

# Bread of Life

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A. Devaney, Inc., N. Y.

Springtime near Woodstock, Va.

Sow in the morn thy seed, at even hold not thine hand;  
To doubt and fear give thou no heed, broadcast it o'er the land.

Thou canst not toil in vain; cold, heat, and moist, and dry,  
Shall foster and mature the grain for garner in the sky.

# Jesus As a Man of Prayer

By ROY M. GRAY

SOME INTERESTING facts appear when the word "pray" is followed through the four Gospels, with special reference to Jesus Himself. Matthew uses it of only two incidents in the life of our Lord, Mark of three, Luke of nine, while John uses it not at all.

What do these statistics mean? The explanation is found in the objective of each writer. John portrays Jesus as the Son of God, the divine Logos ever with the Father, one with Him. In such a portrait prayer would be out of place. Matthew shows us Jesus as King and introduces prayer at two points of great temptation: first, after feeding the five thousand when they wanted to make Him king contrary to His Father's will; finally, when in the Garden tempted to avoid God's path to the throne. So, suggestively only, Matthew reveals the place of prayer in the life of the King, in these two places in his narrative. Mark tells of the same incidents, but includes one not mentioned by Matthew.

When we come to Luke's relative profusion of information about Jesus' praying we realize it is on purpose. The Gospel of Luke presents Jesus Christ with emphasis on His *manhood*: the *true* man, the *perfect* man. Now note—the man after God's own heart is a *praying* man. Jesus' perfect life, resulting in atoning death, is *full of prayer*. Only thus can the "second man" live in a sinful world and fulfill His Father's plan.

Let us consider Luke's choice of prayer incidents. First, a general statement not linked to any specific event: "*And He withdrew Himself into the wilderness and prayed*" (5:16). A literal rendering brings out the thought more clearly. "*But He was withdrawing in the deserts and praying.*" "*He was withdrawing*" brings out the thought of the act being one that continued, that was done over and over. Idiomatically we translate: "He was in the habit of withdrawing and praying." But to bring out the double emphasis on the continuance of the act Williams has it: "*But Jesus Himself continued His habit of retiring to lonely spots and praying.*"

We might look also at the word "Himself" which is an emphatic word in Greek to point the contrast between what the huge crowds did in the preceding verse and what Jesus did. *They*

"kept coming together" while *He* "kept withdrawing" to keep His contact with the Father unbroken. Only thus could He minister to them.

This is a general statement about Jesus' prayer habit, which Luke enlarges on by giving several specific cases scattered throughout the Master's life.

Go back to the baptism. Jesus began His ministry by praying. "*Jesus also being baptized, and praying, the heaven was opened*" (3:21). Matthew and Mark are silent on this, but Luke must bring it out to show how the perfection of Jesus' manhood and ministry are entwined with prayer. It was in prayer Jesus was filled with the Holy Spirit.

The next instance is in 6:12 where we find Him in the mountains praying all night. "*... He went out into a mountain to pray, and continued all night in prayer to God.*" Why? The next day twelve apostles had to be appointed. In prayer His Father's will was made known. Jesus made no decisions of His own. "The Son can do nothing of Himself" (John 5:19).

It is most instructive to observe that when John tells of Jesus' actions he shows their origin to be in the mystical union of Father and Son, wherein the Son does nothing but what He "seeth the Father do" (5:19), while Luke, dealing as he does with the manhood of Jesus, shows that it was in His life of prayer that Jesus had His leadings. The two viewpoints are, of course, one: it was in the atmosphere of His great life of prayer that His union with the Father was preserved, enabling Him in His true humanity to "see" all that the Father was doing so as to be able to become the human agency by which this activity became manifested to human gaze. Matthew and Mark again say nothing about this night of prayer although they both tell of the choosing of the twelve. Again we see that Luke intentionally mentions the prayer, as befitting perfect manhood in subordination to God.

We turn to 9:18 bringing us into the third year of our Lord's earthly ministry. It is a crisis time in the lives of the disciples. They are about to be asked to declare their convictions regarding the person of the Man with Whom they had walked for these many months. Luke says that

(Continued on page 11.)

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# “He Shall Bring it to Pass”

*This is the fifth in a series of articles prepared by the editor of “Bread of Life” on the life and ministry of Hans R. Waldvogel in celebration of his thirtieth anniversary as pastor of the Ridgewood Pentecostal Church of Brooklyn, N. Y.*

THE YEAR BETWEEN the time when Hans Waldvogel received his baptism in the Holy Spirit and the time when he entered the ministry was one of intense and painful struggle. To leave the Baptist Church meant to sever the associations of a lifetime, to create misunderstanding among friends and loved ones, but above all, it meant wounding deeply those nearest to him, his revered, godly parents who regarded Pentecost as fanaticism. Furthermore, his father depended upon him a great deal in his ministry, for he was the Sunday school superintendent and choir leader in the church, and Hans knew he should not drop these duties peremptorily and pull out of the church in that way. He knew the Lord must make His way clear.

(It was an unspeakable comfort to have his father say to him some years later, “I am so glad that you followed the Lord.” By that time Father Waldvogel had seen the increasing modernistic trend in his own denomination and had heard the stirring reports of his son’s successful ministry, especially in Brooklyn, of how souls were being saved through his preaching. This approval, however, came a long time after he had to make his decision; for the present he had to walk in simple obedience regardless of the consequences.)

