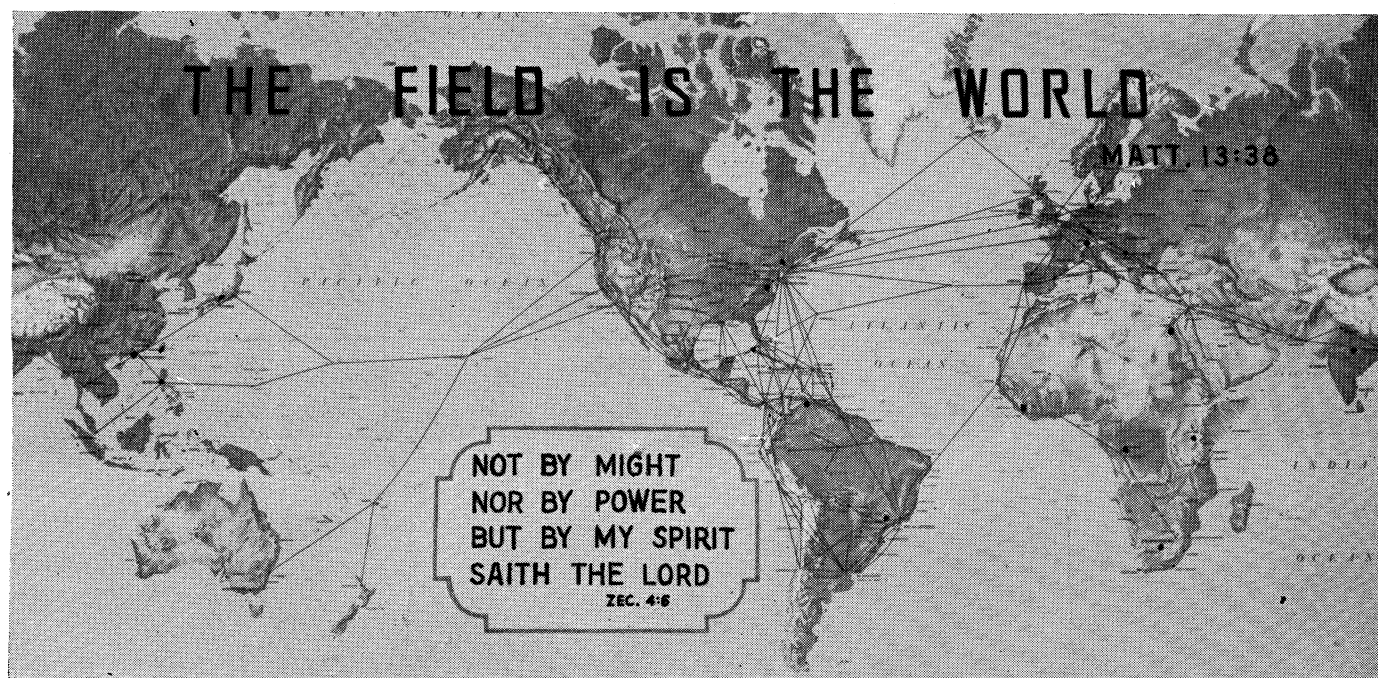


Bread of Life

Vol. IV

August 1955

No. 8



Missionary Map, Ridgewood Pentecostal Church.

L. A. Mandigini, N. Y.

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every object pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone.

Can we, whose souls are lighted
With wisdom from on high,
Can we to men beknighted
The lamp of light deny?
Salvation! O Salvation!
But joyful sound proclaim
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

—REGINALD HEBER.

The Will of God

By HELEN I. WANNENMACHER

WHEN Abraham Lincoln first witnessed a fine young negro being cruelly sold as a slave in the slave market of the South, he cried, "My God, if ever I strike this thing, I'll strike it hard." From that time forth his life was dedicated to the abolishment of slavery. We are all acquainted with the story of how the cause was won, though he lost his life.

It is a wonderful thing to be dedicated to a worthy cause, to count no sacrifice too great if only right may prevail. But may I suggest, it is not enough to be dedicated to a noble cause, but to do the perfect will of God.

Our precious Saviour left heaven's glory to live a life before men, so simple, so given, so yielded. He could say, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). On another occasion He says, "I came down from heaven, not to do mine own will but the will of him that sent me" (John 6:38). Another time He says, "The Father hath not left me alone, for I do always those things that please him" (John 8:29). This He did that He might prove to all mankind, everywhere, that the whole purpose of God with man was that He might have His way in and through the yielded lives of His redeemed children.

"We grow by yielding to the life and the will of the Lord Jesus within us. To the extent we yield, to that extent will we

grow." May God help us to yield to Him continuously.

We read with wonder His precious words found in the book of the Hebrews (10:5, 6): "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offering and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." Jesus was God's Lamb meekly doing the Father's will in the limitations of His body of flesh.

The Apostle Paul tells us in Romans 12:1, 2, that by the mercies of God, we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service and not to be conformed to this world; but to be transformed by the renewing of our minds, that we may prove what is that good and acceptable and perfect will of God. In other words, it is in these earthly bodies, right here on earth's sphere that we are to do the will of God. When we get to heaven His will is done day and night by all His creatures.

