

Washed and Renewed

By GOTTFRIED A. WALDVOGEL

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.—TITUS 3:3-7.

How far is this testimony really our testimony? The first verse, I am sure, applies to all of us if we know ourselves: we ourselves were sometimes, that is once, foolish. We were disobedient, disobedient to the will of God, disobedient to the Word of God, disobedient even to the voice of conscience. We were deceived. We probably did not know it at the time, but we know it now. How proud sinners are! How proud we were, yet we were deceived, deceived by the enemy of our souls, even enslaved to divers lusts and pleasures. Men are slaves to their sinful nature, bound by sin, slaves to their lusts.

I was sitting next to a young lady in the train once who offered me a cigarette. I told her I did not smoke and that I was a Christian. She said, "I curse the day when I began to smoke. Now I have to smoke." Smoking is not the worst bondage. Gossiping is worse than smoking. You say, "That can't be." But have you read what the Bible has to say about speaking evil of other people, gossiping? There are all kinds of bondages by which men and women are bound, Satanic bondages, "divers lusts and pleasures, living in malice and envy, hateful and hating one another."

We know something about that condition, do we not?

The Apostle here describes to us the condition of a lost man, a lost woman, or boy, or girl. Man is in trespasses and sins, but, thank God for this—"That the kindness and love of God our Saviour toward man appeared." God's love toward man became apparent in the sending of Jesus. He came that we might be saved. He came to seek and to save that which was lost. He came down into our poverty. Not only did He become man, but He was made sin for us that we might be lifted out of condemnation and out of sin into His Kingdom. God is our Saviour, God in Christ. Hallelujah! "Not by works of righteousness which we have done but according to His mercy He saved us." Oh, praise God! There are many people today who try to save themselves, who think that they can be saved by works of righteousness. But it is not by works of righteousness which we have done, but in His own mercy manifested in Christ He saves us.

I want you to notice here how the Apostle Paul describes to us salvation. How did God save us? "He saved us, by the washing of regeneration, and



Gottfried A. Waldvogel
Dec. 14, 1889—June 5, 1953

renewing of the Holy Spirit, Whom He shed on us abundantly through Jesus Christ our Saviour."

Now that expression, "the washing of regeneration," refers to baptism. The Jewish people had baptism before John's baptism. When a proselyte, a Gentile, was to be received into the Jewish synagogue, he had to go through a rite of baptism. It is rather strange that the Jews called that rite regeneration. It didn't mean that at all. These Gentiles, most of them at least, very likely were sinners, but they were not regenerated by that act of baptism. But the Apostle here speaks about the washing of regeneration. Of course, baptism, immersion in water, must have meant for any Jew cleansing. And in Christian baptism, it speaks of our being cleansed from sin.

It is interesting to see that in all the passages in the New Tes-

tament which speak about baptism, it is never spoken of as simply a formal or an outward ordinance. It is always spoken of as an experience, an experience indeed declared by an outward act, but the experience, that is the thing that is emphasized, "the washing of regeneration." Ananias came to Saul and said, "Arise and be baptized. Wash away thy sins. Call upon the name of the Lord."

But baptism not only speaks of washing, it speaks of resurrection. That is the teaching that we find repeatedly in the New Testament. So the Apostle here says, "He saved us by the washing of regeneration and the renewing of the Holy Spirit." We receive life, new life, eternal life, the life of Christ. Baptism speaks of the fact that we are buried with Him and that we are raised with Him "to walk in newness of life."

It is so important, beloved, that we see clearly the two-fold provision of God's salvation in reference to our lost condition in sin. I must be cleansed from my sin, washed from sin. The water cannot wash away sin, and baptism doesn't mean that; but it testifies to the fact that the blood of Jesus Christ, God's Son, cleanses us from all sin because we have come to Him, because we have repented and believed in the power of His blood and His name. We are buried with Christ in baptism. We are raised with Him. Baptism testifies to the fact not only that we have a share in His redeeming suffering and death but also, because of this fact, a share in His resurrection life. Baptism saves only as we have faith in that wonderful gospel

declared to us in baptism.

Baptism is an act of God. It is important that we see that. I had been a Baptist preacher for a long time before I saw that. I had baptized many people by immersion before that was made real to me. Then suddenly I saw that that act performed in the name of Jesus Christ is an act of Christ. It is a divine declaration that we are buried with Christ, that we are raised with Christ, that we have been cleansed through His blood. But that divine cleansing, beloved, testified to me in baptism, must be believed with the heart.

When I came to Jesus, after believing the gospel, laying hold of this simple truth that Jesus was my Saviour, that He received me according to His promise, I was baptized in obedience to the Word of God. I thought it was simply an act of obedience. I did not understand that something was really done to me by God Himself until later on. Then, as that light came to me, I said, "Shall I be baptized all over again?" I prayed about it quite awhile until God made it plain to me that baptism is a holy covenant and that God is true to His side of the covenant. I was baptized in obedience to His word, and He will stand to His word. He said to me through Romans 6:11, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." We may not understand, but God abideth faithful.

Now we are made anew by the renewing of the Holy Spirit. Oh, what an experience that is—the renewing by the Holy

(Continued on page 8.)

