

The Kingdom Within

By HANS R. WALDVOGEL

“SEEK YE FIRST the kingdom of God and His righteousness and all these things shall be added unto you” (Matt. 6:33). Just think of that! It seems to me that nobody would do anything else but seek first the kingdom of God and His righteousness when God has made such a wonderful provision—all these things shall be added. Perhaps you say, “Well, that’s what I’ve been doing.” But I would ask you, “How far did you get, and how far has the kingdom of God come to you?”

The first lesson we need to learn is that “the kingdom of God is *within you*.” How many people are looking for a kingdom somewhere else, outside of themselves! They are trying to find an exterior kingdom with exterior works of righteousness, but, after all, the kingdom of God means that I let Jesus Christ be King, that I allow Him to reign, not in Jerusalem or Timbuktu but in my heart.

“Let this mind be in you.” What mind? The mind of Christ—to let Jesus Christ control, to let Him govern, to let Him be your Master, to let Him think for you, to let Him feel for you, to let all your attitudes be under His control. And that kind of kingdom God has provided for us. Oh, it’s even more wonderful than that? The Father and Son come and make their abode with me; that truly is the kingdom of God. I seek through my sojourn “Thy kingdom of love.”

I have to pay attention to my interior life more than anything else. Let me look within and see whether Jesus Christ reigns. Does He *reign*? Or do I pay attention to Him only once in awhile? After all, we can’t find God anywhere else but within. That’s the place where His throne must be set up. That is the place where He must reign—where sin abounded. That is where sin abounded—in our flesh, in our hearts, but now grace abounds much more. Oh, how different Christian living becomes when I find that Fountain *within*. Pay attention to Him, not only in meeting but during the day. Outside of meeting I must pay attention to Jesus. I must refer every thought to Him. Every decision has to be made by Him.

We often sing, “Face to face with Christ my Saviour” or “What will it be when I see Him?” It won’t be so wonderful unless God can give us a sight of Him now, unless Jesus Christ is allowed to manifest Himself to me now. There is no one that can give you that knowledge of the Son of God but Himself. He cannot come to your heart in any other way but by Him, Jesus, manifesting Himself to you. That is one place where no one can fool himself or fool God. When Jesus makes choice of men and women and manifests Himself to them it is because they love Him and keep His commands, they live carefully, they seek the kingdom of God first. Oh, that must be my *first* concern!

NO SCIENTIST could solve his exacting problem
if he took as little interest in it as the rank and file of
Christians take in the art of being holy.

A. W. TOZER.

How many times feelings, emotions, and attitudes run away with people. They get into dumps, or shadow depressions, or jealousies, things of the flesh. It proves that the flesh still holds sway, and Jesus Christ is not on the throne.

But what a wonderful kingdom God has provided for us, not somewhere in the future, perhaps in the millenium, but now. Now "Thy kingdom come, Thy will be done on earth as it is done in heaven." That would be a useless, fruitless prayer if God had not provided a kingdom. But do you want it, seek it, receive it? Do you let him have His way with you, let Him reign supreme over your thoughts, over your affections, over your very body? "Your body is the temple of the Holy Ghost which ye have of God, and ye are not your own" (I Cor. 6:19). That means you cannot do as you please, the Spirit of God that is within you makes it impossible for you to live in the flesh if He reigns.

That is where true liberty comes in. "Where the spirit of the Lord is, there is liberty." We ought to check and see how far we have travelled in our search after the kingdom of God. We might be greatly surprised when we discover that it

is within. The Father and the Son and the Holy Ghost dwell *within* me. Father, Father, are you there? "The Son can do nothing of Himself but the Father, He doeth the work." And isn't that the glory that He reveals to His own? "That they all may be one as thou Father art in Me and I in Thee." This kingdom must be discovered within your own soul, within your own heart, but as long as we insist on having our own way, thinking our own thoughts, speaking our own words, carrying out our own plans, Jesus has to stand aside and wait. "I stand at the door and knock, knock, knock."

"What, my Lord! You are standing at the door! Why don't You come in?"

"Why? You don't let Me." That is what is the matter. You have to let Him.

"Let this mind be in you." Oh, what a carnal mind "we" have! As soon as "we" can't have "our" own way, "we" become very unhappy, don't "we"? And "we" become critical. As soon as "we" don't have what somebody else has "we" become jealous. Is that the kingdom of God? No. "They that do such things shall not inherit the kingdom of God." "It is your Father's good pleasure to give

you the kingdom" and that kingdom is an "everlasting kingdom," but they that live in the flesh shall not inherit the kingdom of God. We are only fooling ourselves if we do not seek first the kingdom of God.

When I was in darkness and bondage, I found out that Jesus Christ wanted to reign, but that I had to make my choice. The old king did not want to give up, like Apollyon in Pilgrim's Progress who straddled across the way and said, "I swear thou shalt go no further, here will I spill thy soul." Has he ever said that to you? Did you ever feel as if you could not go another step? Or did you ever express it? People have said it to me, preachers have said it—"I can't help it." My, what a master must reign over you! What a boss you have! What kind of a king is that that brings darkness and reigns in death and sin and flesh?

No, God has provided a wonderful king that is mightier than all the kings of hell and all the forces of the flesh. And when I open the door to Him after He has knocked, He says, "Sin shall not have dominion over you. I will take care of that." Oh, why not let Jesus reign? Why not truly and honestly and forever settle it that Christ shall reign?

It will require constant attention to Jesus Christ in your heart. That is prayer without ceasing. That is not a practice that is difficult or puts you into a strain, but it brings you "out of bondage, sorrow, and night, into His freedom, gladness, and light." It will bring you out of your prison into the kingdom of

(Continued on page 9.)