It is strange how mankind fears to do His will, thinking they will be exposed to hardships or losses or grief, while others think great achievements or brilliant successes alone prove they are in the will of God. But the truth of the matter is, His will is the safest, the sweetest, and the most satisfying place in all the whole wide

world. For it is as we are doing His will, we are fulfilling His loving purposes for us in our lives. And therefore, not only we, but our works shall abide forever.

Shall I give you a homely little illustration which I see from my window day by day? I live on the highway which leads to our capital city where cars and trucks of all descriptions pass my doorway continuously. Some are large, some are small, some carry milk, some carry oil—many carry dirt and cement. Some are loaded with brilliant statesmen, some with happy families, some with the old and the sick and the poor, but each vehicle is performing the will of its owner, the purpose for which it was intended—without fuss or stress or strain. I wonder, will we arrive at our capital city, at journey's end, having carried our burdens, having fulfilled our job, having done the will and purpose of Him Who has designed our pathway? There is a lovely thought in the 84th Psalm, the 5th and 6th verses (Luther's translation) which says, "Blessed is the man whose strength is in Thee, who from the heart followeth Thee, who as they pass through the Valley of tears, they make it a well."

Are we dedicated, not so much to be a brilliant success, as to be willing day by day to perform the simple, the holy, and the adorable will of God?

*To do Thy will, yes, that is all,
To do Thy will, obey Thy call,
To follow on where Thou dost lead,
To do Thy will is all I need.*

Bread of Life

VOL. IV No. 8

AUGUST, 1955

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y. Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editors: Hans R. Waldvogel, Roy M. Gray. Office Manager: Miss Eleanor Perz. Photoengraver: William Schuetze. Entered as second-class matter at post office at Brooklyn, N. Y. Printed in U.S.A. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.

Single Copy 15c.—Annual Subscription \$1.50.

The Ministry of Women

By A. J. GORDON

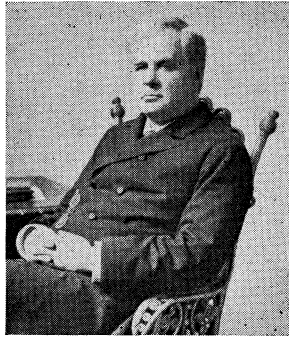
IN ORDER to reach a right understanding of this subject, it is necessary for us to be reminded that we are living in the dispensation of the Spirit—a dispensation which differs most radically from that of the law which preceded it. As the day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider this prophecy:

And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
Yea and on my servants and on my handmaidens in those days
Will I pour forth of my Spirit: and they shall prophesy.
And I will show wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapor of smoke:
The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable day:
And it shall be, that whosoever shall call on the name of the Lord shall be saved. (Acts ii. 17-21, R.V.)

It will be observed that four classes are here named as being brought into equal privileges under the outpoured Spirit:

1. *Jew and Gentile*: "All flesh" seems to be equivalent to "every one who" or "whosoever," named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile (Rom. x. 12, 13): "For there is no difference between the *Jew and the Greek*. . . . For whosoever shall call upon the name of the Lord shall be saved."

2. *Male and female*: "And your sons and your daughters shall prophesy."



A. J. GORDON

Best known to Christians of to-day by the music he wrote for the hymn, "My Jesus, I Love Thee," A. J. Gordon was a successful pastor of one of the largest Baptist churches of Boston, Massachusetts, for a quarter of a century, the author of several deeply-spiritual books, the founder of the Bible school which has become Gordon College. His books, "The Ministry of Healing" and "The Ministry of the Spirit," both classics in their field, did much to awaken the people of God to these neglected truths. "The Ministry of Women" was written in the latter part of his life, sometime between 1888 and his falling asleep in Jesus about seven years later.

3. *Old and young*: "Your young men shall see visions, and your old men shall dream dreams."

4. *Bondmen and Bondmaidens* (vide R.V. margin): "And on my servants and on my handmaidens in those days will I pour forth My Spirit, and they shall prophesy."

Now, evidently these several classes are not mentioned without a definite intention and significance; for Paul, in referring back to the great baptism through which the Church of the New Covenant was ushered in, says: "For in one Spirit were we all baptized into one body, whether *Jews or Greeks, whether bond or free*" (1 Cor. xii. 13, R.V.). Here he enumerates two classes named in Joel's proph-

ecy; and in another passage he mentions three: "For as many of you as were baptized into Christ did put on Christ; there can be neither *Jew nor Greek*; there can be neither *bond nor free*; there can be no *male and female*; for ye are all one man in Christ Jesus" (Gal. iii. 28, R.V.).

We often hear this phrase, "neither male nor female," quoted as though it were a rhetorical figure; but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman; for both are spoken of in the same category.

Here, then, we take our starting-point for the discussion. This prophecy of Joel, realized at Pentecost, is the *Magna Charta* of the Christian Church. It gives to woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in Scripture we shall expect to find no text which denies to woman her divinely appointed rights in the New Dispensation.

"*Your sons and your daughters shall prophesy.*" Here is woman's equal warrant with man's for telling out the Gospel of the grace of God. So it seems, at least, for this word "prophecy" in the New Testament "signifies not merely to foretell future events, but to communicate religious truth in general under a Divine inspiration" (vide Hackett on "Acts," p. 49), and the spirit of prophecy was henceforth to rest, not upon the favored few, but upon the many, without regard to race, or age, or sex. All that we can gather from the New Testament use of this word leads us to believe that it embraces that faithful

His Call

I heard the call, "Come, follow!"
That was all.
My gold grew dim,
My soul went after Him,
I rose and followed:
That was all.
Who would not follow
If they heard His call?