Bread of Life

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WITH OUR EUROPEAN EVANGELISTS

Dear Ones at Home,

The meetings in Hamburg were wonderful, better than ever. There is a marvelous presence of God in evidence every meeting.

The Adler Saal in Kirchheim was filled and even for the tarrying time many stayed. My nephew Walter (the pastor of the Kirchheim assembly) has found a meeting hall seating 150. So now they will have a church home.

After conducting a funeral in Kirchheim on May 1st, Brother Lyon and I left for Yugoslavia. The meetings in Osijek were terminated May 10. Brother Dauterman then took us to Novi Sad to a Baptist church where we had two meetings. We went to Feketic and saw the relatives of some of our people. This, I believe, was of the Lord. They need comfort. "Sieg des Kreuzes" makes the rounds among the Germans in this town and brings great blessing.

At Kirchheim the meetings will run from the 23rd of May through the 8th of June, Pentecost Monday. The tent will open in Wuppertal on Pentecost Sunday, and Brother Lardon will be in charge but expects me to take over on Wednesday of that week. Due to the fact that the season is so short, I think I should stay for these meetings if the Lord gives grace and strength. The work in Wuppertal is really looking up and we must still pray for workers.

Thanks for your prayerful interest. My warmest love to all in the assemblies.

Hussel Waldvogel



Mr. and Mrs. R. D. Lyon

Abroad the S.S. Gripsholm.

By ROBERT D. LYON

We sailed on the *Gripsholm* with 920 other passengers April 15. On Good Friday we had a meeting in the chapel at which a German Methodist minister spoke in German and afterward a number gave testimonies in English. I felt led to testify also. Then I was asked if I would preach for the Easter morning service which was held in the ballroom. It was packed, about 550 people. The ship's orchestra played. God gave me great liberty. After the service the people came and asked if I would hold daily meetings. We had worship services every morning in the chapel, and it was well attended with from 80 to 150. There was a young Swedish Baptist layman who was on fire for God who led the singing. On Sunday morning, the 25th, we were asked to have the meeting in the ballroom again, and again the ballroom was packed. The Lord gave me great help, and I had the joy of preaching the gospel to people of all faiths. I felt led to give a time for decisions.

We arrived in Bremerhaven on the 27th and were met by Pastor Lardon and his father-in-law. We arrived in Hamburg just in time for our first Ger-



Map of the Principal Cities Visited by Pastor H. Waldvogel and Party



In Osijek, Jugoslavia

H. Waldvogel with Pastor and Mrs. Peter Dautermann and daughter Emilie.

man meeting. Pastor Lardon's church was packed, and there was a wonderful spirit of praise. We were given the usual German greeting. *Two things struck me about this meeting:* 1. *The church was cold and yet it was packed;* 2. *The hunger of these people for Holy Ghost meetings.* (You wonder why Mr. Waldvogel comes back to New York at all!)

The next day we left Hamburg for Kirchheim. The meeting in Kirchheim was wonderful. The hall was packed although it was really cold, but these folks had no thought of anything but a feast with the Lord. After Mr. Waldvogel preached, Walter Waldvogel got up to dismiss the meeting, I thought, but the folks began to sing and worship the Lord. Then the most unusual thing happened. The whole group got down on their knees on that cold, bare floor and stayed there till around 10:40. There was a real time of waiting on God in silence. When you see a packed hall of people like this you know it's God.

On May 1, Mr. Waldvogel preached at the funeral services of Mr. Zitzelman's mother. It was an outdoor service because they are as outcasts—"Evangelicals." After the funeral service, Mr. Waldvogel and I said

good-bye to the others and set out for Yugoslavia, arriving in Osijek May 4.

The Dautermans were overjoyed to have Mr. Waldvogel with them. The next day we had our first service in their church which formerly was a Jewish synagogue. The meetings have been very interesting because of the language difficulty. I had to give a little sermonette in each meeting, Mr. Waldvogel interpreting into German, then Mr. Dauterman into the Slavic tongue. At the service on May 7 there was a real breaking through, a marvelous outpouring of the Spirit with real conviction. A number came forward for salvation.

Today, Sunday, May 9, three services were held. The church

was packed with people standing in the balconies and all around on the main floor. These people came to all three meetings and many stood through all three services. The morning service was outstanding, a real melting and brokenness manifest. You could tell people were receiving help. Time was given and people were held in quietness, waiting upon God. (Remember, many, many had been standing for almost two hours!) The afternoon and evening services were good. A few visiting ministers were here for the Sunday services.

There has been a continual outpouring of the Spirit upon us since we came here, and we know the Lord is working within hearts.

Daily Additions

"The work here in Kirchheim always reminds me so much of the growth of the early church which one reads about in the Bible. The Word of God is growing and multiplying and the Lord is really adding 'daily' to the church such as should be saved. It isn't any wonder that the 'Pfarrers' hate us because some of their finest people have left them and come into the Pentecostal church. The poor children that come to our meetings are really reviled and persecuted. They take the smallest of them in front of the class and mock them and make fun of them in all sorts of ways.

