honey procures them.

“So we meditate to acquire the love of God; but after having obtained it, we contemplate—that is, we turn our attention to the divine goodness, being attracted by the ineffable sweetness which the love of God discovers to us in this attention. A desire to obtain the love of God induces us to meditate; and love, when we have acquired it, leads us to contemplate.

“It is the natural property of infinite goodness to attract and unite to itself everything capable of feeling its impressions. Our soul, which possesses this capability, always tends to what is good and inclines thereto as to its treasures or the object of its ardent love. When God infuses into the heart a certain indefinable sweetness, which proves that He is present in a particular manner, all the interior powers, and even the exterior senses, bend, as if by common assent, to this inmost part of the soul, to enjoy the company of the amiable and beloved spouse, who causes His presence to be so sensibly felt here.

“When the mother-pearls have received the infusion of the drops of the morning dew, they always carefully close their shells, not only to preserve what they have collected and prevent the sea water from mingling with the drops distilled from the heavens, but also to preserve the freshness of the dew; which freshness is similar to their nature and would afford them pleasure, were they capable of feeling it.

“We must not lose sight of what has been said, that the prayer of recollection of which we speak is the work of love, which, being first aware of the presence of God by the sweetness diffused in the heart, obliges the soul to unite its powers and attention and direct them to its Beloved. All this is affected with ease and pleasure, the love of God communicating to the soul an inclination to direct all its powers to God who attracts them with so much sweetness. The infinite goodness of the Almighty attracts and binds all hearts more powerfully than cords and chains can fasten and restrain the body.

“The soul having entered into itself, for the purpose of being wholly recollected in God, or before God, is solely attentive to His sovereign goodness; but this attention is so simple, so



St. Francis de Sales was born in France, at the Castle of Sales, on August 21, 1567.

He grew up serenely, like an angel of heaven, in the midst of men. He was quiet, gentle, full of goodness and modesty. After God, he had to thank his mother for these qualities, for in his earliest

days she taught him the love of God in creation, redemption and sanctification.

He became Bishop of Geneva in 1602.

Vincent of Paul said of him that he never knew any man more meek, and added that he seemed to find him the living image of our Saviour.

He died at the age of fifty-five years.

sweet, so easy, so imperceptible, that the soul is sometimes not aware of being occupied.

"However, the soul, which in this sweet repose, enjoys God by a feeling sense of His presence, without perceiving that it enjoys it, still clearly proves that it highly prizes this happiness and prefers it to all others.

"It appears that Mary was absorbed in this prayer of quiet when, seated at our Redeemer's feet, she listened to His Word. I beseech you, consider her attentively in this circumstance. She is seated perfectly tranquil; she sheds not a tear; she utters not a word; no sob convulses her breast; no sigh escapes her heart; she is motionless; she does not pray; Martha passes from time to time through the room, but Mary is unconscious of her presence: what then is she doing? She is listening—that is all: she is in a state of total inaction. That is, she remains at Jesus' feet like a precious vase, receiving drop by drop into her heart the sweet myrrh distilled by the lips of her Beloved. Hence the divine Bridegroom, jealous of His sacred spouse's repose, will not have Martha awaken her. 'Martha, Martha,' He says, 'thou art careful and art troubled about many things. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.' What was the part Mary had chosen? To remain recollected at the feet of Jesus, and to enjoy the peace and repose of this recollection.

"Remember, then, that if God attracts you by this simple and filial confidence, you must remain tranquilly near Him, without exerting yourself to make marked acts of the understanding or of the will; for this loving confidence and repose of

the soul includes excellently well all the exterior acts you could make to satisfy your inclination. It is better thus to sleep in the arms of our Saviour than to watch elsewhere.