But there was something else besides family and church considerations which made the year’s battle very, very hard. “It was hard from this viewpoint,” recalls Pastor Waldvogel. “I didn’t yet completely understand the Pentecostal ways, and as I was a ‘dumper,’ the devil saw his chance to get control over me. When I heard the crit-

*Through the thirty years since God brought Hans Waldvogel to Brooklyn, he has continued, not only as the pastor of the Ridgewood Pentecostal Church, but has been instrumental in opening five branch churches in the metropolitan area: East Side Pentecostal Church, Yorkville Gospel Hall, Williamsburg Pentecostal Church, Pelham Bay Pentecostal Church, Canarsie Full Gospel Chapel, as well as conducting evangelistic services in various parts of the country from time to time. As Pastor Waldvogel tells in this article, when he came to Brooklyn, he thought that after he had held a brief campaign here he might go across the ocean. This he did not do until 1933 followed by a second brief visit in 1937. Ten years later, in 1947, the Lord opened the door for an extensive evangelistic mission, and since then he has made nineteen trips conducting campaigns in Switzerland, Austria, Jugoslavia, and various parts of Germany, resulting in the establishment of several assemblies. God willing, he returns in May and begins meetings in Kirchheim May 22, Stuttgart June 26, and Ulm in August.*



Hans R.  
Waldvogel

icism of Pentecost by my church friends and read books against it, I would get confused and darkness would come over me. Because of this darkness I once made up my mind never to go back to a Pentecostal meeting, but I had no rest until I got into a Pentecostal meeting again. Then it seemed as if all the fogs left me and I felt God once more.

“I didn’t understand this conflict and no one seemed able to help me. You know, you have to come into your experiences alone with God. During all this time, of course, I prayed like a trooper, day and night. I cried and wept in that year more than I did in all the rest of my life. I said, ‘God, I’ve got to follow You. I’ve got to do Your will. I don’t care if it kills me.’ God heard my prayer, and He didn’t let me fall.

“He spoke to me in dreams and in many ways. One time when I was in great trouble my brother who was still ministering in the Baptist church came home. I told him about it, and God used him to put me back on the track. He spoke like a

prophet to me, saying that it was impossible for me to go back on the light God had given me and resolved my doubts at that time completely.

“On Thanksgiving night (in 1919) Mr. Fournier took me to the Faith Homes in Zion, Illinois, for the service. It was a very impressive meeting to me because it was full of the power of God. It was at that time I heard Mrs. Robinson preach for the first time. She gave a lengthy talk. I don’t remember one thing about it except she used a word I had never heard before—‘dump.’” Of course, the word comes from that great classic of the English language, *Pilgrim’s Progress*, and most aptly describes that “sadness of mind” or discouraged feeling which, as someone has said, is like “a sullen, dreary mist about the heart, chilling and darkening till the least thing may make it fretful and angry!” “I didn’t like the word—because I was in one.

“Some months later I was in a Saturday afternoon meeting in those same Homes. There the Lord spoke to me a simple word, ‘Cut the shore line and

## **Jesus, My God, I Love Thee Above All Things**

*My God, I love Thee, not that I  
May reign with Thee eternally,  
Nor that I may escape the lot  
Of those, O God, who love Thee not.*

*Thou, Thou, my Jesus, Thou for me  
Didst agonize on Calvary,  
Didst bear the Cross, the nails, the lance,  
The rabble's ignominious glance.*

*Unnumbered griefs, unmeasured woes,  
Faintings and agonizing throes,  
And death itself, and all for me,  
A sinner and Thine enemy.*

*And shall not then Thy love cause me,  
Most loving Jesus, to love Thee?  
Not that in heaven I may reign,  
Nor to escape eternal pain,  
Nor in the hope of any gain.*

*But as, O Jesus, Thou lovest me,  
So do I love, and will love Thee,  
Because Thou art my King, my Lord,  
Because, O Jesus! Thou art God.*

—FRANCIS XAVIER.

launch for the deep.' With those words I received what seemed like another baptism and fell to the floor. When I got up from that blessing, I was free. I knew in my soul that now the thing I had needed to have accomplished was done.

"I went home from there and told my father that I felt that I should quit my job and enter the ministry with Mr. Finnern in the Peniel Mission in Kenosha. To my great surprise my father said he had nothing against it. He really did, you know, but God made him say it so that I would be free. And so in June, 1920 I quit my job and went to live with the Finners.

"During the preceding year I had been given a chance to preach a number of times in the Baptist Church. Strange to say, the Lord came in such unction and power several times that it looked as if the whole church were going to embrace Pente-

cost. Some were saved, we started tarrying meetings, and a number were close to receiving their baptism. Later many of these came into Pentecost.

"After I began to work in the Pentecostal church, I continued for a time in the Sunday school. Finally, however, the deacons sent a delegation to one of the meetings at Peniel and came back with an evil report. Then they served me an ultimatum: Quit the Baptist Church or quit Pentecost. That settled me.

"I was then put out of the Baptist Church. But one of the board members, Paul Lessmueler, who had never heard about Pentecost before, thought he would investigate further with the result that he, too, left the Baptist Church and eventually entered the Pentecostal ministry.

"In Peniel Mission I was an assistant to the Finners, and from them I received many lights which became fundamen-

tal in my ministry. One great light was regarding prayer. Faithfully, we had a period of morning worship each day. We also had altar services after each meeting. Then one night a week we didn't do anything but wait upon the Lord, and that, of course, was always a high time. Somehow I got the light of all this in my own soul. It gripped me, and I saw that that is the way a minister ought to live.