"Souls are being saved not only in Kirchheim and Weilheim but it has begun to spread even into Wendlingen. An opera singer whose name is Lack has come spasmodically for some years, especially during conference time. In the last weeks he began coming a little more regularly. Last Sunday (May 9) the pastor gave an invitation to souls that wanted to be saved. Among others, this man suddenly raised his hand and then came to the altar and wept so that it made almost everybody else weep. It was a real experience of salvation such as you rarely have the privilege to witness. He cried unto God for a long time and when he finally got to his feet his whole face was transformed. We could see that the Lord had finally broken through and triumphed in his life. He said joyfully to all of us that were standing around that it had taken an awfully long time but that the Lord had finally won and that he was so happy.

"That isn't the end of the story though. We were told he would have been saved long ago but his wife, who was quite important in the State church, fought against it. Mr. Lack asked us to pray for his wife. Yesterday morning (May 16) we had another very wonderful meeting and the presence of the Lord was manifested in a very unusual way. Mr. Lack was sitting on the front row praising the Lord and having a wonderful time. At the close of the service, the pastor again gave an invitation, and immediately a lady stood up in the back and came crying to the front. It was Mrs. Lack. In the afternoon they were both in Weilheim and it is quite evident that the Lord has won them both into His fold. That was certainly a quick answer to prayer, wasn't it? We are very thankful for all the prayers of the folks at home and are conscious of the fact that their prayers together with ours are bringing forth a great victory over here."—WALLY ROTH.

A Herald of Glad Tidings

The Life Story of Marie E. Brown

Founder and Pastor of Glad Tidings Tabernacle
New York City

PART TWO

The first installment of this life story of Marie Burgess Brown told of her conversion, healing from tuberculosis, call to the ministry, and baptism in the Holy Spirit. Then Miss Burgess was asked to go to New York City, to help straighten out some people who had gotten into some fanaticism. She arrived there January 7, 1907.—Editor.



Mr. and Mrs. Robert Brown
October 14, 1909.

ON her first day in New York City Miss Burgess (later Mrs. Robert A. Brown) was taken to the regular Saturday evening service of the Holiness Mission on 41st Street where, to her surprise, she found seven ministers on the platform and just one person in the audience! To this little group Miss Burgess gave a simple testimony of how the Lord had baptized her in the Holy Spirit according to Acts 2:4. A less auspicious beginning for her ministry in New York City could hardly have been conceivable. Yet this was the tiny seed which was to bring forth such abundant fruit eventually resulting in Glad Tidings Tabernacle, one of the most influential Pentecostal Churches in the United States.

One of those present that first night was a brother from the Christian Missionary Alliance who invited his friends to attend the meeting the next afternoon to hear "the woman from Chicago who speaks in tongues." Many of these people had already had their interest awakened by reports of the falling of "the latter rain" in California, the midwest, and at Nyack, the Alliance Missionary Training Institute. Therefore, when the time of the meeting came, the little mission, which did not hold more than fifty-five or sixty, was packed to capacity. "God gave the anointing to preach the Word, and the crowd came back in the evening.

"Throughout the next four weeks the power of God fell," recalls Mrs. Brown. "Frequently in those early days God gave me messages in tongues and interpretations. Hungry hearts were seeking the baptism of the Spirit, and they were coming through to the experience. Not all who were there took a favorable attitude, however. As more and more came desiring the baptism, the pastor of the mission was not at all pleased. He

did not favor what was going on. When our time was up, he said he felt four weeks were enough for any evangelist.

"But the people kept following me, as they were hungry for the baptism. Therefore we started to hold some tarrying meetings in homes. Of course, you know, sometimes there is a little noise when people receive the Holy Spirit—a burst of joy. Neighbors don't like that kind of joy. If it had been some kind of joy of the world, they might have enjoyed it, but not the joy of the Holy Spirit. They came and knocked at the door, asking, 'What's the matter?'

"I didn't know what to do. Some advised me to open a mission where we could tarry undisturbed, but I thought, 'My, I don't want to be tied down to anything. The Lord called me, and I want to be an evangelist.' (I then thought the most wonderful thing was to be an evangelist.)"

And then circumstances seemed to corroborate this feeling, for numerous calls for evangelistic services came to Miss Burgess at this very time. One of these she decided to accept and even wrote a letter to that effect, but she could not mail it as she did not have cash enough to buy even a postage stamp—two cents! Not that she was without food, or lacking any other material blessing or comfort. These all were supplied "exceedingly abundantly above all" she could ask or think. "Such steaks as I had never had were brought in, and cakes, and pies," relates Mrs. Brown, "but as for cash, the Lord did not trust me with a bit, not even two cents with which to mail my letter."

This paradoxical condition—absolutely penniless on the one hand while at the same time abundantly filled on the other hand—continued for two weeks. During this perplexing situation many thoughts arose in her heart. She was reminded

of her covenant with the Lord when she started out to work for Him: *As long as God supplied her material needs she would continue in the work of the Lord but would never make her needs known to anyone but Him, and if He did not confirm her call in this way she would know she was to return to secular employment.*

"As a food demonstrator I had made quite a good salary for those days, and I had saved quite a bit of money," Mrs. Brown continues. "I thought this would last for years, but the Lord kept drawing on it. First thing I found my ball had gone down almost to the bottom and so I had only about fifty dollars in my pocketbook, and I was just h-o-l-d-i-n-g on to it so tight. Then one day as I was in a store with a sister in Chicago getting some collars for our dresses, I put my pocketbook down with all my money in it and turned around to look at her collar. When I turned back, my pocketbook was gone! I didn't even have a dollar. I cried and said, 'O Lord, why did You let this happen? And Lord, what am I going to do now? I haven't even carfare to go home.'