"May it please God in His infinite goodness that His love may be our only love. We ought to ask nothing so urgently as a pure, holy love for our Saviour. Let us pray always: My God, I love Thee; I desire to love Thee in all, and through all, and above all. Take this poor heart of mine and warm it so that all my thoughts and hopes and ambitions may center around Thee. Oh, when will it absorb us and our whole life, so that we may die wholly to self and live solely to Him? O my Jesus, Thou knowest well that I love Thee; but I do not love Thee enough; O grant that I may love Thee more. O Love that burnest ever, and never failest! My God, Thou Who art Love itself, enkindle in my heart that divine fire which consumes the saints and transforms them into Thee. Oh, how we ought to long after this Love, and love this longing, because in spiritual things and in Divine Love nothing is enough, nothing suffices, save an ever-increasing desire. Love, however great, may continually grow greater in this life, because it can never be fully satisfied and perfect, save in heaven. How Francis delighted in St. Bernard's saying, 'I love God because I love Him; I love that I may love more!' Assuredly he does not love God enough who does not desire to love Him far better! A true lover of God is not content to love Him with all his heart, inasmuch as God is greater than our hearts, and he would fain have a larger heart wherewith to love God more.

"The truest sign that we love God in all things is when we love Him equally in them all. He is always the same, and inequalities of our love spring from our earthly attachments to something that is not of Him.

"Then all would come alike to us: life with its perils, mishaps, misunderstandings, and weaknesses. All changes and chances of life may cause our frail bark to tremble, but they cannot shipwreck it while we keep the helm clear and straight; while we see that all these things are in God's hand, Who is no less loving in His chastenings than in His blessings; His justice and mercy are alike good and compassionate.

"It was in this spirit that the great Apostle exclaimed: 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor death nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord' (Rom. 8:39).

"When will self-love cease to crave visible signs and demonstrations and be content with the un-

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The Purpose of the Baptism of the Holy Spirit

The Personal Testimony of Miss Pearl Young

FOR YEARS, before I ever went to China, I had wondered why church order and organization in the various denominations were so different from that in the early church as we read of it in the New Testament. There one saw a spiritual fellowship rather than an organization; the Holy Spirit was manifestly the One who directed matters; the gifts of the Spirit, distributed among the believers, were in operation in the meetings. That was what I longed to see. I longed, too, for all that God had for me personally. How terrible it would be, I felt, to live one's life missing His full will and purpose.

In China I was associated with an evangelical faith mission in which there was so much for which to thank God. The years spent with them were happy ones and not without a very real work of God in my heart; but all the time there was that underlying longing and seeking, sometimes more, sometimes less intense, for something, I did not know what. Somehow we—there were several of us—felt that there must be a fuller experience of the Holy Spirit to be had.

Then came Japanese Concentration Camp in North China, and the three years spent there furnished a blessed illustration of the truth of Psalm 76:10, "Surely the wrath of man shall praise Thee . . .," for not only was there a work of God done in the hearts of unsaved ones during those years, but there was this also, that my missionary co-worker and myself were at last brought into close touch with Pentecostal missionaries. How wonderful are God's ways!

We were first attracted by the

The author, Miss Pearl Young, a frequent contributor to BREAD OF LIFE, is a native of Nova Scotia. In 1929 she first went to China as a missionary. During the war she was interned in Japanese concentration camps. In 1949 she was forced to leave China in the great missionary exodus. Her ministry each summer since her return at Pilgrim Camp, Brant Lake, New York, has been a great blessing to the staff and guests alike. During the past winter Miss Young has ministered extensively in the Pentecostal assemblies of the Maritime Provinces of Canada.



praying of a Pentecostal sister in the general prayer meeting. It was different. There was an unction about it which was new to us. We asked her the reason and she was glad to tell us of her experience. From that followed times of meeting together with her and others, as circumstances allowed, for waiting on the Lord. God met with us, but we did not receive the fullness of the baptism, and I confess, there were still questions in my own mind.

When the war was over we came home. After several months, my co-worker received the baptism while staying in a Pentecostal home in Chicago. A little later, while visiting in Buffalo, New York, she heard of the Ridgewood Church and felt a great desire to go, urging me to consider going with her. It had been eight years since I was last home and my aging father was far from well, but I seemed to know that this call was of God and that I dared not miss what it might hold for me. He opened the way very wonderfully, and thus the early summer of 1946 found us in Brooklyn and in my first Pentecostal service.