"Another great light was on the importance of praise, which I had known nothing about before. I was taught to praise the Lord and that's how I came out of my dumps, by abandoning myself to praise. I remember going to a meeting when I was bound up in my soul. I knew in my heart what I ought to do. A terrific struggle followed, but I said, 'Now or never,' threw up my hands, began to shout, and my darkness fled forever.

"I was at that time hungry for God myself and sought for more of God, and that hunger was increased by going down to the Faith Homes and hearing Mrs. Robinson and her associate ministers there teach that the main occupation of our lives ought to be seeking Jesus until we found Him in His fulness. The word of the Lord which at that time was given there very richly became a basic help to me. I can see today that the things that God did for me then in the power of the Holy Ghost became fundamental for my later ministry.

"In Kenosha there was an opportunity given all the time to seek the Lord, since I was the janitor of the mission and was able to spend almost all day there, day after day. Thus I was given an opportunity to pray into my soul the truths which I heard, and as a result my whole life was changed.

"There were many opportunities for service in Kenosha

Continued on p. 7.



# My Experience of Pentecost

By Mrs. Gottfried A. Waldvogel

“WHY DON’T WE have the same experiences today as we read about in the book of Acts?” I asked my mother when still a young girl. She answered that such experiences occurred only in the beginning, in the days of the Apostles. Although my Father was a Baptist minister and I naturally attended Sunday school and church, we did not hear such truths as the baptism of the Holy Spirit taught, or even spoken about. Consequently my question was forgotten for the time being.

Some years later, after I was married, I found out that my husband knew that the same experiences as recorded in the Acts are for us today because he himself had received the Pentecostal blessing of the baptism of the Holy Spirit. But because of all my Baptist connections, I was somewhat fearful of his teaching and said, “The Lord must show *me*.” I soon *saw*, however, that my husband had something which I did not have although I knew I was saved and loved the Lord. Furthermore, as a girl of fourteen when I had been baptized in water, the Lord had come very near to me, filling my soul with such joy that I felt I was in a new world. But I realized that what my husband had was different. His prayer life and careful living gripped my heart, so that as time went on I desired to be like him.

Since we remained in the Baptist Church and had no opportunity to attend Pentecostal meetings and I was busy with my growing family, I did not progress spiritually as I wished to. At times, I sought and prayed to be filled with the Holy Spirit because I felt my great need. One night while thus

praying, I felt myself slipping to the floor. As I was unacquainted with the power of God and not strong in body, I thought I might be fainting, so got up and asked God to strengthen me in body.

In February, 1928, my brother-in-law, Hans Waldvogel, was

came upon me and His glory surrounded me so that I was drawn to my feet, feeling Jesus was lifting me. It was so wonderful that soon I was telling what had happened and wished each one would have the same experience. I did not sleep much that night and the next day was a wonderful one, and so again and again for about three months till the eighth of May when I received my baptism.

My husband and I always had prayer together before retiring. This night, as I was very tired, I thought I would just go upstairs, pray, and go to bed. I was halfway up the stairs when I felt I should go down to my husband’s study to pray, if only a little while. My husband seemed lost in the Lord so I knelt at the other end of the couch and began to pray quietly: first, for the salvation of our oldest boys, Walter and Edwin, then that the Lord would give me all I needed to be a real mother to my eight boys and the help I should be to my husband. Thus I was praying when the Lord took over. I became lost to the world, alone with Jesus, being held up in His arms, filling me and surrounding me with His great love. After midnight when I went to my room, I knew the Lord had come to me and great was the joy.

After four months my husband resigned from the Baptist denomination to be free to preach and teach a full salvation as is given in the Bible. We moved to Zion, Illinois where the dear saints welcomed us in their midst and where I received help to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ Who is continually becoming more real and precious to me.



Lydia Waldvogel

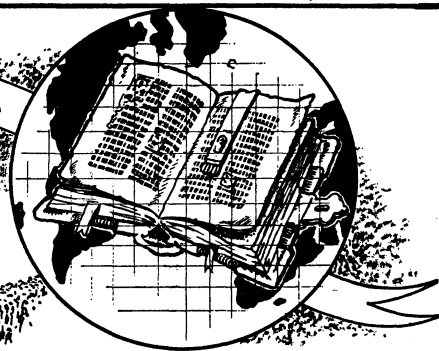
*Mrs. Waldvogel is the widow of Pastor G. A. Waldvogel and the mother of their eight sons, four of whom are in full-time service for the Lord. Since her husband's death she has spent a good deal of time in Europe helping as a personal worker in the various campaigns and in the assembly in Kirchheim, where her son Walter ministers.*

asked to come for special meetings in the Baptist Church where my husband was pastor. I felt the Lord had something for me at that time, and so it was. One night I was with those who stayed to pray. I finally said, “Lord, I do not know what to say anymore. I have told You everything, so have Your way.” Then the power of God

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



## Opening Doors in Formosa

*Elizabeth Lindau and Pearl Young*

IT IS REALLY very precious the way doors are opening here in Taipei to give forth the treasures we have been entrusted with.

Through Mr. Li, the minister with whom God met so signally, a new work has been started at this end of town on Roosevelt Road. At the beginning of February we had one week of evangelistic meetings, and this has resulted in a Sunday school and meeting every Sunday morning.