"The Spirit of the Lord said, 'You hung on so tight to that fifty dollars I had to take it.' Well, it was so.

"Then my friend said, 'Well, Sister Burgess'—I was so independent—'will you allow me to pay your fare home?'

" 'It's too far to walk,' I replied.

"That night in the meeting a little boy about seven or eight years old came up to me and put fifty cents in my hand. That was the greatest shock I had ever had. Nobody had ever given me any money; I didn't want anybody to give me any money. I was too proud. Fifty cents! I felt like handing it back to the poor little thing, but yet I thought, 'That's the carfare.'

"So it just seems that the Lord had to bring me down, down, down. Oh, the pride of my life—it isn't all out yet, but it's coming out. It's got to all come out before the Rapture. And so I started in those little ways.

Through the months which followed God cared for His child, but now—what did all this mean? Did her penniless condition indicate she was to leave the Lord's work? Yet, there was the abundant supply. Why was all this? Believing she was right in accepting the call, she prayed earnestly for two cents. But the Lord was teaching His child a most valuable lesson, and bringing her to the point of full surrender of her own ideas and plans for her future service.

"I was staying in a rooming house kept by an Alliance woman who had just received the baptism. She said to me one morning, 'I believe that God wants you to open a mission, and right down on 42nd Street there is an empty store building. Rent is fifty dollars a month.'

" 'Well,' I said, 'We'll have to pray because we have no money.'

"She went down into her stocking all the way to the foot and said, 'Here's the first month's rent. Doesn't that prove to you that it's God?'

" 'I don't know. I have to pray a little harder than that. I'll have to go down somebody else's stocking.'

"She said, 'This will be a start.'

"I said, 'All right, we will pray.' So I got a couple of those who had received the baptism over into my room, and we prayed and fasted to see if it was God's mind for us to take this little hall."

As they prayed and fasted together, Miss Burgess came to recognize that it was the Lord Himself Who had prevented her from accepting the evangelistic call and that He desired her to stay in New York and open a mission. Then the Lord gave Miss Burgess a vision. "He showed me a little hall, like the one we first rented," she recalls. "Then the Lord showed me a building with two floors above it—like the one we rented afterwards. Finally He showed me a church building. At the same time, as these moves were shown me in this vision, the Lord let me feel in my heart that in obeying the Lord there would also be testings and times of discouragement, but we must not let these rule us or feel we were not in God's will because God was going to move on. There was no Pentecost in New York at that time, and it was quite a thing to open a mission in New York. And Satan always tries to defeat anything that is moving for God."

Miss Burgess was not absolutely certain that the Lord wanted *her* to remain in New York *permanently*, simply that the mission should be opened. Therefore she answered those who had asked her to open the mission, "I'll open a mission for you and stand with you until you get somebody."

"The result was that we started in that little place at 416 West 42nd Street," Mrs. Brown continues. "We called it Glad Tidings. It was not large, but it had room for ninety-six chairs. I remember we went to an undertaker to borrow quite a few of those chairs to start with. Then a young Wesleyan Methodist minister, Robert A. Brown, who had attended the meetings on 41st Street gave us an organ. Although Brother Brown wasn't Pentecostal, I thought it wasn't any more than right to ask this evangelist to give us the morning message on the opening day, Sunday, May 5, 1907, in return for his kindness. The main services, the afternoon and evening, however, I reserved for myself to bring a real Pentecostal message.

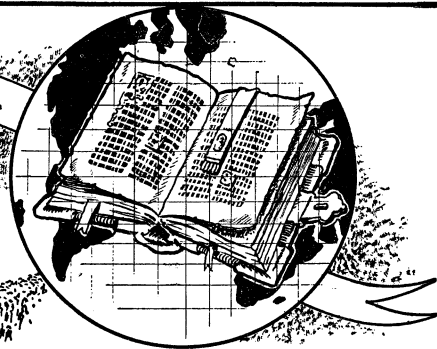
"The night before the opening day we prayed in the hall nearly the whole night that God would

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



“Home” Again

By Miss Martha Schoonmaker

I LANDED in Bombay February 28th, and two Indian brothers were at the pier to meet me. One of the brothers had a car; and after I had finished going through customs, we went to his home and had a lovely Indian welcome dinner. I stayed in Bombay just one day and then started the long train journey north. In Dehra Dun, Miss Mall and Miss Lal, the two Indian sisters with whom I shall stay, and other friends from the independent Indian local church were at the station to welcome me. They put garlands around my neck and sang a welcome song in English. I was in Dehra Dun until the 26th of March and then left for Gomah.

Before leaving Dehra, I had the privilege of speaking to over three hundred children, mostly Hindus, at the American Presbyterian Mission School. Seven of the teachers in this school are Pentecostal and are members of the local Pentecostal church. The missionaries in charge of the school are opposed to the Pentecostal experience, but they like the teachers, so keep them on. I also spoke in the church for one of the Sunday morning services.