Bread of Life

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“This Is That”

By JAMES SALTER

MY conversion was so manifestly supernatural and satisfying that it left me without any doubt whatever and thus robbed my experience afterwards of much of its sting. Even so I became the “odd person” in the home, among my work-mates and companions. It was not that they all shunned or persecuted me, but they treated me as “just different.”

Shortly after this experience I was introduced to work in the open-air Sunday school classes and services among the “downs and outs” and oftentimes had as many as a dozen meetings each Sunday. I soon found myself among a company of zealous folks of varying ages all of whom were keen on Christian service, prayer meetings, spiritual conferences and conventions.

In 1907 we heard of people speaking in tongues, and this provoked various opinions among us. We had declared ourselves as “ready for all that God had for us” but many of us were not quite satisfied that this included speaking in tongues. As we were of a very practical turn of mind we asked, “What was the use of this anyway?” Some of the older men among us banded themselves into “Bereans” to search the Scriptures to see if these things (speaking in tongues) were so. They gathered every night, and they really were keen Bible students. But while they were discussing this experience some of the other members of the group entered into it. This was a kind of “cat among the pigeons,” so to speak, and introduced a new angle into the consideration of the subject. Was what these friends of ours had got of God or not? Had

they been spiritually young or immature that might have carried some weight in the decision, but they were, in the main, of the solid, stable kind and, in some cases, elderly and very experienced. But we were a spiritually busy lot of folks, and some of us adopted a Nehemiah attitude towards the speaking-in-tongues experience: “I am doing a great work so that I cannot come down.”

Every Sunday night the group had a large open-air meeting on the market square in the center of the town. To this came thousands of people in relays, most of whom never entered a church. They would stand around and sing or hum the hymn tunes, then walk away for awhile to warm their feet or have a smoke and then return until the end of the service. This was their place of worship. One Sunday evening an unusual and unexpected thing occurred. A feeling of awe like a cloud settled on the gathering, a something of which everyone was conscious, and out of this came a voice in tones almost frightening and in a language unknown to the speaker. This was the “speaking in tongues” most of us had heard about but never heard before—here in the open-air in the center of the town and evidenced by hundreds of people. Then in a soothing yet penetrating voice the interpretation of the tongue was given. The leader of the meeting explained this to the assembled company and read texts from the Bible for its warrant.

The town has a military barracks and also a docks into which many ships with foreign crews arrive. Some of these frequently mix with the open-air

throng on Sunday night while they are on leave or their ships rest in the harbor. It was learned later that the languages in which the “tongues” were uttered were those of some of the foreigners present and these verified the correctness of the interpretation. This resulted in the conversion of some of them.

But it was not conversion I required. I had had that. I needed a heaven-sent conviction that these “tongues” were really of God. Our group divided into “Fors” and “Againsts” on the sides was distributed prodigally; in fact, it was tending to create feeling among us and destroy the fellowship that had been so sweet and harmonious.

By this time the “tongues” began to appear in evangelical groups in many parts of Great Britain, and an annual convention was arranged by these so-called Pentecostal Folks. The “Fors” in our company arranged for some of their leaders to hold a convention in our town, and a large central church was chosen for the meetings. The superintendent of the Sunday school where I was one of the teachers suggested that we go to one of these services, and so we agreed to go on a mutually satisfactory night. Immediately we entered the building we both sensed “an atmosphere” and looked inquiringly at each other. The time of prayer was awesome and intensely personal. I survived this with an effort; but when the audience rose to sing, “I surrender all,” with its urgent challenge, I ran out of the church before they had finished the first verse. That hymn located me and I did not relish it. I became the victim of a haunting conviction and this hung on to me for a few weeks, producing a kind of “softening up” process.

One of the group’s special services was the Bible reading on Monday night when the meeting room was always packed.

About that time it was rumored that a "special" had been invited to speak on the Baptism in the Holy Spirit and the speaking in tongues, etc. Along with some others of the "Anti" element I went to the meeting and just managed to squeeze in on a back seat. The service commenced. I shall never forget it. It must have been something like the one when Peter said, "Master, it is good for us to be here." The singing and the praying all were gripping and stirring. Then a strange man stood up in front of the gathering and began to speak. As he told of his spiritual experiences culminating in the speaking in tongues as the Holy Spirit gave to utter, he stormed our defences, denuded us of all our covering excuses by his sane, scriptural exposition. And backed by a beaming, burning love manifesting itself in two fountains of tears he accomplished the utter collapse of all our oppositions to the receiving of the Holy Spirit evidenced by the speaking in tongues and achieved our absolute surrender to the Holy Scriptures on the subject. That man was Smith Wigglesworth. I had no idea that later I was to become his son-in-law.

At that time I was, along with others of my relations, a member of an ultra-Protestant society. Each Whit-Monday (the commemoration of the Feast of Pentecost) the society had a procession with the members of all its lodges taking part in their regalias, accompanied by bands and banners. It fell to my lot to carry the Warrant—an open Bible on a small platform. For the two hours of that procession I had little interest in the tunes played by the bands, the contrasting banners, the beautiful dresses or the intense crowds lining the thoroughfares through which the procession wended its way. I was eagerly awaiting its termination, saying

to the Lord and to my own heart—"This is the last time I will take part in this." When we got back to the lodge room I put down the Warrant, took off my sash and badges, and I have not seen them since. But as I was an assistant superintendent in a Church of England Sunday school, there was another procession in the afternoon. Again I told the Lord that that, too, was the last one. When the procession was over and the coffee and cakes had been distributed, I slipped away to a cottage house where along with a few other folk we sought the fulfillment of the Lord's promise—the gift of the Holy Spirit.