Among those that attended is Mr. Wang (not related to the other Miss Wang—there's not much variety in names here). This family were all Buddhists but through the wife's illness, they asked for prayer and help. This woman has really accepted the Lord. Recently when we visited her she showed us a picture of the Lord which she had had put up and was so happy to call our attention to it. The husband now prays with her and reads the Bible to her to the best of his ability, and also attends the Sunday morning meetings. Mr. Li has asked that we feel responsible for these meetings. We certainly would like that work to be what the Lord wants it to be, especially since it is a new work and can be brought into His ways.

At our Thursday meeting a

dear young Japanese woman who speaks Mandarin well, too, was saved. Without anyone saying anything to her, she stopped wearing all make-up. Shortly after she became ill and was to rest for two months. During this time she has read through the New Testament once and is so very hungry for more of the Lord. Not being able to attend meetings was a great disappointment to her, but she has made up for it by digging into the Bible. We visit her every Friday and it is such a joy to minister to her, because of her openness. She drinks in every word. At our last visit she looked much improved and eagerly looks forward to when she can attend the meetings again.

Through Miss Wang, (the woman who received her baptism on New Year's Day) and Colonel Liu, other contacts have come about. A few days ago we had dinner with a young army officer and his wife who want to accept Christ. Yesterday, we were invited to another home, also that of an army officer. His wife has accepted the Lord just recently, at our Thursday evening meeting.

It gives us great joy to see the way Colonel Liu is going on with God. We learn that he had the experience of the bap-

tism many years ago as a young fellow in North China, but only recently has been revived. How he seeks the Lord! He just recently turned down some piece of work which had quite a bit of honour connected with it, and more money than he is getting, because it would mean he could not attend the Thursday and Saturday evening meetings here for about a month. And this in spite of the fact that his salary, like that of most others here, is very small, and his family very large. His wife is not yet saved and makes it hard for him, but he is always rejoicing. We hope to visit his wife this afternoon. They live quite a distance away, on the outskirts of the city.

One day last week, I took a bus to the end of the line, then another from there to the end of that line, then walked some distance to a little home, that of Mr. and Mrs. Ma. They have a small factory where brushes are made from black pig bristles, and shipped to the States. The Mas are dear Christians, and attend Mr. Li's group as they can. God seems to be leading that we meet them out there for prayer. They are open to the work of the Holy Spirit.

We look earnestly to God that the folks at home will persist in believing prayer.

## From the Congo

*James Salter*, one of the founders and for some years now the Home Director of the Congo Evangelistic Mission, has been making an extensive tour of the mission field and ministering in various conferences. After he had been there but a few days, after an absence of some years, he was told that it was his turn to preach. "Many old friends of mine of more than thirty years' standing," he writes, were "sitting in the audience eagerly awaiting this event." They were greatly pleased to find that "Ina Banza," the native title given Brother Salter years ago, was "quite at home again in their Kiluba," the language, "so they say, that will be universally spoken in heaven!"

"The work here in the Congo continues under the smile of God. I was able to visit all the Pentecostal work, going up all the east side of the Belgian Congo, finishing up with the American brethren on the northern border. I have visited the two British groups and the Norwegian and Swedish works. There is a blessed work going on in the Ba-Ruandi part of the Congo where souls are being saved and filled with the Holy Spirit. To God be all the praise!"

## Easter in Partabgarh

THIS YEAR there was something new in the celebration of Easter at Partabgarh, India, where *Mr. and Mrs. A. G. Ericson* are ministering. The saints gathered at the mission hall at 4 a.m. and marched through the streets of the town, singing hymns of praise, to the cemetery where they held a sunrise service from five to six. This was followed by the regular Easter service at 8:30, held in town hall, called Hadi Hall, as the regular mission hall is too small and warm. The meetings

are held early in the day as the people have to get home before the heat and wind are too dangerous.

The greatest need in Partabgarh is for a bigger hall or church building. The present one is so crowded and hot. India is open for the Gospel and many are responding, but the time of grace may soon be over in India.

## Fruits of Repentance in Bloemfontein

"DURING OUR MORNING WORSHIPS, I noticed how the Lord was dealing with Isaiah, a photographer," writes *Helen Hoss* from Bloemfontein, Orange Free State, South Africa. "He seemed to be so melted and broken before the Lord that I thought he wasn't far from the baptism. But he couldn't get through because 'something' was standing in the way. It was a suitcase full of stolen stuff that he had bought at the back doors—'back door sales,' they call it. He then confessed in the next meeting and brought the suitcase which was full with suit lengths, trousers, tools, two cameras, photographic equipment, and a box full of glass that he was saving for the house he wants to build when he gets married. It was precious how the Lord manifested Himself that night. That young man's repenting heart just seemed to melt us all.

"Prayer changes things. It was an effort to get out to the morning prayers, and takes a lot of the day, but it's worth it over a thousand times. United prayer with the workers and with those who can come out of the congregation will surely bring results. Prayer moves the arm of God."

Remember that God's intentions towards you are always "exceeding abundantly above all you can ask or think."

## He Shall Bring It to Pass

(Continued from page 4.)

and one which brought great joy to me was working in the Sunday school. One night just before I was asked to take over the Sunday school work, the Lord gave me a dream which impressed me deeply. I was out for a stroll and coming to a river with sparkling water saw a crowd of boys and girls bathing and having a glorious time. What a lot of happy children, more beautiful than any I had ever seen! It was a pleasure to watch them having so much fun.