—W. R. NEWELL.

witnessing for Christ, that fervent telling out of the Gospel under the impulse of the Holy Spirit, which was found in the early Church, and is found just as truly among the faithful today. . . .

If, now, we turn to the history of the primitive Church, we find the practice corresponding to the prophecy. In the instance of Philip's household, we read: "Now this man had four daughters which did prophesy" (Acts xxi. 9); and in connection with the Church in Corinth we read: "Every woman praying and prophesying with her head unveiled" (1 Cor. xi. 5). . . .

Having touched thus briefly on the positive side of this question, we now proceed to consider the alleged prohibition of women's participation in the public meetings of the Church, found in the writings of Paul.

We shall examine, first, the crucial text contained in 1 Tim. ii. 8-11:

I desire therefore that the men pray in every place, lifting up holy hands without wrath and disputing. In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness, etc. (R.V.)

This passage has generally been regarded as perhaps the strongest and most decisive, for the silence of women in the Church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of women in public prayer. Yet such is the conclusion of some of the best exegetes.

By general consent the force of *boulomai*, "I will," is carried over from the eighth verse into the ninth: "*I will that women*" (*vide* Alford). And what is it that the apostle will have women do? The words, "*in like manner*," furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women, "*in like manner*," to be silent? But where would be the similarity of conduct in the two instances? Or does the intended likeness lie between the men's "lifting up holy hands," and the women's adorning themselves in modest apparel? So unlikely is either one of these conclusions from the apostle's language, that, as Alford concedes, "Chrysostom and most commentators supply, 'to pray,' in order to complete the sense." If they are right in so construing the passage—and we believe the *hosautos* "*in like manner*," compels them to this course—

then the meaning is unquestionable. "I will therefore that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc."

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to these pages, but we may, in a few words, give a summary of it, mostly in his own language. He says:

"1. In the words '*in every place*' it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.

"2. The *proseuchesthai* 'to pray,' is to be supplied in verse 9, and to be connected with '*in modest apparel*,' so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words '*Lifting up holy hands*.' This verse, then, from the beginning, refers to prayer; and what is said of the women in verses 9 and 10 is *to be understood as referring primarily to public prayer*.

"3. The transition in verse 11 from *gunaikas gune* shows that the apostle now passes on to something new—viz., the relation of the married woman to her husband. She is to be in quietness rather than drawing attention to herself by public appearance; to learn rather than to teach; to be in subjection rather than in authority."

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the Church; though reasoning back from the twelfth verse to those before, he considers that they may have been en-

(Continued on page 8.)

The Death to self

By HANNAH WHITALL SMITH

IN THE BOOK of Job we seem to have plainly set before us the Lord's processes with His saints. We get behind the scenes here, into His secret counsels, and are made to understand the hidden mystery of trial and see how it all has its spring in God, let the instrumentalities be what they may; and is all meant to make us "partakers of His holiness." It is the work of the Refiner that is here revealed to us. And I feel that it is unspeakably blessed for us, thus as it were, to get a glimpse into His work-shop and see His processes of refining the gold committed to His care.

The mystery of suffering is so unfathomable to most of us, and the questions it asks are so unanswerable, and often so agonizing, that we cannot be thankful enough for the glorious and satisfying answer given us in this book of Job; nor can we rest our hearts too utterly upon the revelation here made. "No chastening for the present seemeth to be joyous, but grievous. Nevertheless afterward it worketh the peaceable fruits of righteousness to them that are exercised thereby." This is the lesson of Job.

Job was a righteous man, coming under the refining and purifying hand of the Lord, in order that he might be brought to an end of self, and might have a revelation of God in his soul. And in this he was a sample and a foretelling of the thousands of saints since, who have had to go through similar processes, for the same glorious and blessed end.

It was necessary that a righteous man should have been chosen for that which was to fol-

low, since it is the training of God's saints that is here set forth; and none but a good man could have understood the lessons or profited by them. Moreover it is plain to the simplest comprehension, that a wicked man needs to be brought to the end of himself. But that an upright man, who "fears God and eschews evil," should also need this is not so clear. And some who can look, with a complacent comprehension of the divine purposes, on the trials that fall to the lot of the sinners around them, are yet unable to discover any reason for the mysterious dispensation of suffering to themselves. They are conscious, it may be, of the integrity of their hearts and cannot see the justice or the need of their trials. "I was doing what I believed to be right," such a one will say, and "why should these things come upon me?" But the subtle forms of self-life that would ruin us, if left undiscovered and unchecked, are often most vigorous in those whose outward walk is all that could be desired; and it needs sometimes a very sharp discipline to uproot them. And in this fact lies hidden, doubtless, the secret of much that is mysterious in the dealings of the Lord with the souls of His servants. He loves us too much to permit any evil to linger undiscovered and uncured in our natures, and He will probe us to the very bottom by His dispensations, before He will suffer the hurt of His people to be slightly healed. This is not severity, but mercy. For the great object of all the discipline of life here is character-building. We are to be the "friends of God" throughout all

eternity, and to be His *friends* means something far grander than merely being saved by Him and requires a far deeper harmony with His will. Therefore it is an unspeakable boon for us, that He loves us enough to take the necessary pains to make us meet for companionship with Himself. How well we know the strength of love it requires for us to discipline our children, in order to make them what they ought to be, and how often we fail just through a selfish weakness. Let us be thankful, then, that we have to do with a God who is of purer eyes than to behold iniquity with any toleration, and whose love is so strong that He will not withhold the hand of His discipline, until He has purely purged away all our dross, and taken away all our tin, and has presented us to Himself a "glorious Church, not having spot, or wrinkle, or any such thing."