"How much more shall your heavenly Father give the Holy Spirit to them that ask Him." The house was shorn of furnishings not having even a carpet on the stone floor. It was cold and hard, but we were unconscious of those things as we became absorbed in seeking God's face. Up to that time I had never been in a meeting for such a purpose. I asked my Father to give me the Holy Spirit like He did to those in the Upper Room on the Day of Pentecost, those in the house of Cornelius, and the ones at Ephesus as recorded in the 19th chapter of the Acts of the Apostles. I knelt stiffly by the side of an old rush-bottomed chair but had not been in that position very long before I began to fall to the floor. I raised myself and adopting the formal church attitude once more blamed myself for a measure of laxity. Again I held up to God His promises and again I slipped to the stone floor. This time I felt ashamed of myself and was glad that the others were engrossed in their worship and so did not witness my discomfiture. But when I fell to the floor for the third time I remained, unwilling to disturb the others.

A quiet composure filled my mind and body and then to my amazement and disgust the

room filled with carrots. "Why these?" I asked myself. My spiritual senses made all this plain. Some years previously my companion was the son of a man who had a large shop and always in front of it there were sacks of potatoes and carrots, etc. Seeing that my friend was the son of the owner of the shop and I had a great liking for carrots, we had helped ourselves liberally to them never thinking that one day they would follow me into a consecration meeting. Being thus conscious of the purpose of their appearing I told the Lord that if He would give me the promised Holy Spirit that night I would go to the shop as soon as I got my wages on the Saturday and pay for the carrots that I had taken. Peace then entered my being and I lost sight of the carrots.

Then the scene changed. This time it was a heart-breaking picture of Jesus Christ on the Cross. To this I answered, "Yes, Lord Jesus, I know that you died on the Cross but You were buried and You rose again and ascended into heaven. I want to see You as You are now—an ascended and enthroned Lord Jesus Christ." I was made to understand that for what I desired it was not enough that Jesus Christ should die but that I too must be crucified with Christ if I would know this buried, risen, and ascended life in the power of the Holy Spirit. The grace of God so wrought with me there that "my stubborn will at last yielded" and "God's fire upon the altar of my heart was set aflame." With the whole burnt offering the song of the Lord began. An indescribable glory filled the room and a sense of God's presence and from my lips came words I had never learned in a great volume. A warm velvety glow filled my body and the fire of God seemed to encompass me as my feelings found expression in those unknown gushings.

(Continued on page 9.)

Principles of Divine Healing

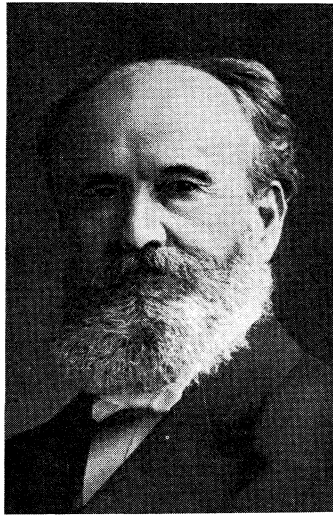
By A. B. SIMPSON

THERE are certain principles underlying the teachings of the Holy Scriptures with respect to healing which it is important to understand and which, when rightly understood, are most helpful to intelligent faith.

1. The causes of disease and suffering are distinctly traced to the Fall and sinful state of man. If sickness were part of the natural constitution of things, then we might meet it wholly on natural grounds and by natural means. But if it be part of the curse of sin, it must have its true remedy in the great redemption. That sickness is the result of the Fall and one of the fruits of sin no one can surely question. Death, we are told, has passed upon all, for that all have sinned, and the greater includes the less.

Sickness is named among the curses of Deuteronomy which God was to send for Israel's sin. Again, it is distinctly connected with Satan's personal agency. He was the direct instrument of Job's suffering, and our Lord definitely attributed the diseases of His time to direct satanic power. It was Satan who bound the paralyzed woman "these eighteen years," and it was demoniacal influence which held and crushed the bodies and souls of those Christ delivered. If sickness be the result of a spiritual agency, it is most evident that it must be met and counteracted by a higher spiritual force and not by mere natural treatment.

And again, on the supposition that sickness is a divine discipline and chastening, it is still more evident that its removal must come, not through mechanical or physical appliances, but



A. B. Simpson
Founder of
Christian & Missionary Alliance

through spiritual channels. It would be both ridiculous and vain for the arm of man to presume to wrest the chastening rod from the Father's hand by physical force or skill. The only way to avert His stroke is to submit the spirit in penitence to His forgiveness and relief; so that from whatever side we look at disease, it becomes evident that its remedy must be found in God alone and the gospel of redemption.

2. If sickness be the result of the Fall, we may expect it to be embraced in the provisions of redemption, and would naturally look for some intimation of a remedy in the preparatory dispensation which preached the gospel. Nor are we disappointed. The great principle that God's care and providence embrace the temporal and physical needs of His people, as well as the spiritual, runs all through the Old Testament. Distinct provision for divine healing is made in all the ordinances of

Moses. And the prophetic picture of the coming Deliverer is that of a great Physician as well as a glorious King and gracious Saviour.

The healing of Abimelech, Miriam, Job, Naaman and Hezekiah; the case of the leper, the incident of the brazen serpent, the statute at Marah, and the blessings and curses at Ebal and Gerizim, the terrible rebuke of Asa, Psalm 103, and Isaiah 53 leave the testimony of the Old Testament clear and distinct that the redemption of the body was the divine prerogative and purpose.