I went to Gomah for five days. It was so good to see Brother and Sister Dutt again and to hear of all the wonderful healings and meetings in which Brother Dutt had been used. He and his wife are going to Germany for the summer, as some of the pastors there have called for him to have campaigns. They will be going by plane the middle of May. Their son David who studied in the International Bible School in England

was in Gomah also, along with his bride. They hope to work among the Nepali people and Brother David was planning to go to Katmandu, the capital of Nepal, by plane to see what possibilities there are there for mission work.

From Gomah I went to Chapra and was there a week with my sister Ruth and her husband and little girl, Carol May. The Lord is blessing the work there. A Brahmin doctor was recently baptized. The Lord wonderfully healed his little boy, who was thought to be incurable, in answer to prayer. Many college boys come to my brother-in-law and ask about Christianity and seem very open.

My brother Paul and his wife are taking over the Language School for two years; and during their absence, the Modders, who are still in the States waiting for visas, were asked to take over the work here. Until they can get out, or others are appointed, Paul asked if I'd help out. So I'll be here for three months, through July, and then hope to return to Dehra Dun. I'm all alone here, but the Lord is with me, I know. Praise His name! I have the Sunday services, Sunday school, two midweek services, so am kept busy. Please pray for me. Pray for several young Hindu men who are interested in the Lord.

Turned from Idols

From Partabgarh, U. P., India, on May 10, A. G. Ericson writes, “Yesterday in our morning service we had a wonderful time. The Lord show-

ered His blessing upon us. A young convert whom we baptized some months ago and who was lately baptized in the Holy Spirit was asked to pray at the close of the service. As he prayed very earnestly, the Lord sent down showers of blessing and power on us all. It is wonderful what the Lord can do. Just think, a year ago this young man was worshipping idols and now he is filled with the Spirit of God and praising Him in such a great way.

“We have a strong belief that the Lord will call this young man for His service. In fact, he is helping in the meetings whenever he has an opportunity. He just brought his wife out from her father's house. This is nothing but a definite answer to prayer, for, as a rule, the wife is not allowed to come as they want to keep her back so that she may draw the man back. She is willing to be a Christian, and now we have to teach the new way of life. She is very ignorant as she comes directly from a heathen home, but the Lord will give her light and lead her in the right way. Pray much for this woman.”

From Kenya

Since Miss Roth has left Nyang'ori Mr. and Mrs. LeRoy Morrison have taken up the work among the Nyang'oris there. “Ever since I came to this country,” writes Eleanor Malhus Morrison, “my heart has been reaching out towards this one tribe, and now God has opened the door for us to work amongst them. They are very backward and hard to win for God. Most of them are raw heathens, of which one doesn't see too many these days (as most people look upon heathenism) but how I love them.

“I have begun to study their lan-

guage, which most people consider difficult. I suppose it really is, but it doesn't seem hard when you love doing something. You can't imagine how appreciative they are as you haltingly try to pronounce the few words and phrases you do know! They're right there to encourage you and to draw you on to learning more."

Suffering for His Sake

Miss Florence Dreyfuss asks special prayer for conditions in Mahoba at present:

"I wish I could write it all. Suffice it to say that the Book of Acts is being re-enacted and before our eyes—the story of Stephen, the story of Paul and Silas, the story of Paul and Barnabas, Acts 20:24; 21:13, etc. Revelation 6:11 may also come true. If so, may Revelation 2:10 be fulfilled.

"Pray for us as you never prayed before. Paul tells us, 'It is required in stewards that a man be found faithful.' That's all the Lord requires of us—to be faithful."

Washed and Renewed

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Spirit! God saved us by making us new. How did He do that? He did that by the Holy Ghost, and this Holy Spirit He has shed upon us abundantly through our Lord Jesus Christ. Do you know anything about this renewing of the Spirit of God in your heart and life? Do you know that things have become new?

When we are born again in reality, things will be changed. The Apostle John tells us that a man really born again can't live in sin again. It is a moral impossibility because the life of God is in him. A man that is born again will love God, and therefore he will hate sin. And, he also tells us, he will love the brethren. When we are born again, we receive a family connection and belong to God's people, and we want to associate with God's people, to have fellowship with them.

The Bible also tells us that if we are born again, we have a living hope. Hallelujah! We know we are on the way to Heaven. I remember as a boy, when Jesus first came to me, I loved to think of Heaven and of the things of Heaven. It was real to me. I felt this world was not my home and that I belonged to the heavenly home. Isn't it wonderful to be born again?

But I would like to call your attention to the statement here—God has shed this Spirit upon us *abundantly*. I love that word—"abundantly." When we are born again, the Spirit *begins* to renew us, things become new, but He *continues* His work of renewing by the Holy Ghost. We are told in Ephesians 4 that it is a perpetual, continual operation. The Holy Ghost renews us all the time. We read about the renewing of the spirit of our mind. The Holy Ghost renews us, bringing forth in us the new life. He is the Spirit of life, the Spirit of newness of life, and this Spirit Who renews us is given to us, shed upon us, *abundantly*. Through our Lord Jesus Christ there is provided for you and me an *abundant* measure of the Spirit of renewing. O beloved, let's believe it. Under-score that word—*abundantly*, ABUNDANTLY, ABUNDANTLY.