"After awhile I continued my walk down stream and came to a place where there was a waterfall. I stood admiring the water that poured with thunderous roar over the rocks when suddenly a terrifying shriek pierced the air. I saw one of the children caught in the current and carried to the edge of this waterfall to be dashed to pieces on the rocks below. Fortunately I was able to reach out my hand and rescue the child.

"Hardly had the dripping youngster been brought to the shore when another shriek was heard, and another one of the children came shooting down toward the cataract. Then one by one seemed to be carried away to certain doom so that I was kept busy for a long time pulling the children out to shore. I was able to save them all but one, and then awoke from my dream.

"The dream was very clear to me and by it the Lord showed me that mine was the task of saving the precious lives of children before they would be swept away by the evil influences that are brought to bear upon young lives.

"Soon we had a very live and a really Pentecostal Sunday school in Peniel. In every session we prayed for the children that were sick with very beneficial results. Often the whole

session was turned into a tar-rying meeting when children received the baptism. God gave us such a marvelous outpouring of His Spirit that in a short time the room had become too small to accommodate the crowds. And from that Sunday school came a number of ministers and missionaries who today are serving the Lord in all parts of the earth.

"I remained in Kenosha until the fall of 1923 when I went to live in the Faith Homes in Zion for a few months. Before I left Kenosha, however, the Lord began to lead me out occasionally to preach in other places, especially at Sunnyside in Chicago. From Zion I went to supply for Pastor H. A. Ulrich in Milwaukee, Wisconsin, for two months during which time the Lord really did marvelous things. While there I became acquainted with Brother Dravitz of Benton Harbor, Michigan, who invited me to hold meetings in his church. There we had an unusual revival.

"Before that, however, I had been in Muskegon, Michigan, with a number of Pentecostal ministers who were holding tent meetings there. After a time I was asked to conduct the meetings. The other ministers who were older and more experienced than I had told me that I must have a program for the meetings in order to win the people, for they would not understand meetings led by the Spirit of God.

"I was unable to understand how it could be possible for the Lord to want us as Pentecostal ministers to go back to the very same methods used by the ministers of the church out of which he had dug me. I had a week before I was to take charge of these meetings and that whole week I spent in prayer for God to show me His way in this matter which to me was so important and fundamental. I used Psalm 25 as a basis for my

prayer, and with the Psalmist I cried, "Shew me Thy ways, O Lord; teach me *Thy* paths." At the end of that week I had reached my decision and made my consecration that by God's grace I would let the Lord have His way in every meeting and I would do nothing in any meeting unless I felt God led me to.

"Consequently when I did take charge of the meetings, I went on to the platform and simply sat there for a while waiting on the Lord. Suddenly there came a light to me that I should speak about the necessity of a prayer life. I thought I would say just a few words, but such conviction came upon us all that presently the whole place melted and repented. That got things started. The next night a similar thing happened. Then I was convinced that *God could do it* if we just let Him have His way. I remember that on the last night there was no preaching done at all, but there was an outpouring of the Holy Spirit in real old-time Pentecostal power. All this was a lesson for me which I have never forgotten and which has been very helpful to me. I had put God to the test, and He had answered my questions. To me it was historic as far as my education as a Pentecostal minister was concerned.

"In Zion I met Mr. Max Wood Moorehead, a former missionary in India and a man who was quite well-known in Christian circles the world over. I had heard of him already when I was just a boy in Switzerland from my father. He was then a friend of Pastor Stockmeyer whose name was held on a par with that of Andrew Murray. Consequently I was very much interested to meet the man and we became quite intimate friends right away. It was he who got me started on my trips to the East. He received a letter from Noel Perkin who was the pastor at Fredonia, New York, asking if he could recom-

mend an evangelist for his church, and Mr. Moorehead recommended me.

"From Fredonia I went to the German assembly in New Castle, Pennsylvania, where I met Philip Brauchler who told me of the struggling German assembly in Brooklyn which was without a pastor. After these meetings I accepted calls to Buffalo and to a German assembly in Rochester. Then I went back to Buffalo, and the people there wanted me to be their pastor. By that time, however, I had received an invitation from the Patchen Avenue Mission which I was definitely led to accept. And somehow there seemed to be nothing beyond Brooklyn though I thought that maybe from there I would go across the ocean. But I said to someone, 'That seems to be the end of the trail for me.'

"While I was in Buffalo, I received word from home saying that my mother had had a stroke. I still have the letter which I wrote her from there before I had a chance to go home. It is dated April 14, 1925 and says in part:

'The saints here have just gotten through organizing and have desired to keep me here as their pastor. However, I have an appointment in Brooklyn, New York to keep and do not know what else may be in the Lord's plan for me. He will bring it to pass. About ten years ago the Lord spoke into my heart this verse, "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass." This has been my confidence ever since so that I have no anxiety about anything but leave the disposition of my life to Him. And I have experienced one miracle after another of His care over me.'

"Before going to Brooklyn I returned home for a brief visit

(Continued on page 11.)