3. The personal ministry of Jesus Christ is the next great stage in the development of these principles. In His life on earth we see a complete vision of what Christianity should be, and from His words and works we may surely gather the full plan of redemption. And what was the testimony of His life to physical healing? He went about their cities healing all manner of sickness and disease among the people. He "healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

Now when we remember that this was not an occasional incident, but a chief part of His ministry, that He began His work with it, that He continued it to the close of His life, that He did it on all occasions and in a great variety of cases, that He did it without leaving any doubt or question of His will, that He distinctly said to the doubting leper, "I will," and was only grieved when men hesitated to trust Him fully; and when we realize that in all this He was

but unfolding the real purpose of His great redemption and revealing His own unchanging character and love, and that He is still "the same yesterday, and today, and for ever," surely we have a principle to rest our faith upon as secure as the Rock of Ages.

4. But redemption finds its center in the cross of our Lord Jesus Christ, and there we must look for the fundamental principle of divine healing, which rests on the atoning sacrifice. This necessarily follows from the first principle we have stated. If sickness be the result of the Fall, it must be included in the atonement of Christ, which reaches as "far as the curse is found."

Again, this fundamental principle is most distinctly stated in Isaiah 53, as we have seen. Christ is there said to have "borne our griefs and carried our sorrows," the word "bear" being the very same used for the atonement of sin, the same used elsewhere to describe the act of the scapegoat in bearing away the people's guilt, and the same used in the same chapter with respect to His "bearing the sins of many." As He has borne away our sins, He also bore our sicknesses.

Peter also states that Christ "his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed." In His own body He has borne all our bodily liabilities for sin, and our bodies are set free. That one cruel "stripe" of His—for the word is singular—summed up in it all the aches and pains of a suffering world, and there is no longer need that we should suffer what He has sufficiently borne. Thus our healing becomes a great redemption right which we simply claim as our purchased inheritance through the blood of His cross.

5. But there is something higher even than the cross. It is the resurrection of our Lord.

There the gospel of healing finds the fountain of deepest life. The death of Christ destroys sin, the root of sickness. But it is the life of Jesus which supplies the source of health and life for our redeemed bodies. The body of Christ is the living fountain of all our vital strength. He who came forth from Joseph's tomb with the new physical life of the resurrection is the head of His people for life and immortality.

Not for Himself alone did He receive the power of an endless life, but as our life. God "gave him to be the head over all things to the church, which is his body." "We are members of his body, of his flesh, and of his bones." The risen and ascended One is the Fountain of our strength and life. We eat His flesh and drink His blood, and He dwelleth in us and we in Him. As He liveth in the Father, so he that eateth Him shall live by Him. This is the great, the vital, the most precious principle of physical healing in the name of Jesus. It is "the life also of Jesus manifested in our mortal flesh."

6. It follows from this that it must be wholly a new life. The death of Jesus has slain our old self. The life of Jesus is the spring of our new life. This is true of our physical life. It is not the restoration of the old natural strength. It is not the building up of our former constitution. It is the letting go of all the old dependencies. It may be accompanied by the failure of our natural strength. It is a strength which "out of weakness is made strong," which has no resources to start with; which, creationlike, is made out of nothing; which, resurrectionlike, comes out of the tomb and the failure of all previous hope and "means."

This principle is of immense importance in the practical experience of healing. So long as we look for it in the old natural life, we shall be disappointed.

But when we cease to put confidence in the flesh, and look only to Christ and His supernatural life in us for our strength of body as well as spirit, we shall find that we "can do all things through Christ which strengtheneth (us)."

7. It follows from this that the physical redemption which Christ brings is not merely healing, but also life. It is not the readjustment of our life on the old basis, leaving it thenceforward to go like a machine upon the natural plane, but it is the imparting of a new kind of life and strength. Therefore it is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life, the turning of life's water into His heavenly wine.

Therefore, it must also be kept by constant abiding in Him, and receiving from Him. It is not a permanent deposit, but a constant dependence, a renewing of the inward man day by day, a strength which comes only as we need it, and continues only while we dwell in Him.

Such a life is a very sacred thing. It gives a peculiar sanctity to every look, tone, act and movement of the body. We are living on the life of God, and we must live like Him and for Him. A body thus divinely quickened adds power to the soul and to all the service of the Christian life. Words spoken in this divine energy, works done through the life of God, will be clothed with a positive effectiveness which must make men feel that the body as well as the spirit is indeed the very temple of the Holy Ghost.

—*Alliance Weekly.*

"The church today resembles a relaxed holiday crowd much more than an army on the march," declared *John Sutherland Bonnell*, one of New York City's leading pastors, in a recent sermon.

Times of Refreshing

A Report of Meetings Held in Dusseldorf and Stuttgart, Germany



Holding Forth in Dusseldorf
Robert D. Lyon of New York preaching. Miss E. Hundhausen interpreting.

AFTER the campaign in Wuppertal closed, the tent was moved to Dusseldorf where meetings were conducted by Pastor Oskar Lardon of Hamburg assisted by Robert Lyon of New York and others. It was providential that Miss Eleanor Hundhausen of the Ridgewood Pentecostal Church was visiting friends and relatives in the vicinity so that she could act as his interpreter. These meetings were very productive although a little "hard pulling" at first. To begin with there is a strong Catholic element in the city. Then the tent had been set up in the part of the town called the communist section so that sneering, scoffing onlookers were present in every meeting, their faces almost chilling to look at. Another bad feature was the constant rain—sometimes just a slight drizzle, at other times such a downpour that the speakers in the tent couldn't make themselves heard. But God overruled all these hindrances so that a number found the Lord.