Job, as I have said, shows us the divine process by which all this is accomplished. It is "baptism unto death." By all that happened to Job he was brought to a knowledge of his own heart and was made to abhor himself in dust and ashes. The instrument used was Satan, but the Hand that used this instrument was the Lord's. In both cases, when Job's possessions were taken, and also when his own body was smitten with sores, Satan's power extended only so far as the Lord permitted, and not one hair's breadth further. At first the Lord said, "Behold, all that he hath is in thy power, only upon himself put not forth thy hand," 1:12. And afterward He said, "Behold he is in thine hand; but save his life," 2:6:

Therefore, while Satan seemed to do it all, there was One behind Satan, Who overruled everything, and made it all work together to accomplish His purposes of grace toward Job.

First, the Sabeans fell upon Job's oxen and asses, and the servants who were ploughing with them, and destroyed them all. Then, "the fire of God" fell from Heaven and consumed his sheep and their shepherds. Next, the Chaldeans made out three bands, and fell upon his camels, and carried them away. Then, there came a great wind from the wilderness and caused the house to fall upon his children and kill them, 1:13-19. And finally Satan smote Job himself "with sore boils from the sole of his foot unto his crown," 2:7. To all these trials were added the reproaches and misunderstanding of his friends; until Job's life seemed to be utterly ruined, and as though it must end in nothing but humiliation and defeat on every hand. But it was only the "seen thing" which was thus ruined. The "unseen thing" in the mind of the Lord was the "exceeding and eternal weight of glory" which was to be the outcome of this ruin. The outward man, it is true, seemed to perish, but the inward man was renewed day by day. And by all that Satan was thus permitted to do, Job was brought at last to the place of emptying, where the Lord could reveal Himself in glorious fulness.

The Sabeans and the Chaldeans, the fire, the wind, and the sore sickness were the agencies employed to accomplish this blessed result. And man, judging by "feeble sense," would have seen only these. But the curtain has been lifted for us, and we see behind these fires of trial One who sits as a Refiner and Purifier of silver and Who controls and guides it all. He knew the heart of His servant

Job and that his successful and prosperous career, and even his very righteousness, were in danger of building up a subtle form of self life, that would in the end, if unchecked, drag him down into the miry clay. Therefore He used Satan to spoil it, that in the spoiling, Job himself might be saved.

One deeply important lesson to be drawn from this experience of Job is this, that all true knowledge of self must come, not from self-examination, but from beholding the Lord. Until Job had his eyes opened to see the Lord, he was very well satisfied with himself, and all his self-examination seemed to lead only to self-justification. But the moment the Lord was revealed, all was changed, and the man, who, while looking at self had seen nothing but good, now abhors himself in dust and ashes.

Self-examination is sometimes extolled among Christians as a most commendable and necessary duty; but in my view it is often a very great evil. It leads either to self-justification and

self-commiseration, or else to discouragement and despair. It fills our lives with chapters full of the personal pronoun "I" and "my," as Job's was. While the soul that looks away from self, and examines the Lord instead, finds its mouth filled with His name and His praises and His glorious power. Compare Job 29 with Psalm 71. In the one it is all, I, my, me. In the other it is all, Thou, Thy, Thee. If you will take a pencil and mark these respective words underneath, you will see how striking is the contrast.

I feel very sure that the commands to look unto Jesus, to behold His glory, to have our eyes ever toward the Lord, mean something exceedingly literal. And it is very certain that when we are looking unto Jesus, we cannot see ourselves, for if our face is to the One, our back will necessarily be to the other. It is by "beholding as in a glass the glory of the Lord," that we are to be "changed into His image." It is by keeping our eyes "ever toward the Lord," that our feet are to be plucked out of the net. It is by looking unto Him, that all the ends of the earth are to be saved.

And practically we know that nothing hinders us more in our Christian life than to keep our eyes fixed on ourselves, trying to search for evidences of our own goodness and fitness for the mercy of the Lord, or tokens of our growth in grace. If we find any, then at once we are frightened at the danger of pride; and if we do not find any, then we are plunged into the depths of discouragement. The true way is to give up self at first, as Job did at last, as hopelessly bad, and to have no eyes nor thoughts for anything but the Lord and His salvation. This, I think, is what the Scriptures mean by self-denial and self-crucifixion. It is to say to this

(Continued on page 8.)