How can I write of those days and meetings! It was so altogether new to me, a different world indeed. The meetings were controlled by the Holy Ghost, the reason being, as I learned, that God's servants were determined to have them so, at all costs, and kept low at the feet of Jesus, willing to wait for the Spirit. The result was that no two meetings were alike. It was what I had longed, but, I think, never really hoped to see. The gifts of the Spirit were in operation, and there was liberty. The times of silent waiting on God were as precious and as powerful as the times of spontaneous, abandoned worshipping. To think that the Lord would draw near in that way and speak to His people such words of tenderness and love, or exhortation and warning! And the response that followed on the part of the people, the worship and adoration and praise! I saw that they had an intimate fellowship with Jesus to which I was a stranger, though I had really known and loved Him for years.

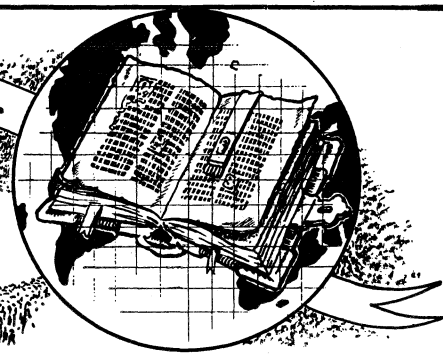
And it was this wonderful presence of Jesus in the meetings which overshadowed everything else. To bring Jesus near, to reveal Him, was evidently what the Holy Spirit delighted most to do; and here were people who had entered in and were dwelling in the light of His presence, fruitful ministry being just the outflow, and in its rightful place. No, I had not known that this manifestation of Jesus to His own would be the most blessed result of the baptism of the Holy Ghost, and now I longed to know Him in this way, too.

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Only Christ Can Save the Congolese

By JAMES SALTER

THE long, uneven rows of huts in this Central African village stood out like jagged teeth. The sun blazed pitilessly down upon them as it had done ceaselessly for months and the thatch crackled under its heat throwing off a dancing haze. An angry sullenness held everything in its grip. The season's rains had been neither timely nor sufficient, consequently none of the crops had matured. The Manioc roots, these peoples' "daily bread," had shriveled in the earth. Ground nuts, peanuts, beans, etc., all had failed, or almost so, while the stalks of maize, millet and other grains stood headless in the garden like bleached grass. Not a live animal of any kind was in sight, for dogs, cats, chickens, goats, and other creatures had all been killed and eaten to stave off the pangs of hunger. All who were strong enough to do so spent most of their time hunting wild animals, or insects in the forest, or fishes of any kind or size in the almost dry rivers. Every creature and anything was welcome food. As the sun set the people would return to the village with the result of their hunting and search: which they would cook or prepare and eagerly devour.

Conditions were crucial and something must be done imme-

diately about the famine conditions. That accounted for the group of elderly men who sat in council in the shade of a giant, evergreen, wild olive tree. The chief of the village sat on his leopard skin with the other old men positioned around him according to their rank. Grimness sat plainly on all their faces and each time any of the assembled men deferentially addressed the chief he accompanied his remarks with the usual sign of obeisance, the smearing of the chest and the upper parts of the arms with powdered chalk, a supply of which was always to hand.

A recent incident had culminated a series of grave happenings in the district. Two of the finest young men, youths who had been the best of friends from childhood, sons of two of the highest ranking men now gathered around the chief, were concerned in this latest affair.

Victims of the famine and the fight for food their friendship had turned to hatred and unnatural appetites. They had quarreled and accused each other of the desire to kill and eat human flesh and finally agreed that they would fight each other to the death and the victor and his family were to have the right to cook and eat the loser. They gathered at a chosen place, a huge ant-hill, fought with spears and knives, and late in the afternoon the survivor returned to the village with huge, blood dripping human steaks suspended from his spear. These and the rest of the carcass of the victim were cooked and eaten by the victor's family as arranged.