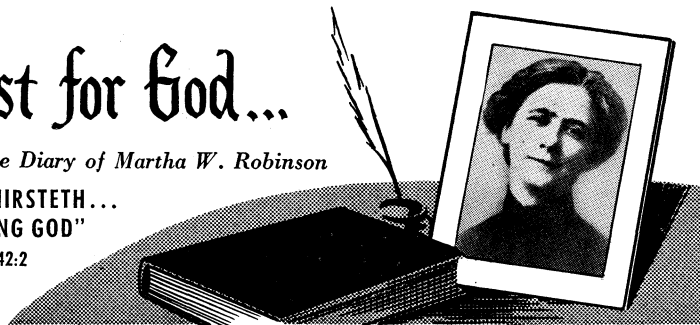


# Athirst for God...

*The Diary of Martha W. Robinson*

**"MY SOUL THIRSTETH...  
FOR THE LIVING GOD"**

Psalm 42:2



*Martha Wing Robinson (1874-1936) was one of the pioneer ministers of the Pentecostal movement. For several years before receiving light on the baptism of the Holy Spirit she had been an effective minister in Iowa, Illinois, Michigan, and Ohio. When she was once convinced of the scripturalness of Pentecostal teaching and experience, she and her husband severed their denominational ties and stepped out independently trusting the Lord alone for their support.*

*After receiving her personal baptism, the Robinsons went to Toronto. It was there during the year 1907 that Mrs. Robinson kept this diary which is almost altogether a record of her cry for God to come to her in yet greater fulness.—EDITOR.*

*June 11.* We were at all-night of prayer last night at East End. Good interesting meeting. No great power of prayer manifested. Well, bless the Lord, O my soul, and all that is within me bless His holy name.

We had an interesting talk with Professor Campbell and wife of McMaster College.

Last night I covenanted with the Lord for greater manifestation of the fruit of the Spirit, Love. May God enable me, fill me with great love and a passion for souls which I lack.

For several days the Spirit has not been upon me in such fulness. I do not supplicate as I did. And yet my whole desire is to be continuously in the Spirit, under His wonderful power. For a little while last night, while speaking in East End Mission, I was under His power.

*June 12.* My soul still cries after Jesus. When shall I have that fuller revelation of Himself as He has promised? I still seek to know Him and the power of His resurrection. O God, my God, hasten Thy work in me. Give me a greater continual filling of the Holy Ghost. I would so live that every moment of my life—every breath that I draw—shall be in Him and by Him, that I may be dead and Christ living in me. And I pray for our work. God blesses. People are seeking Jesus, yet still I feel the lack of power. No mighty signs are following. We lack faith. O God, from whom all blessings flow, make us channels of those blessings to others. Cast out demons, heal the sick, save, sanctify, baptize with the Holy Ghost. Here we are, willing but feeble instru-

ments. Use us, O Lord, my God. O Lord, bring souls to Thyself. Bring souls to Thyself.

We are going through a trifling financial test. For days we have received just barely enough to pay our carfare. We now have fifty cents. The Lord is sufficient. The cattle on a thousand hills are His. Lord, help us just to stand still and see Thy loving care.

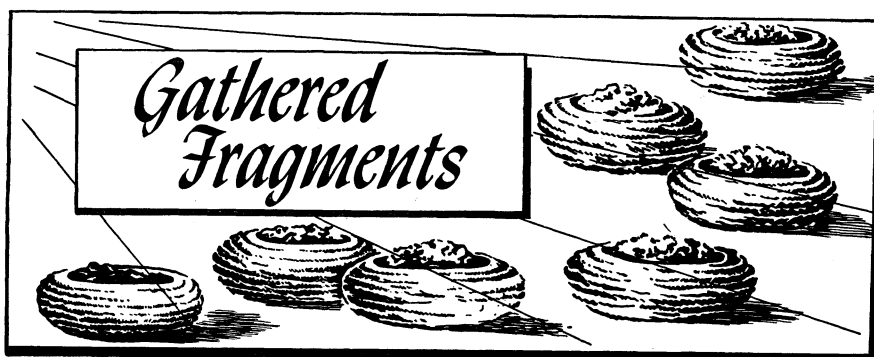
*June 15.* Shew me Thy ways, O Lord. Teach me Thy paths. Lead me in Thy truth, and teach me. For Thou art the God of my salvation, on Thee do I wait all the day. Mine eyes are ever toward the Lord for He shall pluck my feet out of the net. Look upon my affliction and my pain, and forgive all my iniquities.

Lord, Thou hast looked on the heart. Thou hast patience. O Lord, how merciful Thou art.

Lord, remember Thou our covenant that I shall be filled with love. It is my great need.

Lord, give me true poverty and teachableness of spirit. Make me meek, merciful and a peacemaker. Help me that my light may shine. O Lord, help me to live up to the whole of the fifth chapter of Matthew, Matthew 6 and 7. Help me to be forgiving, not to sit in judgment. Help me to earnestly seek Thee continuously. O Lord, help me to do the will of my Father.

God has promised that I shall be filled. As yet I am not. In spite of the conscious indwelling of the Holy Spirit, in spite of my knowledge He uses me, makes me His witness, in spite of blessed anointing—my soul keeps crying and crying for God—and I thank Him it is so. Only that hunger and thirst for Himself will give me Himself. With all my failure and imperfections, with all my weakness and shortcomings, I know absolutely that I desire God more than anything in the world; that I have left all to follow Jesus; that I am God's absolutely. Yet, oh—the reaching out for more of Himself. Measuring myself by the Word, I see how great things I lack. The fruits of the Spirit are scarcely developed at all. I lack love, joy, kindness, meekness, gentleness. I need to be lowlier, humbler, more patient. I lack faith.