"On the very first Sunday," writes Miss Wally Roth, organist of the party, "while some of the folks were in the tent singing and praising the Lord after the morning meeting, a man from a distant town driving by in his car stopped, and out of curiosity came into the tent. One of the ladies spoke with him and found out that he was in very desperate circumstances—his business had suffered reverses, his marriage was not happy, and everything seemed to have gone wrong for him. When Brother Lardon arrived, he dealt further with him and the man came

through to a real old-time experience. After weeping and confessing his sins to God, the peace of God finally came into his heart and when I saw him again I could hardly believe that he was the same man.

"Then there was a charming, refined-looking lady whom we noticed in the audience every evening. She coldly rejected everything which one of the workers tried to tell her, saying that when she wanted God she'd find her way to Him by herself. One evening I noticed that she was really under conviction and asked her whether she would care to go into the prayer tent. She burst into tears, nodded her head, and almost ran down the aisle into the tent.

"It was a joy to see her after that. She told us that her mother and her husband don't know what to think about her because she seems like an entirely different woman since that night. The husband realized that she was earnest in her stand and told her that if she didn't give up 'that foolishness' he would divorce her. She said she didn't believe he would really do anything as drastic as that, but the woman does need our prayer that

she may stay true in the face of persecution. Her mother is also very strongly opposed to the step that she has taken.

"The organ was something new to the inhabitants of the city, and just because of it one old man came who had a repulsive smell of an assortment of indulgences. He had one grievance, though, the fact that he had to come to the tent every evening in order to listen to it. (He could hear the music in his house about two blocks away, but a train passed between his home and the tent every once in awhile and disturbed the music for him and so because of that he had to go through the effort of walking all that way to and from the tent!) He told me that the music would have been enough for him; he couldn't see why all those men up in front had to do a lot of talking that didn't interest him anyhow!!! I tried to explain a little what 'all the talking' was about, but he couldn't comprehend that at all, and so I gave up.

"However, while we spoke, a young fellow in his early twenties stood on the side and took it all in. After the old 'music-lover' left, the young fel-



Miss Helen Hoss' Farewell at Idlewild Airport

A few of the friends who gathered to bid Miss Helen Hoss of Brooklyn, New York, God speed, July 10. Enroute to South Africa Miss Hoss stopped in Europe where she ministered in various places in Switzerland and Germany before leaving on August 27 for the land of her calling.



"Jesus Christ the Redeemer for You"

One of the "attractive signs prominently displayed" over the street leading to the Stuttgart tent.

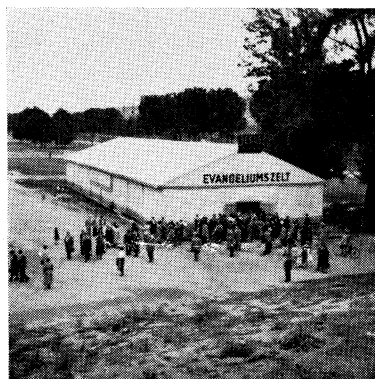
low told me his story: his parents had been godly and had read the Bible to their children and prayed with them every day. Then in 1945 he had the heart-breaking experience of seeing his parents shamefully treated and killed before his eyes. His brothers did not return from the war and so he was suddenly left all alone. Since then he said there had been two personalities within him: one telling him to cling to the Lord as his parents had taught him to do, the other telling him that he was foolish to love and serve a God that had let him have such crushing experiences. That evening when he came into the tent the organ music worked a melting experience within his heart that he had not had since his parents' death. Unfortunately, the tent meetings were at an end then and so we can just commit this fellow and others like him to the Lord.

"Another young man, twenty-three years of age, who worked in a garage about a block away from the tent attended the meetings every evening. He had a twin brother as well as a younger brother that were studying to become *Pfarrars* (pastors) of the church. He said that their lives and their religion didn't mix and didn't appeal to him at all. In fact he had become a communist. He came night after night and invited Brother Lyon to come to his house for a discussion. One evening he brought his twin brother, and after the meeting he tried to influence him to go forward and they would both give themselves to the Lord. However, the twin wasn't interested and so neither one came.

"Then on the last Friday evening, it was our joy to see the young man

come forward alone, go into the prayer tent and there with Brother Lyon's help find his way through to God. But he wasn't at the tent on Saturday, and all of us missed him because it was the first night he had failed to come. On Sunday his two brothers came to the tent and told us that their brother had been killed on Saturday afternoon when a bus crashed into his car. So, twenty-four hours after his surrender to God he was ushered into eternity!

"The children's meetings in Dusseldorf were very wonderful with more than a hundred children out every day. One evening just after the meeting began, the young man and woman in charge of the children came marching them into the tent singing as they came—really a touching sight. Ever since Walter Waldvogel first began working in Ger-



Stuttgart Gospel Tent

On top of the tent is "a sign in large luminous red letters" telling passers by "Jesus is still the same."

many in the interest of Sunday schools, it has taken hold and spread in a remarkable way throughout the western sector of Germany. That was surely an act of the Lord."

On August 1st, Pastor Hans Waldvogel, who had been at home during most of July, commenced a four weeks' campaign in Stuttgart where seven years ago God led him to start his European ministry. A beautiful tent had been erected in an excellent location, close to the street-car line, with attractive signs prominently displayed announcing the services. Right on top of the tent facing the street, where everybody has to see it, is a very striking sign, *Jesus der Selbe Noch* (Jesus is still the same), in large luminous red letters.