You say, "That is exactly the trouble with me. I have a little bit of the Holy Spirit, but I don't know the abundant measure of the Holy Ghost." But God here says that the Spirit is shed upon us abundantly through our Lord Jesus Christ. The first thing to do is to believe it. Believe what God says.

You say, "I don't feel it." Isn't God's Word more certain than your feelings? It certainly is. You ought to come and claim the fulness of this baptism, one hundred percent, for yourself. It is mine abundantly, in abundant measure. And if you too come to receive, and if you wait upon

God and stand upon that word, "abundantly," and open your heart, you will receive abundant measure.

Beloved, we have no excuse if we don't know the Spirit of renewing in abundant measure. Some people think it is a sign of humility if they always deplore the wickedness of this old man. That old man will never get any better. God has nailed him to the Cross, and He told you so when you were baptized. But some people don't believe it and so they try to fix him up all the time. O beloved, the Lord says, "I give you something much better. Come. You can't change yourself. I have brought you to the Cross and condemned and put you out of the way. You are buried. Now let Jesus, the Spirit of renewing, that is Jesus, Himself, work."

He is given to us in abundant measure, but He wants us to yield ourselves to Him and drink the water of life and be filled with the Spirit again and again. Let Jesus pulsate through every fiber of your being. There is life in Him. There is renewing in Him, and we are a new creation in Christ Jesus.

There is no other salvation, beloved. There is no salvation without being renewed. If any man is in Christ, He is a new creation, old things are passed away and all things are become new. He died for all that they which live should not live this life unto themselves but unto Him who died and rose again. For this purpose Christ died and rose again that we might walk in newness of life.

And then the Apostle concludes—"That being justified by His grace, we should be made heirs according to the hope of eternal life." Justified by His grace. That is the entrance gate which is indeed the forgiveness of sins, being born again. But the narrow way is the way of being sanctified by the Spirit of renewing, and the end is glory.



MARTHA W. ROBINSON

Taking Up the Cross

The following is the substance, not a verbatim report, of a talk by Mrs. Robinson on this subject.

EVERY child of God ought to decide from the time he first gets saved to take up his cross and say, "I will take up my cross, and every place where I can find out His will I will do it, even if it costs me my life." From the moment that you pick up your cross you are to keep close to Jesus and see what He would have you to do.

It is in the matter of the will that you take the cross, and if you really love Him you will. You will say, "I must do the best [I can]. And if I fail I can go to Jesus and say, 'That is just like me to fail; but I will try,' " and soon He will come to your help.

The laying down of your own life is to do those things that please Jesus. The real consecrated life aims to always please Him. Just do those things that please Him the best you can and He will come to your help. Give yourself to Him and just do the best you know that Jesus wants you to do. Just plain obedience on your side makes Jesus keep His promise. Work out your own salvation with fear and trembling and presently He will come and do His will in you.

God is calling this people to believe that it is your reasonable service to lay down your lives on the altar and to obey Jesus in every particular. Live for what Jesus wants you to live for, and as you obey Him, He will manifest Himself to you. Do those things that please Him and somewhere the great indwelling of the Holy Ghost will witness to you. Death to self is the indwelling life of God until flesh has no place.

A Herald of Glad Tidings

(Continued from page 6.)

seal this work by giving us a soul, and He gave us two. During this time of prayer Josh McMahan and his wife, who had been outcasts for many years roaming up and down the streets of New York, drifted into the mission. They promised to return the next morning for the service, and they did."

Brother Brown preached from the text, "Zacchaeus, come down" (Luke 19:5). At the close of this message Josh and his wife gave their hearts to the Lord. Josh soon received his baptism and became an earnest soul-winner until the Lord called him home. Thus God set His seal to the work. (By a singular coincidence Luke 19:5 was to be Brother Brown's text for his last sermon forty-one years later, Feb. 8, 1948. Glad Tidings was then in its church, and he was speaking not only to the assembled congregation but to a large radio audience.)

"Now in Glad Tidings Hall those seeking the baptism in the Holy Spirit had all the time they desired for tarrying. Services were held every night. The place was continually crowded.

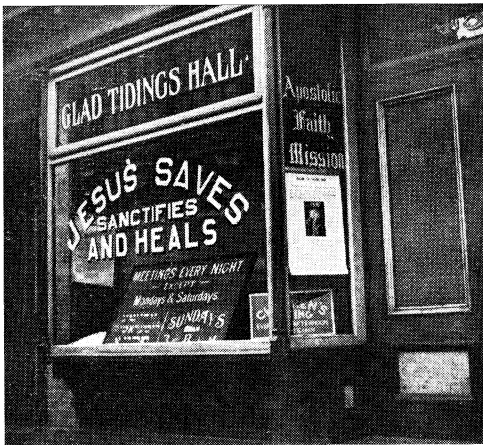
"My first co-worker, Miss Jessie Brown, returned to the middlewest after a time. Then when I had been here about a year Miss Edith Baugh and Miss Bernice Lee came to visit me and stayed on for some little time. (They were friends of mine from Zion City and had been having meetings in Syracuse. Both of them were to leave for service in India a little later.) When they came we rented a little flat, but we had no beds, no chairs, no table. But we got two dry goods boxes and put a mattress on them. (For awhile I slept on the floor. Of course, I was so young I could sleep anywhere.) But we experienced the richest blessings of our lives in those days because of the sacrifice we made to spread this glorious truth of the infilling of the Holy Spirit. It is wonderful to really follow the Lord whithersoever He leads us.