The chief and his elders must act immediately if this situation was not to spread. The famine was the cause of it all; but who or what was the cause of the famine? Why were the rains held up and why did the crops

When the Congo Evangelistic Mission commenced thirty-eight years ago there was not a single convert. Now there are sixty-five white missionaries, more than nine hundred native full-time, Spirit-filled missionaries supervising more than eight hundred churches in as many villages, with about 40,000 believers, while thousands of other Christians have left their huts and gone to the big centers of industry where they there are maintaining a godly witness for the Lord Jesus. The accompanying article is by one of the co-founders of this successful mission.

fail? The council decided to enlist the aid of the most notorious of the necromancers, and these were set to work at once. After a series of consultations among themselves they demanded that when the moon was full every person, men, women, children, irrespective of age, should be gathered at a certain place, that a huge bonfire should be arranged, and in close proximity to this a big, deep trench should be dug.

The night came and all the conditions were fully met. The necromancers arrived dressed in monkey skins and eagle feathers and their faces outlined with hideous designs in chalk and red earth. The creature who had caused the famine was to be "smelled out." From the start a hypnotic tenseness seized the assembled crowd, and as the big drums beat and rose to a fierce crescendo, the people were paralyzed with fear. The necromancers danced fanatically and the climax came when one of them having worked his way to the edge of the multitude approached an old, withered, skinny, white-haired granny and touched her head with his long talon-like fingers.

This was the awaited sign. The culprit was found. The mob let loose its pent-up fury on the old woman. Her bones were broken and her horribly mutilated body was flung into the waiting trench. Then the flaming logs from the bonfire were piled over the shrieking victim to drown her cries and finish her off. The village folks were told that the cause of the famine had been found and destroyed, but no remedy was provided for. They all went back to their huts with empty stomachs and to empty larders. Heathenism is cruel and improvident. Salvation through a risen Saviour is the only remedy for all the present as well as all the future needs of the world.

With Hans Waldvogel in Germany

"SOVIETS Pouring Troops Into Berlin" was the headline in the paper which greeted *Pastor Hans Waldvogel* and his evangelistic party the morning after their arrival in Berlin. It was a relief to find out that this was only in the East Sector, but it was indeed an exciting time to be holding services in Berlin.

Many who attended the meetings held there the week of June 14 came from the East Sector of Berlin and from further within the Russian Zone, risking their very lives to get spiritual food. And "the hungry," we read, "He fills with good things."

From Berlin the evangelistic party went to Hamburg for a three-week tent campaign with Pastor O. Lardon. On the closing day of these meetings Pastor Waldvogel wrote, "Today the tent meetings . . . come to a close . . . The weather has been favorable throughout, and as always the meetings have grown in attendance and power so that it seems too bad to close already. . . . The work here is

growing and deepening, and the latter seems the most important. There has come to both Hamburg and Kirchheim a wonderful break-through."

A baptismal was held at Kirchheim, July 19. "If the people at home could just see that wonderful work," one observer writes, "and the way it has grown and prospered in the last three years, they would realize, as we do, what an act of God the coming of Pastor Waldvogel to Germany really was."

"Materially and physically, things look much better too. There are many fat people here again, and they are nicely clothed. Conditions are not as heart-rending as three years ago. Sad to say, though, there is a growing indifference among the people generally towards the things of God. That usually seems to be the case, however, when people have enough to eat. It's strange, however, when one realizes what an unstable ground they are living on: war and destruction seem so imminent and so near over here."



Malhus-Morrison Wedding

On June 10 at Goibei Mission Station, Kenya, East Africa, Miss Eleanor Malhus of Brooklyn, N. Y., was united in marriage to Mr. LeRoy Morrison, missionary from Canada, by the groom's father, veteran Kenya missionary. The bridesmaid was Miss Marie Dilger, co-worker of the bride, of Waukegan, Illinois. The best man was the groom's older brother, Wilbur. The flower girl was Geneva Brown, the ring bearer, Wayne Francis. Mr. and Mrs. Morrison will live and minister at Nyangori Mission Station, thirteen miles from Goibei.

Egypt's President Visits Assiut Orphanage

"I knew this must be a wonderful place," said General Mohammed Naguib when he visited Assiut Orphanage, Assiut, Egypt, March 24, 1953, "but I never imagined it could be like this."