Indwelt

*Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Christ expressed.*

*Is it a beatific smile?
A holy light upon your brow?
Oh, no! I felt His presence while
You laughed just now.*

*For me 'twas not the truth you
taught,
To you so clear, to me still dim,
But when you came to me you
brought
A sense of Him.*

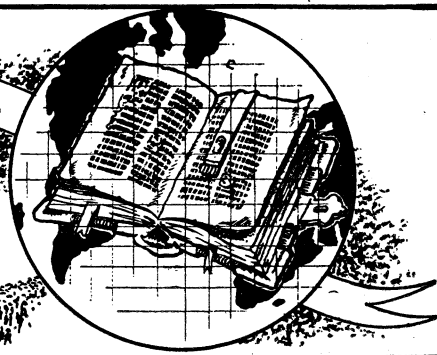
*And from your eyes He beckons
me,
And from your heart His love is
shed
Till I lose sight of you—And see
The Christ instead.*

—ANON.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Pei-Fu Mission Opened in Taipei, Formosa

By ELISABETH LINDAU and PEARL YOUNG

In our last report we mentioned a Dr. Yang from Tainan, the southern part of Formosa, accepting the Lord. A week later his wife came to the house and did likewise. We have not seen them since but have had a letter from them. There is quite a large community where they are, and no church. They urge us to go there to have meetings. Perhaps the Lord will so lead at some time.

One of the outstanding experiences we have had there was the conversion of Mrs. Li, the wife of an army general and indeed a very gracious woman. Miss Wang met her in an unusual way. One day while attending a certain meeting, she felt led to leave earlier and just before arriving home met this woman. One morning she came to our home with Miss Wang, and upon telling her of the Lord and this wonderful way of salvation, she readily accepted the Lord. There was true repentance with tears as she thought of her sins and also of the Lord's great mercy. She said, "It isn't that I have not heard the gospel before, but this time I was moved upon in my heart as never before."

It was through Mrs. Li, who lives in Pei-Fu, a suburb of Tai-

pei where many government officials live, that we met the principal of the schools there, a fine, young Christian man, who gave us permission to use the school there for special meetings. Although Mrs. Li is the mother of seven children ranging from seven to sixteen years of age she put forth great effort to get others interested together with the school principal and Miss Wang. They certainly put their hearts into the work.

We had the services from June 19th through the 23rd. Some scattered Christians came together regularly every night and brought others along. Several seemed to accept the Lord definitely. It wasn't anything very exciting, as far as one could see, but we were very conscious of the Lord's leading and help.

After these services we rented a hall there for regular Sunday and mid-week services. It is a newly-built place, right off the main road, and in a most beautiful setting of jagged mountains and rice fields. It is a bright and sunny room about twelve by thirty feet.

We already have had three Sunday school sessions with an average attendance of fifty-four each Sunday. They are a precious group of children, well be-

haved and keenly interested, alert and extremely quick to learn the memory verse as well as choruses. Miss Wang is teaching a series of lessons on the life of Jesus, and with it we give out a tract with the story that is told each Sunday. I was blessed to see the way these children appreciate these tracts. Most will stand up and curtsy saying, "Hsieh, hsieh ni!" One boy had a tract that was given him the first Sunday, carefully tucked in a clean envelope in his pocket.

Last Thursday we had thirty-eight adults out to the service, with about twenty remaining for prayer afterward. The time of prayer has been most precious and it has been most encouraging to see the way these dear ones get down to pray. Four souls that gave their hearts to the Lord during the series of special meetings are steadily coming out, for which we praise the Lord.

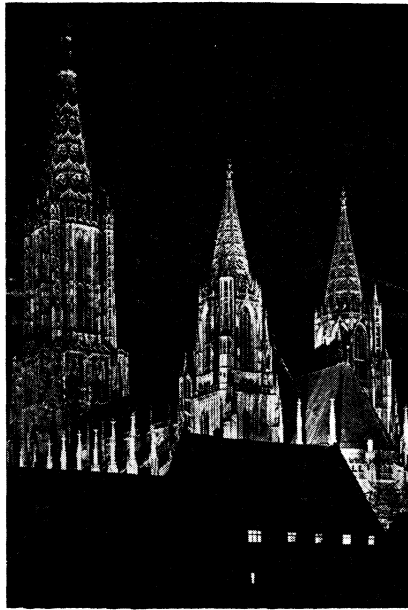
We praise God for this corner where we can worship the Lord and seek to lead others into His ways. Our hope is completely and entirely in the Lord, and He has promised that if we will believe, we shall see the glory of God.

ULM EVANGELISTIC CAMPAIGN

ON August 14th, God willing, special services will be started in Ulm, Germany. These are to continue for three weeks. During this time Pastor Hans R. Waldvogel of Brooklyn, New York, will be ministering, assisted by his nephew, Walter Waldvogel, pastor of the Kirchheim assembly.

Ulm is an industrial and railroad center of southern Germany. Located forty-four miles southeast of Stuttgart on the Danube, Ulm is a city of about seventy thousand which suffered an estimated sixty-five per cent destruction in the war. It is especially famous for its cathedral which was begun in 1377 but was not finished until 1890. Its famous spire (530 ft.) is "the tallest ecclesiastical structure in the world".

As the result of the conversion of a man from Ulm in the meetings in Kirchheim some years ago, there is today a nucleus of believers in Ulm who gather together regularly for worship. Let us pray that as a result of these special meetings the Lord will establish a strong full Gospel testimony in this needy city.



ULM CATHEDRAL

The Death to Self

(Continued from page 6.)