"As often as I could I would slip over to the Alliance Tabernacle, especially to the divine healing meetings Friday afternoons, or to special services. Dr. Simpson was very kind to me and wrote me a letter once commending me for the work I was doing.

"During one of these meetings at the Alliance, a Pentecostal brother got up and acted so peculiarly that I felt led to get up and let them know that tongues was not all there was to the baptism. I began by saying, '*By this shall all men know that ye are my disciples if ye have love one toward another.*' Then, most unexpectedly, I went off into tongues. I sat down humiliated and said, 'O Lord, why did you let that happen? O Lord . . .' When they were at prayer I slipped out so no one would see me.

"Later the Alliance organizer who came over to our place told me that the visiting evangelist said to him, 'Now, look at the difference between those two! I guess the Lord let that woman speak just to let us see the difference. *That was real.*'

"By the time we had been in 416 about a year, a great many of the Alliance people had received



Glad Tidings Hall
454 West 42nd Street.

the baptism. The Volunteers of America, who were a few doors down in the same block, came to us and said, 'You might as well have our place. It's a little larger than yours. You take all the people, and we don't have anybody to come anymore. We're going to go.' We thought that was a pretty good idea, so we went down and rented the hall. It seated about 175, so that was quite a big move."

Together the three young ladies ministered night after night assisted at times by visiting speakers. One of those who came regularly to preach on the evening devoted to preaching to sinners was the young Wesleyan Methodist minister, Robert Brown. Born in Ireland, he had been a "Bobby" in London before his conversion which came through the testimony of a cousin. In 1898 he came to New York City, and two days after his arrival he was preaching at an open-air service. Meanwhile he had been working by day, studying for the ministry at night, and also availing himself of every opportunity possible to preach in the various missions of the city. At the same time he was hungry for God, but as he had had a real holiness experience, which he felt was the baptism in the Holy Spirit, he was not a candidate. One night he said in the mission, "Not all the demons in hell, nor all the men and women on earth can convince me I haven't already received the baptism in the Holy Spirit." Miss Burgess, feeling that he was putting a little rib at them answered, "Never mind. Some day all the women on earth will convince you that the baptism in the Holy Spirit is real."

Then came June 11, 1908, Brother Brown's night to speak to sinners. Miss Burgess noticed, however, that there were no sinners present. "So I said to him, 'There are quite a few students from Nyack here tonight. If you feel led to speak about being filled with the Holy Spirit, it

would be nice, because I know that's what they have come for.'

"So he took Acts 2. While he was speaking that night, the Spirit of God really came upon him. After he quoted the verse, 'They were *all* filled with the Holy Ghost and began to speak with other tongues,' he went on to say, 'There wasn't one that was left out. They *all* spake with tongues.' With that the Holy Spirit said to him, 'All of them but you—you—YOU.' And all he could hear in the rest of his sermon was the Holy Spirit saying to him: 'YOU.'

"As soon as the meeting was over, he was the first one at the altar. We were all surprised because as a rule when he was through and had made an altar call for sinners, he went out. He never stayed to tarry. Well, when we saw him there, we said, 'Something's happened.' And then the first thing we knew the spirit of God was laying him flat. Brother Monroe, who had been with the Pacific Garden Mission in Chicago and was now with the Florence Crittendon Mission in New York, and Brother Anderson, a business man who became treasurer of Glad Tidings, were also tarrying. The Spirit fell upon them all that night. A marvelous anointing was upon Brother Brown, and for hours he spoke in other tongues as the Spirit gave utterance."

"After Brother Brown had received his baptism, he said to me once, 'I want to tell you something. If you ever change your name, it will be Brown.'

"'What do you mean?' I asked.

"'If you ever change your name it will be to Brown,' he replied.

"I was shocked, although I had thought sometimes that he was interested in me, but I didn't want to acknowledge it. Furthermore, I never expected to change my name and so remonstrated with him. He simply left me with, 'Well, I just leave that with you. I don't say you will marry, but if you do, your name will be Brown.'

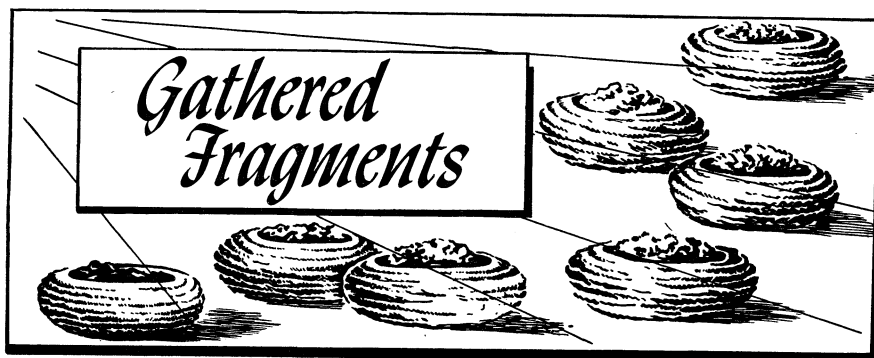
"I didn't think so. But after a year God made me to know we should unite our forces and power together. On October 14, 1909, we were married in my home in Zion City and returned to New York to do the work of God in the 42nd Street Mission."