After General Naguib had thoroughly inspected all the work of the orphanage, he expressed his appreciation in the visitor's book:

"Nothing has ever given me more pleasure than what I have seen today. It is though I were dreaming of a paradise of humanity, exactly as I have always imagined it to be, and then having this dream today become a realization."

"The care given to orphan babies, children, and disabled men and women, is evident here with all the strength which all the meaning of true humanity can convey."

"The founder of this institution, the great Miss Lillian Trasher, is a precious gift from God."

"I call upon all those who are engaged in social reform and activities to visit this institution and learn from it what they should do if they really wish to achieve."

"With thanks to Miss Lillian and all those who assist her in this institution."

Then before he left he pressed fifty pounds, the equivalent of nearly two hundred dollars, into Miss Trasher's hands and said, "Only God could have enabled you to do this great work. Your life is an inspiration to us all!"

As soon as the enemy attempts to trouble us, we must turn more to Jesus. That is the purpose of every test and every trial—that we might find Him and know Him better.

Therein lies a lesson for all of us. Are you looking at Him? Or are you looking at yourself? Or are you looking at people? Or have you become dissatisfied with Him? Isn't it a dreadful thing to turn away from Him? Isn't it terrible under any circumstance to turn away from Jesus?

It does not really matter what happens: *Jesus still is the Way, the Truth and the Life. Jesus still is the Light.* And that is where my light comes from if it is real

Do not look at your own faults. That is one thing many people do. God discovers to them their faults, and they think they can cure them by mourning over them, by enlarging upon them, by looking at them. You cannot cleanse yourself; you cannot purify yourself. Purification takes place as you keep looking at the Lord. Isn't that what the Bible says? As we behold the glory of the Lord we are changed into the same image from glory to glory. Just as a plant coming out of the dark earth keeps looking at the sun and rises above the dark earth until it is entirely free from it and turns into a beautiful, fragrant flower that smiles and reflects the light of the sun in all the beautiful colors God has given to it, so Jesus lovingly says to us, "Keep looking to Me and at Me. I change you. I am the One Who has died and been made sin for you. I am the One Who has borne affliction and borne the burdens. I do not want you to be troubled with things but to cast all your care upon Me, even now, and I will care for you."

And if it is important to look to Him in the hour of testing and trial, it is perhaps more im-

His Countenance

(Continued from page 1.)

did he do? He immediately sought the Lord as soon as his sin was exposed. He did not cover it up. He did not try to make it look better in the eyes of the people. No, he confessed it. He groaned and cried day and night, "Wash me thoroughly. . . . Against Thee, Thee only, have I sinned. . . . Take not Thy Holy Spirit from me." That was his only concern.

It happens that we, too, sometimes fail and fall. It should not happen but sometimes God allows these things to show us what is inside of us to save us from being condemned with the world. He did it in Hezekiah's case. The Bible says God "left him to try him, that he might know all that was in his heart." God often does that, not for our destruction but for our salvation. At just such a time is where many people fail. Instead of turning immediately to Jesus they become discouraged and fail completely.

When you look unto Him or, as the Apostle John put it, when you "walk in the light as He is

in the light," then you have fellowship one with another and the blood of Jesus cleanseth from all sin. So it is when some people have committed sin, they grow brighter after that because their faces are turned toward Jehovah. People like that will soon find their way back to God because all their attention is turned to God. When they are caught in a sin, they do not abide in it. They do not do like gophers who dig themselves into a hole and cover themselves with mud in order to get out of sight, but they keep looking at Him. As they look at Him, their sin is exposed, and they want to get rid of it and *do get rid of it.* So the light shineth more and more by this circumstance because the individual keeps looking at Jesus.

The only way to fight a successful fight is to turn to Jesus. If you turn to the enemy you are lost. Madame Guyon illustrates it this way: A child in a mother's arms may be assailed by a dog. What does the child do? He does not turn to the dog and try to fight him with his fists but he turns to his mother cuddling closer to her bosom. That is the way we must fight.

portant to keep our eyes on Him in the hour of victory, and blessing, and success. That is where more people fail than at any other time, for then they so often relax their efforts to see the Lord. They look at themselves; spiritual pride rises in their hearts, and presently they fall. It has happened so many times. So often when people are successful, they do not pray like they pray when in need. They do not get alone with God as they formerly did. Sometimes ministers become so successful in their ministry that now they can tell others to pray, but they themselves take it easy.