Describing the opening day Pas-

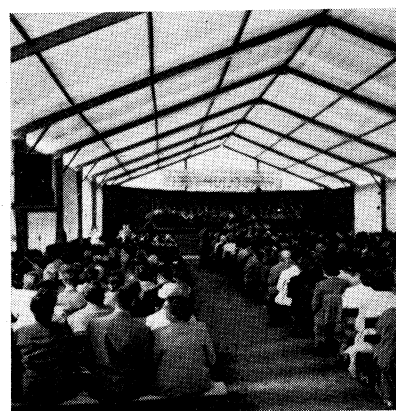
tor Waldvogel writes, "It was an inspiring sight to see every seat taken and the people eagerly waiting to hear the Word of God. Sunday afternoon was a high time when the tent was really packed, and many responded to the gospel invitation."

A letter states, "The meetings are better than ever—good liberty, great praise, and souls finding the Lord every day. The crowds, too, are better than we have ever seen them. Nightly the tent is chock-full. Best of all, there is a continuous outpouring of the Spirit of God.

"Last night a strange woman stopped at the tent for a short time. She had to move on, but said to the brother at the gate that she would be back. She was a Catholic—had gone to the Catholic church all her life—but she said that what she had found in this tent was better than all she had found in the Catholic church.

"There are some wonderful testimonies of healing. One old lady who had suffered nineteen years has been happily delivered. A goodly number have received the baptism, and there is quite a list of applicants for water baptism. I have always felt that Stuttgart was a most strategic place, and now it seems the Lord is confirming this conviction."

"Meetings are held every night except Monday," reports Robert Lyon. "Morning worship (a Bible study) is held each morning at 9:30; children's meetings are at 2 p.m. We are having a Divine Healing service every Wednesday afternoon." A number of folks from Hamburg came to help in the meetings, and several members of the Ridgewood Pentecostal Church who had been visiting relatives in Germany made it a point to be pres-



Interior of Stuttgart Tent

"Nightly the tent is chock-full."

ent for these meetings and help as personal workers. The choir from the Kirchheim assembly came with Pastor and Mrs. Walter Waldvogel Tuesdays and Fridays.

"Folks hungry for God are here from Switzerland and all over Germany," adds Brother Lyon. "We have been made to marvel over and over again at the spiritual hunger of the folks here in Europe and at the distances they will travel to be in meetings where there is a Holy Ghost ministry."

The Kingdom Within

(Continued from page 2.)

God. Hallelujah! Oh, why not let Jesus reign and let Him introduce you to the Father and to that kingdom which has been provided for you before the foundation of the world? What good is it to come to meeting if we don't learn this great mystery of the kingdom?

After Jesus had risen from the dead He spent forty days with His disciples telling them about the kingdom of God. He said, "Now ye cannot receive it, but tarry ye in Jerusalem until ye be endued with power from on high, and the Spirit of God will lead you into all truth." Has He been able to guide you into truth? Oh, we have to become spiritually minded. We have to wait upon our God until we become still, until we become humble, until we get rid of our own proud mind. That is why Jesus says, "Put on humility and lowliness of mind." That is the first principle of the kingdom of God—"Blessed are the poor in spirit."

If God had His way with those in His church, He would empty them and bring them down. Have you ever gotten down? I have never seen it to fail that people who take time to get alone with God, to find God, get still. Oh, at first, they clang their bells, strike their pan covers together, and make all kinds of noises. But by and by, when God gets a chance,

they get still and say, "Speak, my Lord, Thy servant heareth." And when God finds a heart that is disposed for His spiritual light and truth, He will begin to speak, perhaps inaudibly, perhaps in deepest silence. Terstegen says,

O brothers! In these silent hours God's miracles are wrought; He giveth His beloved in sleep A treasure all unsought.

There lie my books—for all I sought

My heart possesses now,
Words are sweet that tell Thy love,

The Love itself art Thou.

Oh, this wonderful stillness of the soul, when I listen intently!

When I hearken, hearken diligently unto Him, my King, I will discover something very wonderful. I will discover He is speaking within my heart and that He silences my whole being. I have no difficulty in finding out His will when I am thus surrendered, when I thus become still. "Be still and know that I am God." You will then find God within your own heart, you will find the kingdom of God within you. The reason people do not find it is because they want to reign. Most people love themselves with a passion that borders on fanaticism: they love their own way, their own spiritual intentions.

When you discover that the kingdom is His, you will not be afraid. God will take care of his own kingdom and when He wants to use you in extending His kingdom or preaching His kingdom, He will do it all Himself. His is the power too. Many people are running after power, and what do they do with it when they get a little touch of power? They go into fanaticism. No, my Father, *Thine* is the kingdom. Hallelujah! That kingdom is within me! Then I don't have to ask God for a revival; it's there because Jesus

reigns. And He does reign wherever He is allowed to reign. Can you say, "Not I, but Christ"?

"Oh, but look at me! Look at me. I'm somebody big."

If you didn't let people know, they would never find it out, they would never suspect it. No, "we" have to let people know what "we" are and who "we" are and what "we" can do and God has to stand aside. But, wonder of wonders, God has a kingdom for us, but oh, how long He has waited to introduce His sons and daughters into this kingdom, to bring them into this reign of Christ. He will not give His glory to another.

Do you know that wonderful days are coming to this earth? God tells us that a time is coming when the Lord alone shall be exalted. Christ will come forth in us and through us. When He is revealed, we shall be manifested together with Him in glory. But to let Him reign *now*,—"let this mind be in you,"—oh, how it humbles one! How it brings one down! How it makes one still! How it makes one lovable!