(To be continued.)

For Ministers

"How much time would you tell a young minister he ought to spend with the Bible every day?" Mrs. Brown was asked.

"I believe there is nothing so important to a young minister as to have a knowledge of the Bible, but in the study of it he must not neglect prayer. For except that Word has been watered by prayer he won't find it so anointed when he comes to give it out, no matter how wonderful it may be."



To commemorate the first anniversary of *Pastor G. A. Waldvogel's* promotion to Glory we are happy to print the sermon, *Washed and Renewed*, preached October 21, 1945.

* * *

Just what you have been waiting for! Now off the press: *Is Jesus Christ in You?* This fifty-two-page booklet contains four articles, selections from the writings of St. Teresa, Madame Guyon, Brother Lawrence, and St. Francis de Sales. Most of this material appeared in various issues of *BREAD OF LIFE*, but there are some additions, including some excellent devotional poems. This booklet may be secured from the compiler, *Rev. J. Wannenmacher*, 1821 W. Bow St., Milwaukee 4, Wisconsin, at fifty cents a copy.

* * *

A new voice in devotional literature being raised is that of G. H. Morling from New South Wales, Australia. His book, *The Quest for Serenity* (Eerdman's, \$1.50), is one which we heartily recommend. It is an excellent combination of autobiography in a restrained vein coupled with simple, direct, scriptural teaching on how to enter into the rest that remaineth for the people of God. There are a number of excellent quotations from the best spiritual authors, but one feels they are not just "quoted" but that they have become a part of the author's personal experience, helps along the way whereby the author himself was brought into spiritual victory.

But the richest sentences in the whole book are from the author's personal experience: "... there was brought under my notice, vividly and repeatedly, the truth of 'the Soul's union with Christ.' I can still remember the thrill, both intellectual and spiritual with which I received it. I rejoiced to learn that, as a believer, I was joined to my Lord in a holy

union of love; that I was in Christ and that Christ was in me; that no union on earth was more real than this mystic union with Christ.

"In the possession of this scriptural doctrine I found a potent secret of inner control. I saw that because of Christ's indwelling I had Christ's own life within me, a life which had known experience on earth and, though tempted in all points such as we are, had been without sin. I stopped praying for my own self to be controlled. Instead I prayed for grace to cease from myself, and to allow Christ to live His own life through me. Instead of praying in times of stress, 'Lord, keep me calm,' I prayed, 'Lord, entrench me in Thy calm. Not now my weakness made strong but my weakness abandoned and Thy strength, a strength tested and triumphant in like circumstances, permitted to express itself through my surrendered personality.'"

* * *

Next month will carry the final installment of *A Herald of Glad Tid-*

ings, the life story of Marie E. Brown, founder and pastor of Glad Tidings Tabernacle, New York City. In the midst of her busy life Mrs. Brown has most patiently cooperated with the editor of *BREAD OF LIFE* on this project. We wish to express our appreciation also to Philip Wannenmacher, assistant pastor of Central Assembly of God, Springfield, Missouri, who most kindly secured and furnished additional source material which greatly helped in the preparation of these articles. Especially helpful was a typescript of *Chosen of God* by Zelma Argue.

* * *

The July issue of *BREAD OF LIFE* will also feature a number of articles and items telling of the religious life and experiences of a number of the presidents of the United States. Much time and research have gone into this issue. Numerous little-known facts have been collected which will be of interest to all readers of *BREAD OF LIFE*.

* * *

Billy Graham's three-month London campaign closed with 34,586 recorded decisions for Christ, according to *Time* (May 31). At one of his last services held at Wembley "about 120,000 turned out—more than had come there to the 1948 Olympic games." Among those converted, according to Lowell Thomas, was the local secretary of the Communist Party of Reading. A minister before he joined the party, this secretary was brought back to God, genuinely converted, by attending Billy Graham's meetings.

Christ and Love

*We live! but not a life of earth;
We live! but 'tis angelic birth;
'Tis Christ, that makes us whole;
But Christ below; and Christ above,
Where shall we find Him but in love?
Love living in the soul.*

*"I live," the great apostle said:
"And yet not I," myself am dead.
And yet, 'twas not less true;
That dead to self, he lived again
The life that on the Cross was slain,
The life forever new.*

*That life was Christ, with Christ's great power:
The Christ was his, the Christ is ours;
The Christ in Love that's known.
Our earthly life, like Paul's is dead;
The Christ of Love doth in its stead,
Erect his inward throne.*

—T. C. Upham.

Am I Doing
All I Know
and
Am I Bending
Every Effort of Mine
To Know my Jesus
Better?

... M. W. R.