"I," "I am a stranger to you," and to refuse to listen for a moment to its pretensions or its claims.

I am afraid but few will understand this, and fewer still will act upon it. Self is so enticing to us, and self-examination such an interesting and absorbing occupation that it is very difficult for us really to take in the thought that we are to have no more of it. But experimentally I can say, that I never have any peace nor find any victory, except when I utterly ignore even the existence of self and turn my eyes and thoughts only on the Lord.

Job's end was a glorious triumph. The discipline had accomplished its work of purification and the Lord could now bestow upon him double of all his blessings. "And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before," 42:10. The turning point was "when he prayed

for his friends"; and it seems to me that this fact was the sign of the inward death to self that had taken place. They had utterly misunderstood and misjudged him, and had heaped undeserved reproaches upon him. But now that he abhorred himself, he felt no resentment towards them, and so partook of the mind of the Lord as to pray for those who had thus "despitefully used him and persecuted him." In the New Testament, our Lord speaks of this as one of the marks of being "perfect even as our Father which is in Heaven is perfect." And I doubt not, it is one of the last surrenders of self and self-love made by any soul.

Thus was Job's discipline completed, and he was brought out of self and into God. The process had been painful and mysterious, but the end that the Lord had in view could have been reached by no other means; and could Job have seen into the secret counsels of the Lord from the beginning, he would doubtless have rejoiced at

every blow. The "exceeding and eternal weight of glory" worked out for him, by what he had passed through, a thousand times more than compensated for it all.

Let us learn the lesson, dear friends; and without a question let us accept the sorrows and trials and crosses of our lives directly from the hands of our loving Father, as being His own choice for us, in order for our being made "partakers of His holiness," no matter what instrumentality may be used to bring them upon us. What if they are mysterious? The ways of the infinite God must be mysterious to the finite creature. Even the ways of earthly parents are often mysterious to the minds of their children and cannot be explained in any terms that the children could comprehend, even if the parent should be willing to make the explanation. But the day comes, when the children have been trained into such maturity of character, as to be able to understand the needs-be for the process of their training, and to understand it by an intuitive perception without any explanation. And the day will come to us, I am sure, if we yield ourselves unresistingly to our Lord's training, when His ways with us will all be vindicated and made glorious and when we will praise Him for every dispensation of His providence and for every stroke of His rod.

The Ministry of Women

(Continued from page 4.)

joined from public teaching. The latter question we shall consider further on.

The interpretation just given has strong presumption in its favour, from the likeness of the passage to another which we now consider:

Every man praying or prophesying, having his head covered, dishonour-eth his head. But every woman praying or prophesying with her head un-

veiled dishonoureth her head. (1. Cor. xi. 4-5.)

By common consent the reference is here to public worship; and the decorous manner of taking part therein is pointed out first for the man and then for the woman. "Every woman praying or prophesying." Bengel's terse comment: "*Therefore women were not excluded from these duties,*" is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should spend his breath in condemning a forbidden *method* of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed, first for the man, and then for the woman it is impossible to conclude that the thing to be done is then enjoined only upon the one party and forbidden to the other. If the "in like manner" has proved such a barrier to commentators against finding an injunction for the silence of women in 1 Tim. ii. 9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who hold that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman's praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women—viz., 1 Cor. xiv. 34-35:

Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church.

Here, again, the conduct of women in the Church should be

studied in relation to that of men if we would rightly understand the apostle's teaching. Let us observe, then, that the injunction to silence is three times served in this chapter by the use of the same Greek word, *sigato*, twice on men and once on women, and that in every case the silence commanded is conditional, not absolute.

"*Let him keep silence in the church*" (verse 28) it is said to one speaking with tongues, but on the condition that "there be no interpreter." "*Let the first keep silence*" (verse 30), it is said of the prophets, "speaking by two or three"; but it is on condition that "a revelation be made to another sitting by."

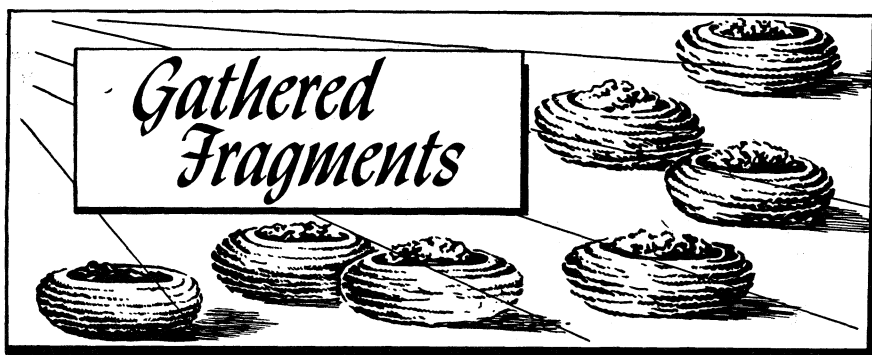
"*Let the women keep silence in the church,*" it is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, "for it is not permitted them to speak, . . . and if they would learn anything, let them ask their husbands at home." This last clause takes the injunction clearly out of all reference to praying or prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church; not that he is repressing the decorous exercise of spiritual gifts, either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant or meaningless than his direction concerning the case, "If they will learn anything, let them ask their husbands at home"?

In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if we would find the true meaning.