Every Christian should be thoroughly acquainted with the text of Scripture. This is gained, first of all, simply by reading and rereading the Bible thoughtfully and carefully. This is absolutely fundamental to any understanding of God's Word. It is the *business* of every Christian to know His Bible, its history, its teaching, and its prophecy. One can never get overfilled with the Bible, and "it is a disgrace not to know it" as a Christian. To know the Bible does not mean to be able to explain or interpret everything in it. It does mean, however, to be acquainted with it, and you can never get acquainted with it unless you *study* it.

\* \* \*

So the first book every Christian should own is a *good* Bible. By that I mean a book with print easy to read and well bound. The size is a matter of personal fancy. A Bible *student* will find that he will prefer to have a Bible with cross-references and marginal readings. And for the sake of convenience in study, it is helpful to have a concordance in the same book. The Bible which best meets these several requirements is, by all odds, the *Oxford Sunday School Teacher's Edition*. This is available in various sizes and at various prices—to suit one's taste and one's pocketbook.

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Of course this Bible is the King James or Authorized Version of the Scriptures. It is true that this version is not as accurate in some few instances as the new Revised Standard Version, and some of the words used are obsolete, not in use in "modern English." It is also true, however, that no other translation has approximated the beauty of the Authorized Version in language. And there is something else about the Authorized Version which is a bit hard to describe, but, for want of a better

way of saying it, we might say that it seems to have been translated more "spiritually." The translators of the Authorized Version did not always translate literally, but they seemed to have preserved more of the Spirit which inspired the original text than most later translators.

On the other hand, it is good, if possible, to have some good modern translation for the *sake of comparison*. The modern English of these more recent translations helps to give a clearer understanding of the Scriptures. But for all general purposes, public and private, the average person will get more blessing and satisfaction from the Authorized Version, especially one that has marginal notes which often give all the explanation needed for obscure words or phrases.

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Two of the greatest aids to Bible study are a concordance and a Bible dictionary. A concordance is of great value in locating verses quickly, in making a topical study of a subject such as love or faith, and in giving the literal meaning of words. A Bible dictionary gives valuable background information concerning places, customs, etc., which are not commonly known. The "Cyclopedic Concordance" of the Oxford Bible, while by no means complete or exhaustive, is an excellent combination of concordance and dictionary and quite helpful for ordinary study.

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As one pursues his study, he will want to get a more exhaustive concordance and a more complete dictionary. As for the former there are three, all good, *Cruden's*, *Young's*, or *Strong's*. Care should be used in the selection of a dictionary, for some are prepared by modernists. *Smith's Bible Dictionary*, while not the most recent, is for all intents and purposes sufficient and the best.

In the same category is the *Pocket Bible Handbook* by H. H. Halley which is an excellent compendium of knowledge about the Bible. In addition to a brief commentary on each book, it has good sections on "Archeological Discoveries" with numerous illustrations, "How We Got the Bible," and "Church History" and other interesting data not readily available to the average person.

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As a twelve-year-old boy it was the editor's privilege to attend a weekly Bible class conducted by Merrill C. Tenney who is now the dean of the Graduate School of Wheaton College, Wheaton, Illinois. This was one of his happiest and most profitable experiences.

Dr. Tenney devoted a little time at the beginning of each class for answering questions, and this boy supplied a liberal number of the questions for discussion. One of these required hours of research on the teacher's part and a whole hour of class time to answer! But Dr. Tenney conscientiously, patiently and thoroughly answered the "quiz kid."

This teaching was made doubly impressive by Dr. Tenney's truly godly example and noble personal life. Much of the actual teaching given has remained with him for Dr. Tenney has a way of presenting his material so concisely and definitely that what he teaches, spoken or written, sticks.

We have previously published two short articles by Dr. Tenney. Now we are happy to recommend his latest book: *The New Testament, An Historical and Analytic Survey* (Wm. B. Eerdmans, Grand Rapids, Michigan) is a very excellent introduction to the New Testament. Its first part, "The World of the New Testament" furnishes a comprehensive background of the political, social, and religious world (with special consideration of Judaism) in which Christ and the apostles lived and wrote.

The remainder of the book is an analysis of each New Testament book—giving its individual background, content, a brief outline, and an evaluation. The author has admirably carried out his aim as stated in his preface: "not to substitute the opinions of the author for the discoveries of the student, but rather to place at his disposal a compact guide to the

essential facts that will help him to interpret the Bible for himself."

From a child Dr. Tenney has known the Scriptures and this book is the fruit of years of personal, diligent, intensive Bible study, enriched by his intimate knowledge of New Testament Greek.

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*"The profit of Bible study depends not on how much we read, but on how much we understand, receive, incorporate into ourselves. One verse thoroughly mastered, so that it lodges a new thought in the mind, a new joy in the heart, a new purpose in the life, is worth a hundred chapters read hastily, thoughtlessly, without leaving an impression behind. It pays to do thoroughly what we do at all, especially in Biblical study."*

These words are from A. T. Pier-son's introduction to his *Keys to the Word* (Zondervan, Grand Rapids, Michigan). No more than two or three pages are devoted to a discussion of each book of the Bible, noting its key-word, key-verse, special teaching, prominent characters, and divi-

sions. It is very simple and brief but "full of matter."