How many many times God lets people fall down or they would be condemned forever and forever. Sometimes that fall is very severe. Where does it come from? It is easy to tell: people did not put Jesus first. They did not keep their eyes on Him; they looked at themselves or people. That is disastrous.

Many people seem to shine with a very wonderful light as long as every condition is favorable, but let conditions become unfavorable, how dark they become! Amazed, you exclaim, "My God, is it possible?" Their light was not the Lord. It was not real. Their love for Jesus was not genuine. They loved themselves. That is where "dumpers" come from.

What is it that makes people be depressed and shadowed? It is because they think so much of themselves. When your delight is in the Lord, you do not draw your enjoyment and your happiness from conditions. You draw them out of that everlasting Fountain of love and joy which is Himself. You can always tell a Christian who walks in the light of *His* countenance—his own countenance becomes bright.

Learn to obey God *exactly*.

There is no cure for sin like getting close to Jesus.



Homeward Bound

Henry Maasbach of New York has been with an ambulance company in Korea for several months. While in the service he has made use of his free time by taking the *Bread of Life Bible Correspondence Course* which is offered free to any serviceman upon request. And since he has been overseas, he and his wife have been blessed with a daughter, Carol Lillian. Now Henry has sent us his last letter from Korea and from the service in which he says:

"I certainly am anxiously (nervously) waiting to see my baby, and also everyone that's been praying for me and daily holding me up before the throne of grace. Truly He is wonderful and deserving of our all in all.

"Have completed the Bible course and I've found it to be a great spiritual help and blessing through each lesson. In many instances it has made the Word very real to my soul.

"In addition to working in company supply tent I'm driving truck, ambulance, and numerous other duties. Thought I'd get out in fresh air and sunshine for remaining months.

"I expect to leave between July 10 and 15. Much love and blessing in His name."

From Washington, D. C.

Another member of the Correspondence Course is *Gene Thompson* who is now with

Joint Task Force 7, Washington, D.C. His home church is the Full Gospel Tabernacle, Waukegan, Ill. Now on week-ends he attends the services of the Fredericksburg Pentecostal Church, Fredericksburg, Va., of which Charles N. Andrews is pastor. In his latest report he says, "The services in Fredericksburg were wonderful and Christ came forth in a marvellous way to our hearts."

Before Gene was transferred, he and his wife did the lessons of the Correspondence Course together. And now they are continuing to do so. Thus husband and wife are learning together and bound together by a common interest. Families that pray together—even when separated by many miles by force of circumstances—stay together.

Tidbits from Bible Course Reports

The following sentences are gathered from the weekly reports of a student of the Bible Correspondence Course, a serviceman who was saved only three years ago.

"Some people are gluttons for physical food, but when it comes to the spiritual food they are on a very rigid diet.

"The real secret to knowing Christ is to simply desire Him. He will come only to the hungry heart.

"The reason so many people don't know how to pray is because: (1) usually they don't want to know how and (2) they don't get silent before God so that He can teach them."

The Purpose of the Baptism of the Holy Spirit

(Continued from page 5.)

But there were things the Lord had to teach me. For one thing, I did not know much about "letting go" that the Spirit might have His way. When a dear sister suggested one night at the altar service, that I praise the Lord out loud, I could not see the reason or necessity for it. The thought of trying to "work up" something was most repulsive to me. But I had to learn that praising God in such a way, as well as with lifting up of one's hands, and at times with clapping of hands, should He so lead, are not only very Scriptural ways of worshipping God, but are also of inestimable value in breaking the bondage of the flesh, in bringing about that loosening up, that liberation, that yieldedness of the whole body which there must be if the Holy Spirit is to have full control. It was Charles Finney who said that we, as it were, put the Holy Spirit in a strait jacket, and this is true in a way that people reserved and stiff and self-conscious as I was, hardly realize.