His power is to usward who believe. We think of power to raise the dead and heal the sick and cleanse the leper, but God is thinking of cleansing the leprosy of sin. We don't think of that. Oh, that we might be filled with all wisdom and spiritual understanding according to the exceeding greatness of His power *unto all patience and long-suffering* with joyfulness. Does that take power? It takes more power than raising the dead, but Jesus Christ has that power ready. He Himself is ready to be mine. He Himself is ready to occupy the throne of my heart. Let Him take over.

"This Is That"

(Continued from page 4.)

"As on us at the beginning" was my scriptural assurance. That was my Pentecost.

We Two

*I cannot do it alone:
The waves run fast and high,
And the fogs close chill around,
And the light goes out in the sky.
But I know that we two shall win in the end—
Jesus and I.*

*I could not steer it myself—
My barque on the roaring sea—
What of that? Another sits in my barque,
And pulls or steers with me,
And I know that we two shall come into port—
His child and He.*

*Coward, wayward and weak,
I change with the changing sky—
One day, eager and brave,
The next, not caring to try;
But He never gives in, and we two shall win—
Jesus and I.*

*Strong and tender, and true,
Crucified once for me,
I know that Jesus never will change,
Whatever I do or be,
We shall finish our course, and get home at last—
His child and He.*

—Selected.

The rest of the week I lived in that glow and yet I was fighting a fierce internal battle. I had promised the Lord that as soon as I got my wages on the Saturday I would go and pay for those carrots. That was a tremendous test. "Why make a fool of yourself by doing that? You have got the blessing you asked for. Forget the carrots incident," urged the devil. Saturday afternoon came round, my employer gave me my wages and I left the place of my employment. I could have been at the carrot shop in ten minutes easily but my feet seemed so leaden and each step the enemy encouraged me to give up the idea and cease thinking about the carrots. Eventually I arrived at the shop but walked to and fro in front of it for a long time. Finally I was reminded that the time was going and my folks at

home would be waiting my arrival to have their meal. So I went into the shop and stood at the back allowing everyone who came in to go to the counter ahead of me and get served.

At last the owner came along, saying as he did, "I think it is your turn now. What can I do for you?" I stuttered and stammered something about carrots. "Yes," he said, "how many do you want?" It took me quite awhile to explain things to him and he laughed and said, "Just what lads would do—help themselves to a few carrots—forget it." I replied that I would be better able to do that if I paid for them and then we could call it a closed incident. "But," said he, "I do not know how many you took or how much they were worth." Taking some of my wages I put them into his hand and said, "That will satisfy me

and you. Good afternoon." I went outside, stood in the street, lifted my hat, and thanked God for giving me that victory over the temptation of the evil one. My peace was worth a great deal more than those carrots, and I was not going to have them continually between God's blessing and myself.

About that time almost every evangelical church in our town enjoyed a visitation of the Spirit of God. Groups varying in number had an Acts 2:4 experience. These continued in their churches and mission halls assisting in the prayer meetings, Sunday schools, Bible classes, open-air meetings, house meetings, etc. They combined their efforts in the town's "Skid Row" district, among the breweries and brothels, in the dens, dives and two-cents doss houses where dopes and drunks lay sprawling in their own vomit, and in faithful witness by life and lip everywhere. Unfortunately this spiritual harmony and fellowship in the denominational churches was not allowed to continue as the following incident will illustrate.

Along with about thirty other zealous souls I continued in fellowship with an evangelical Church of England. One Saturday evening an unusual thing occurred. The minister turned up at the prayer meeting and took charge of it. We were glad to see him though surprised for he had not been there before. We sang the hymns he chose, had a time of prayer, and then he said, "Let us read the 17th chapter of St. John's Gospel." After we had read this he began to comment upon it dwelling especially upon the words, "that they all may be one." He then declared his ultimatum that this oneness must be an adherence to his church and to no other meeting place. We were staggered by his words and his attitude. To enforce this he was prepared to lose about thirty faithful

workers from Sunday school, Bible classes, and the prayer-meeting and open-air work which he did.

When my relatives, my guardians, one of whom occupied the highest office in the aforementioned church, learned of this incident and also that I had been baptised in water, they did their best to make my life a hell. I was certainly like an alien and a lone sparrow. They incensed my older brother so much against me by their stories that he gave me a most brutal beating. I was forbidden to go anywhere near a Pentecostal meet-

ing or even meet one of the people. At times my longing for fellowship was so great I would walk miles to have a peep at one, even from a distance. I prayed much about this and at the end of eighteen months I told them that I was old enough to make my own choice and that I was going back to the meetings. The house then was like a fiery furnace. No one would speak to me. When they decided to move to another town they did not tell me. I learned this from their conversation and when I asked them what I should do they replied, "Do the

best you can." God graciously undertook for me and I praise Him for all the way He has led.

For more than forty years this experience has been an increasingly blessed one. In every part of the world His assured presence has sustained me: white folks have left me; black folks have deserted me; death has seized me; an open grave ten feet distant has waited for me, but God's unfailing presence has ever been my sustenance and my satisfaction. Of this gift of God I can say experimentally, "This is That."

Have Faith in God

The following study of belief from John's Gospel is based on notes found in the New Testament of Martha Wing Robinson.—Editor.