Dr. Jacob, in his admirable work, *The Ecclesiastical Polity of the New Testament*, considering the question after this broad method, thus candidly and, as it seems to us, justly, sums up the whole question: "A due consideration of this ministry of gifts in the earliest days of Christianity—those times of high and sanctified spiritual freedom—both shows and justifies the custom of the public ministration of women at that time in the Church. The very ground and title of this ministry being the acknowledged possession of some gift, and such gifts being bestowed on women as well as men, the former as well as the latter were allowed to use them in Christian assemblies. *This seems to me quite evident from Paul's words in 1 Cor. xi. 5 where he strongly condemns the practice of women praying or prophesying with head unveiled, without expressing the least objection to this public ministration on their part, but only finding fault with what was considered an unseemly attire for women thus publicly engaged.* The injunction contained in the same epistle (1 Cor. xiv. 34), 'Let your women keep silence,' etc., refers, as the context shows, not to prophesying or praying in the congregation, but to making remarks and asking questions about the words of others."

On the whole we may conclude, without overconfidence, that there is no Scripture which prohibits women from praying or prophesying in the public assemblies of the Church; that, on the contrary, they seem to be exhorted to the first exercise by the word of the apostle (1 Tim. ii. 9); while for prophesying they have the threefold warrant of inspired prediction (Acts ii. 17) of primitive practice (Acts xxi. 9), and of apostolic provision (1 Cor. xi. 5).

(To be continued.)



Some time ago (March 28) *Lowell Thomas* reported some very interesting news from Palestine which again corroborates the authenticity of the Biblical record: "A dispatch from Jerusalem tells of archeologists in Palestine using a 'guide book.' More and more, they are being directed by a sort of 'Baedeker' which tells of things long ages ago. So what's the book? The most familiar of all—the Bible.

"The Old Testament, for example, tells of 'Solomon's copper mines,' saying they were in the region between the Dead Sea and the Gulf of Akaba. Using that as a clue for an investigation, they went looking for copper—and found it—Solomon's ancient mines—now being worked again.

"Chapter Twelve and Thirteen of the Book of Genesis indicate that, at the time of Abraham, the Negev Desert had a large, flourishing population, which might sound like a mere legend, when you consider what a barren wilderness the Negev section is today. But archeologists took a tip from Genesis—and, thus far, they've discovered the ruins of two hundred and twenty-five inhabited places! Flourishing towns—in the days of Abraham and Lot—in the days of Sodom and Gomorrah.

"A renowned American archeologist, Dr. Nelson Glueck, took note of the Fourteenth Chapter of Genesis which tells how a number of kings rebelled

against a sort of emperor back in those days, a disastrous rebellion—as is now shown. Professor Glueck has unearthed a whole string of cities which were destroyed along about the year Two Thousand B.C.—a civilization wiped out—which sounds like the great rebellion described in Genesis.

"All of which indicates that archeologists in Palestine do indeed follow that old pious advice—read your Bible. In fact, Dr. Glueck, some twenty-five years ago uncovered King Solomon's Red Sea port, the city of Ezion Geber. And because I had camped there with T. E. Lawrence in World War I, at that same spot, the eminent archaeologist brought me a group of relics from Solomon's city."

A number of the readers of BREAD OF LIFE will be interested to know that *Miss Stella Leggett* of Zion, Illinois, went to be with the Lord on June 30. Miss Leggett was the niece of the late Mrs. Eugene Brooks and for many years was associated with the ministry of the Faith Homes in Zion. Many missionaries remember her with deep thankfulness for her encouraging letters and her thoughtfulness in sending them packages for their personal needs and for the work in which they are engaged during the years she was missionary secretary. In addition to this she rendered invaluable service to the kingdom of God

by her fervent intercession in behalf of its extension on earth.

* * *

Andrew Murray was one of the great gifts of God to his church and "he being dead, yet speaketh" by means of his writings. For example, it is refreshing to turn from the thin and ephemeral publications which have been appearing on the subject of divine healing to his solid, scriptural exposition, *Divine Healing*. This can be had (paper cover) for only seventy-five cents.

* * *

Another invaluable book from *Andrew Murray's* pen—one of his best—is *Waiting on God*. This is an excellent introduction to one of the greatest spiritual experiences. Quite inexpensive (\$1.25) this book and *Divine Healing* may be secured from The Christian Literature Crusade, Fort Washington, Pennsylvania.

* * *

As we go to press *Pastor Hans Waldvogel* is back in the United States between his campaigns in Germany. He reports that the services which closed in Stuttgart July 26 were "better than ever."

* * *

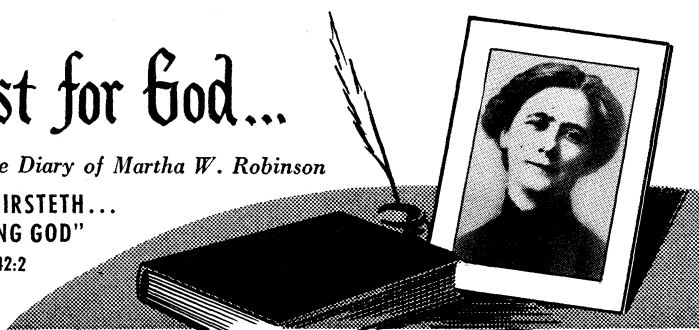
The editor of BREAD OF LIFE and his wife are directing the activities of *Pilgrim Camp* in Brant Lake, New York, for the summer. This camp is a vacation home for all ages but in separate groups. Daily morning and evening worship periods are conducted in which various ministers and missionaries participate. This year's girls' session was the best ever. Hungry souls were filled with the Spirit and became hungry to grow in God. Now the boys are experiencing the blessings of God. In the adult camp—Watch Rock—the study of Proverbs has proved to be both heart-searching and inspiring. For full particulars send for a camp circular to *Pilgrim Camp, Brant Lake, New York*.