The Lord helped me, however. I had been in Brooklyn just over two weeks when I received the baptism. The Saturday previous to my receiving had been a dark, dark day when it seemed as though the forces of hell were arrayed against me. I just clung helplessly to the words, "The Lord is my Shepherd." My friend told me later that she was led to pray for me for several hours until she had the assurance of victory. That victory was manifested the following Sunday in the evening altar service when Jesus came to me and flooded my being. The evidence of speaking in tongues was not given until Tuesday when I was alone in my room,

but it really seemed as though the blessed work was done on that Sunday evening.

And today, seven years later, it all means more, much more, to me than it did then. The conscious presence of Jesus has become one's dearest treasure, a treasure to be guarded; and the abiding life, as one is careful to keep and to walk in that wonderful Presence, has become a blessed, an ever more blessed, reality. Oh, the wonder of the grace and love and faithfulness of God! He is indeed no respecter of persons, but waits to give Himself to every truly seeking heart. And when Jesus can so come to a soul, it is that He may take up His reign there, displacing self in every part of the being, fulfilling the great purpose of God as expressed in the words, "conformed to the image of His Son" (Rom. 8:29).

The Importance of Repentance

(Continued from page 2.)

Alas, as our correspondent indicates, repentance is rarely preached and consequently not clearly understood or experienced on the part of seeking souls. Thus, so often a poor foundation is laid and many fall by the wayside, having no root in themselves. The sinner is usually told that all he has to do to be saved is to believe on the Lord Jesus Christ, quoting Acts 16:31, seemingly unmindful that those words were spoken to one who had already had a complete change of attitude, was *already repentant*. To such and only to such has one the right to say that all he has to do is to believe.

James must have found it necessary to correct those who taught sinners, "Only believe," when he wrote, "Thou believest . . . the devils also believe, and tremble" (James 2:19).

No, there can be no genuine belief in the good news of salvation, no conversation, no remission of sins, no faith toward our Lord Jesus Christ, without first of all the seeker experiencing a repentance that needeth not to be repented of, a repentance which has "fruits worthy" of it. (See Luke 3:8-14.) Once experienced, this repentance—change of attitude toward the old life—should be persisted in forever. As Pastor Gottfried Waldvogel was wont to say, *our whole life should be lived in an attitude of continual repentance*, "old things" forever and always renounced for the blessed "new things" of the gospel.

A second article on this subject will appear in the next issue of *Bread of Life*, God willing.

On Prayer

You are called—think what grace!—to social converse with God. Love prayer! Let prayer be your constant occupation from morning till night. Let your heart and desires continually hold converse with God in heartfelt simplicity, for His delights are with the children of men.

Reflect often, and if possible, incessantly, with feelings of love and reverence on Him, His presence, and His perfections, and often offer up your heart, with all you have and are to Him, in spirit and in truth, as sincerely as possible. It is not true that such a mode of life is difficult. It is easy to the spirit and becomes in time like a heaven upon earth.

Gerhard Tersteegen.

When our prayer times with Jesus have been real meeting times with Jesus, then our daily lives will be a walk with Jesus.



MARTHA W. ROBINSON

Is Christ Your King?

SOME people think that Jesus does love to please and take care of them. But to reign, to have them all His, He will not so see them for a long time. To let Him *reign* is not their plan—so not His.

A real lover of Jesus means that Jesus shall be King anyway. No matter what such an one is in faith, he is never to let the King go from him as his *best* Beloved and *most* Desired. So the King gives Himself to such an one that way. . . .

Some people let the King reign in a measure. . . . But . . . the time should come in a soul when Jesus has become your *all*, no other interest or joy. You crown Him King in your heart, and you love Him that way and obey Him. That is what the King means to a real lover of Jesus. Yes, it ought to be Jesus—*Jesus* only. He ought to reign. You ought to say, “None of self, all of Thee.” . . .

A true lover of Jesus loves *Jesus*, and He, *Jesus*, becomes more manifest . . . and as such an one *fulfills* in obedience, *Jesus* fulfills His presence and *reigns* and is *King*. . . . Each one must come to *Him* learning to know *Him* better till He is *King* over his life. . . . *Then* He will manifest Himself the way He has appointed for these last days.