To him who believes:

1. As many as . . . *believe* on His name
2. Because I said unto thee, I saw thee under the fig tree, *believest* thou?
3. Whosoever *believeth* in Him
4. He that *believeth* on the Son
5. This is the will of Him that sent Me, that every one which . . . *believeth* on Him
6. He that *believeth* on Me
7. He that *believeth* on Me
8. And whosoever liveth and *believeth* in Me
9. Said I not unto thee, that, if thou wouldst *believe*
10. *Believe* in the light
11. I am come a light into the world, that whosoever *believeth* on Me
12. He that *believeth* on Me

The promise is:

To them gave He power to become the sons of God. John 1:12.

Thou shalt see greater things than these. John 1:50.

Should not perish but have everlasting life. John 3:16.
Hath everlasting life. John 3:36.

May have everlasting life; and I will raise him up at the last day. John 6:40.

Out of his belly shall flow rivers of living water. John 7:38.

Though he were dead, yet shall he live. John 11:25.
Shall never die. John 11:26.

Thou shouldest see the glory of God. John 11:40.
That ye may be children of light. John 12:36.

Should not abide in darkness. John 12:46.

The works that I do shall he do also; and greater works than these shall he do. John 14:12.

* * *

The following marginal notes were written in Mrs. Robinson's New Testament beside the story of Christ stilling the tempest as found in Matthew 8:23-27:

Unbelief says, "Carest thou not?"

Unbelief says, "It's such a *big* storm and it is so great."

When the wind blows high and the boat rocks, O, let me have stillness and faith. . . . Give me faith that Thou art Master of *this* storm. Thou art in the boat.

* * *

Don't look on the dark side of faith things, but on the faith side of dark things.

* * *

Faith is God's call all the time.

How to Grow in God

Dear Frank:

No doubt you will be surprised to receive a letter from me; especially as I have so recently been a guest in your home. How much I appreciated the hospitality of your dear mother—my dearest friend. But my letter will explain itself:

Some two years ago your mother wrote me of your wonderful conversion. I think it was a little less than a year ago that she wrote me of your taking charge of a Sunday school class; still later of your leadership of the Young People's Meetings.

Sunday, though, the last day of my visit in Pineville, we both heard your testimony in the morning meeting. Your tone was somewhat wistful, and you spoke as if you wished you knew how "real Christians" had attained in the spiritual life—how the saints had "made the grade." You added a little hopefully that surely God was not partial—did not have favorites.

When we reached your home, after our quiet walk, your mother insistently exclaimed that I must write you a letter to help you. I demurred a little, but the last words I heard, as I entered the bus, were, "Now, Margie, you *must* write to Frank." So, that's my reason for writing.

It is not unusual for a person like yourself to some way lose the fervor of his early experience in God. This often happens as the young disciple of Jesus enters *service* for Him. He becomes more interested in service than in Jesus Himself,—all unconsciously. Or sometimes the things of the world have still some attraction for the beginning Christian.

However, I can tell you how the great lovers of God through the centuries have fulfilled in the spiritual life. This you have so much wished to know about,—how they got into such a wonderful place. They sought to know Jesus. That was their secret. Just Jesus!

Center your heart's attention largely upon one verse in the New Testament, John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father but by me." This is one of the most important verses in the entire Bible. Seek with all your heart to know the Lord Jesus.

You remember how you used to be charmed by the light of His presence. He meant you to *always* have your gaze fixed on Him. Dear Frank, take time every day alone with Him. This will bring you into a place of great blessedness in God. (Oh, that we might know Jesus!) This is the path the saints have trod. Every fulfilled follower of Jesus has walked in this "way."

I know that you have "Family Worship," prayer with the Sunday school group, and doubtless many times of prayer as called by your pastor. This is not sufficient for your purpose. You must have time "alone with God," regularly and at certain stated times. Oh, but it will pay you more gloriously than words can say. Having a trysting place with Christ will please Him very, very much. He will surely meet you.

You have so little time, I hear you say. Yes, I know that, but this is absolutely imperative, if you are to fulfill in the spiritual life. To thus advance, you must become acquainted with Jesus: and this cannot become accomplished unless you take time to be alone with Him, talking to Him, listening to Him, confiding in Him, neglecting not to praise Him. He loves you and will make your closet light with His dear presence. This prayer will bring you into a holily wonderful place.

If you are still hesitating, I can promise you this: your work in the office will be more happily and efficiently performed. God will some way seem nearer and dearer to you; and also your service in the church will be much more owned and blessed by the Lord. Frank, you were brought into this world for the express purpose of getting to know God, and Jesus is the way, the truth, and the life. No man comes unto the Father but by Jesus. Love Him with all your heart, mind, soul, and strength.

How much time ought you to take for your prayer "alone with God"? At present the time ought not to be less than one hour out of the twenty-four. You may divide this as you like. Perhaps half an hour in the forenoon and half an hour in the afternoon. If you wished to divide the hour into twenty-minute periods it would be all right to do so.

But when you enter into the sacred place of communion with the Son of God, neglect not to take with you your New Testament. Especially devote yourself to the Gospels, speaking to Him perhaps about each sentiment, relaxedly giving Him time to reveal what He wishes to make plain to you (St. John 15:3).

You are a very practical young man, and I can hear you saying, "And what would be the definite end of all this for me?" Well, if you will persevere in this praying, increasing the time as the Spirit may lead, you will eventually come into the place of sainthood, being united to Christ. Through that union you will come to know God and live with Him in the inner place of your being. I kind of tremble a little writing to *you* about such majestic experiences. Excuse me if I have expressed myself "over your head," so to speak, but remember, simply getting acquainted with dear Jesus is the key that unlocks the gate and admits one into the realm of the Greatness of God. Jesus is the way, the truth, and the life.

Most lovingly yours,

Aunt Margie