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. The following is a summary of the lessons which the Lord taught them during the first nine months (January—September, 1907) of their experience in this respect.

October 7. It is almost a year since Harry and I launched out on faith lines, and God has provided every need. In fact, for nine months not only every need but luxuries also. Then our testing began, part of which I have written down. We have learned several things God saw we needed to learn.

One, our pride has been wonderfully cut down. There was a great deal in us which we called zeal for God's glory that God showed us was a shrinking from being humiliated ourselves. So God let us be humiliated in more ways than one, and took care of His own glory.

Second, we found we had been very selfish with our money. Instead of spending only what was necessary on ourselves and giving the surplus to God and God's children, we selfishly spent nearly all that came in above our tithes on ourselves.

Third, we did not know how to be abased, to economize properly.

Fourth, we did not know how to "take no thought" under test. Our faith seemed very complete as long as the money poured in, but as soon as we were tested, we got into a tremendous time of wrestling in prayer that had a good deal of anxiety in it.

Fifth, our heart-searching brought us to a realization that there was a little clinging to earthly things, that we were not living quite the moment-by-moment life that we needed to live, and it led us to rid ourselves of everything superfluous in our possessions.

Sixth, we have been receiving some lessons in patience. "Let patience have her perfect work"

is easier said than done. And we got very impatient. Harry could hardly keep from going to work.

Just now we are absolutely penniless. Were entirely out at end of week. Mr. H— handed us fifty-one cents on Wednesday evening. That was just gone when Mrs. C—sent one dollar for some booklets . . . and told Harry to keep change, which was fifty-five cents. This bought us a little butter, a piece of meat for soup, and our car tickets for Sunday.

Today, Monday, we are almost stripped, and yet have been comfortably satisfied in food. Have milk and bread and potatoes and beans and tea. Ha! Ha! Harry and I at noon began to count what we are out of. We are out of milk tickets, bread tickets, eggs, and kind of fruit or sauce, kerosene, etc. Suddenly we said we had better count our *blessings* instead of our lack, and then we were quite surprised to see what we have. For we do not need more than supplies for this day. And though our bread tickets are out, we have two loaves of bread; and our milk tickets, yet we have nearly a pint of milk; and the food we had today did not require butter. So there we are.

Truly we are in a training school. We live one day at a time—one hour—one moment. It is a lying-in-camp time. The General has not said when the march will begin or where we will go, or what is to be done when we get there.

Last Friday eve Harry went to meeting and I stayed at home. Spent evening in prayer and received a blessing. Jesus came very near to me. I have been longing and seeking for a fuller manifestation of His presence. I do still. I praise God for what was granted to me and stayed with me since then; but I am waiting for a still deeper manifestation.

O Lord Jesus, come quickly; reveal Thyself more fully; I long for Thee. The world has dropped away from me. Jesus is the fairest of ten thousand to my soul, the One altogether lovely. Yet He shows Himself at the lattice, and then is gone. O my Beloved, come in unto me.

The Fulness of Blessing

"I will come to you."—JOHN 14:18.

WHAT is the nature of *this* coming? It is a *Presence*—a Person Who comes: "*I will come.*" . . . "*I will see you.*" . . . "*I will manifest Myself.*" This knowledge of His blessed Presence enriches and endears all other knowledge of Him. It is a constant illumination for His Word; for now, as we read, we see ever the expression of His eye; as we listen, we ever hear the intonation of His voice; the word becomes a living Word when faith has seen the Lord.

But, not only does the manifest presence of Jesus give fuller knowledge, and impart greater strength, but beyond anything else, it intensifies Love. It is the instinctive yearning of love to be near the beloved one. The richest part of its life is in that love. Is it not, then, because God is Love, that He so manifests Himself—that He cannot stay far off from the desire of His own eyes, and that, therefore, if a man love Him and keep His words, the Father will love him, and they—Father, Son and Holy Spirit—will come and make their abode in him who so loves?

He who has missed this presence of the Lord has missed *the joy of joys*—"the love of God shed abroad in our hearts by the Holy Ghost Which is given unto us." He who has missed this Presence has missed also one of the chief secrets of his sanctification. How can anyone become like the Lord without seeing Him—since we are told that it is by beholding in a mirror the glory of the Lord that we are changed into the same image from glory to glory, even as by the Spirit of the Lord? When the heart turns to the Lord with the veil that hides this glory, He has said that it shall be taken away; He who heard the prayer of Moses will hear our prayer, "*I beseech Thee, show me Thy Glory.*"

And only to such seeking souls is there any security that they will find Him. Even His coming again in visible glory is limited in its blessing, "unto them who look for Him."

—SARAH FRANCES SMILEY.