This selection is composed of edited excerpts from one of Mrs. Robinson's letters.—Editor.

“And He Shall Be for a Sanctuary”

(Continued from page 4.)

failing, unchanging promise and will of God? What can a visible presence add to the love which God has created and sustains? What sign is needed of perseverance in a union made by Him? Neither presence nor distance can add to the security of a love called into existence by God Himself. To Him alone be all honour, glory, and blessing.

“Oh, what a blessed thing it is to live in God! to rejoice in God only; henceforth by His Grace, I will be nothing to anyone, and none shall be

ought to me, save in and for God only. I hope to achieve this through a fervent humiliation of my soul before Him.”

In a season of special openness and confidence, he said to one whom he trusted: “Of a truth, if I knew that there was one single spark of affection in my soul which is not of God, and for God, I would cast it out forthwith, for I would rather not exist at all than to fail to be His solely and unreservedly. If I knew any part of my being to be devoid of the mark of Jesus Christ, I would tear it forth, even as we are told by Himself to cut off the offending hand or foot.” With St. Paul he could say “I live, yet not I, but Christ liveth in me.” He always kept his heart united with God. The love which he had for God’s will was purer and more excellent because of the clear, divine light which shone in his soul, protecting it from deception by enabling it to recognize the rising impulse of self-love, which he faithfully resisted in order to unite himself more closely to God. He said, in the midst of his greatest suffering for Christ, that he experienced a fervor incomparably sweeter than that which he usually enjoyed, for by means of this union the bitterest things were made sweeter to him.

He also said he felt no restraint in the presence of princes, but bore himself after his usual manner because he was interiorly occupied with the presence of God, which unceasingly inspired him with respect at all times and at all places. He used to say that the true way to serve God was to follow Him, and to walk after Him in the superior part of the soul, unsupported by consolation, devotion, or light other than that of pure, simple faith. For this reason he loved interior desolation. He told once that it never mattered to him whether or not he was in consolation, and that when our Lord gave him devotional sentiments he received them with simplicity; but that if it pleased God to withhold them he never thought of them. But, as a fact, he usually enjoyed great interior consolation, as was evident in his countenance whenever he withdrew into himself, which he frequently did.

On one occasion, speaking of his prayer, he compared it to oil poured upon a highly polished table, the stream of which spreads as it rolls; and he said that in the same manner a word or thought in meditation diffused a sweet affection through his soul which entertained him with great sweetness.

For some years before his death he hardly took any time for meditation, and he answered: “No, but I am doing what is the same thing.” That is, he always kept his heart united with God. He used to say that our prayer in this life must be one of work and action. But his life was truly a continual prayer.

Security of the Soul



A LITTLE bird sets on the branch of a tree and is rocked to sleep in the gentle breeze. But if a violent wind breaks off the branch, or the woodman's ax fells the tree, the bird flies away to some other resting place.

Its security is not in the tree, nor in the branch, nor in the seclusion and protection afforded by these, but in its wings. A bird can fly for days over trackless wastes and restless seas, resting and flying, until he reaches home.

His safety is in his powerful, dependable wings. The Psalmist said: "Oh that I had wings like a dove! for then would I fly away, and be at rest."

The human soul does possess wings, not to escape from danger and hardship, but to transcend them. Like an eagle that seeks the highest crag on the mountain and mounts on mighty wings above the white-capped peaks, flying high toward the sun, so the soul of man can, and often does, mount on wings of faith.

*Faith enables the soul to see beyond the present situation
and claim the promise of better days ahead.*

*Faith pierces the dark clouds
and beholds the silver lining.*

*Faith crosses the trackless deserts of grief and failure
by looking up, by riding toward the sun,
the sun of God's eternal promise,*

"I will never leave thee, nor forsake thee."

*Faith sees the rainbow after the rain
and knows that the morning has never failed to dawn.*

Faith soars.

*Faith takes God at His Word
and trusts His provision and guidance.*

*It is by faith we claim all the promises,
and establish our eternal dwelling place in God
and rest in the everlasting arms.*

This is the soul's security.

—SELECTED.