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Any of the books recommended can be ordered from any local bookshop or direct from the publishers indicated.

\* \* \*

The mark of a Spirit-filled life—great calm, great confidence, great trust.

\* \* \*

A person is not fully baptized in the Holy Spirit unless he lives a life of prayer.

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## He Shall Bring It to Pass

(Continued from page 8.)

with my parents. Just as I left my home for Brooklyn I took desperately ill and was tempted to be a little bit afraid. But God gave me a Scripture text that has been my comfort all along the way: *My presence shall go*

*with thee and I will give thee rest* (Exodus 33:14). And this word has certainly been fulfilled literally all along the way; the presence of the Lord has not failed me.

"After I accepted the call to be the pastor of the Brooklyn congregation, one of my friends asked me, 'What are you going to do in Brooklyn?'

"I had never thought of that and so I replied, 'What am I going to do?' I am going to do just what I am doing now: I am going to worship the Lord and let Him take care of everything else.'

"I am still at it, just worshipping Jesus and just doing as He directs. I do not know anymore now than I knew then. But how wonderfully He takes care of us when we learn the lesson that Jesus is sufficient and that HE NEVER FAILS."

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## Jesus As a Man of Prayer

(Continued from page 2.)

Jesus was praying; Matthew and Mark are again silent, so that Luke's emphasis on prayer may be clearly evident. The Holy Spirit designs it so. Jesus does not so much as decide to ask the disciples a seemingly simple question except it be born in His soul as the outcome of communion with the Father in prayer.

What a restful life: the Father assumes all responsibility, gives all orders, does all the works and speaks all the word. Jesus is an empty vessel, but is such only because His life is altogether PRAYER. Can we expect to do "greater works" apart from such a prayer-centered life? Is prayer a side-issue with us, a mere embellishment to our lives, rather than that very life itself?

Still in chapter nine, verses twenty-eight and twenty-nine, we find that Jesus *"went up into a mountain to pray: and as He prayed, the fashion of His countenance was altered."* Ah, the transfiguration was distilled out of His life of prayer! We hear much of the transfiguration experience, its glory and its majesty. We suppose that the journey up the mountain was for the express purpose of being transfigured before His disciples. Rather, the journey was "to pray." Matthew and Mark are again silent. The Spirit wants the spotlight to fall on Luke's unfolding of the great life

of prayer of the second man from heaven, with its tremendous results. The first man was "of the earth, earthy" (I Cor. 15:47), while the "second man is the Lord from heaven." When *He* comes, he *lives* and *walks* in prayer. Earthiness has nothing to do with prayer. Which man do we belong to?

There is but one instance of the disciples asking Jesus to teach them anything. They did not say, "Teach us to preach," or, "Teach us to heal," but, *"Teach us to PRAY"* (11:1). The disciples were finally captivated by the deepest thing in His daily life—His praying. A consideration of His lesson on prayer reveals the nature of the praying Jesus did. Enough here to say that its all-embracing atmosphere is adoration of the Father in heaven, and desire to see His will done on earth. Amen! Luke alone records this incident.

Jesus' praying reaches its culminating point of glory and victory in the dark shadows of Gethsemane, recorded by all three synoptists. The Hebrews epistle tells of His "strong crying and tears" as He prayed, of the fullest obedience wrought out in such praying, and of the "being made perfect" so that He might "become the author of eternal salvation unto all them that obey Him" (5:7-9). Can there be any perfection for us but in such a life of prayer as our Master and Teacher lived?

"Lord, teach us to pray!"

# God's Way of Healing

*By John Alexander Dowie*

## ***God's Way of Healing Is a Person, Not a Thing***

Jesus said, "I am the Way, the Truth and the Life," and He has ever been revealed to His people in all the ages by the covenant name, *Jehovah-ropi*, or "I am the Lord that healeth thee." (John 14:6 and Exodus 15:26.)

## ***The Lord Jesus Christ Is Still the Healer***

He cannot change, for "He is the same, yesterday, today, and forever," and He is still with us, for He said, "Lo, I am with you always, even unto the end of the world." (Hebrews 13:8 and Matthew 28:20.) Because He is unchangeable, and because He is present in spirit, just as when in the flesh, He is the healer of His people.

## ***Divine Healing Rests on Christ's Atonement***

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew, *sicknesses*) and carried our sorrows, and with His stripes we are healed," and it is expressly declared that this was fulfilled in His ministry of healing, which still continues. (Isaiah 53:4, 5 and Matthew 8:17.)

## ***Disease Can Never Be God's Will***

It is the devil's work, consequent upon sin, and it is impossible for the work of the devil ever to be the will of God. Christ came to "destroy the works of the devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the devil." (I John 3:8, Matthew 4:23 and Acts 10:38.)

## ***The Gifts of Healing Are Permanent***

It is expressly declared that the "gifts and calling of God are without repentance," and the gifts of healing are amongst the nine gifts of the Spirit to the Church. (Romans 11:29 and I Cor. 12:8-11.)

## ***There Are Four Modes of Divine Healing***

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing of the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:13, Matthew 18:19, James 5:14, 15 and Mark 16:18.)

## ***Divine Healing Is Opposed by Diabolical Counterfeits***

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (I Timothy 6:20, 21, I Timothy 4:1, 2, Isaiah 51:22, 23.)

***"Faith Cometh by Hearing, and Hearing by the Word of God."***