

Bread of Life

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“Bring Him Unto Me”

By THE EDITOR

DURING the last few years the Church of Christ has witnessed a remarkable revival in the ministry of divine healing. Many well-attested miracles of healing have been performed in the name of Jesus. Of course, the reactions to this manifestation of God's power have been identical with those which have been shown toward miracles since they were first performed in the days of Christ and the apostles—some believe and some believe not.

The effect on the church as a whole, however, has been most heartening. It has been cause for great rejoicing to see the word confirmed “with signs following.” The faith of many believers which has been sorely tested has been greatly strengthened. Many who have been bound by Satan many years have been delivered to their great personal relief and to the joy of loved ones. Most important of all, proof positive has once again been offered in abundant measure to a cynical, unbelieving world that Jesus Christ is indeed the same today as when He was here in the flesh yesterday and healed “all manner of sickness and all manner of disease among the people.”

With multitudes of the people of God we, too, give thanks for this signal move of God with its resulting blessing. But while we thus rejoice we cannot be blind to certain other obvious facts which have attended this ministry of healing. One such fact is that while many have been miraculously healed in these great campaigns to the glory of God, many who have gone to these meetings have not been prayed for even, much less healed. Naturally, the disappointment of such has been exceeding great, causing many to become bitter and some to abandon all hope of healing.

But what is even more tragic, perhaps, is the fact that some who have been prayed for by even those who have been generally acknowledged to have some of the greatest gifts of healing with the best-attested, most-pronounced results, have either received no help whatsoever or, if they did receive healing, it has not been permanent. In such cases the result has often produced the blackest despair and the complete loss of faith in the miracle-working power of God. And so from the same fount which has produced a clear stream of blessing and a quickening of faith has, un-

fortunately, issued the muddied waters of confusion, doubt, and unbelief.

What is the explanation of these facts? Of course, the unbelieving will dismiss it with a smug shrug of the shoulder, saying it is all a farce. But the well-attested miracles of healing give the lie to that explanation for any fair, open-minded investigator. Some believers would say that there was some hindrance—perhaps some unconfessed sin or unbelief in the sick one—to the operation of the power of God. Doubtless this is true in some cases, but it does not give an explanation which satisfies and covers all the cases. Deep down in believing hearts there is the intuitive conviction that there must be some other, more satisfactory explanation of some of the failures at least. And as in all other cases of perplexity, the Christian turns to the Word of God which is ever a lamp unto our feet and a light to our path. It is God's Word concerning healing which has first caused us to hope, and so it is from the Word of God we must seek the explanation concerning the truths revealed there.

In Luke nine, verse one, we read, “Then he [Jesus] called his twelve disciples together, and gave them power and authority over *all* devils, and to cure diseases.” (Cf. Matt. 10:1: “. . . he gave them power . . . to heal *all* manner of sickness and *all* manner of disease.”) And yet before we finish this same chapter which opens with this positive, inspired statement of fact, we read (v. 40), “And I besought thy disciples to cast him out [the evil spirit from his son]; and *they could not.*” Is it not possible that the Holy Spirit has recorded this narrative, especially these two statements in such close proximity, for the express purpose of instructing the people of God who would thereafter be faced with a similar problem?

No believer will dispute the authenticity of either statement of the infallible Word of God: that the disciples were given “power and authority over *all* devils” and the assertion that those very disciples who had been given such power could not deliver the lunatic.

It is no wonder that the disciples, ashamed and confused by their defeat, should ask their Master, “Why could not we cast him out?” (Matt. 17:19).

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The Good Fight of Faith

By HANS R. WALDVOGEL

AS LONG AS we live upon this earth we have to fight the good fight of faith. That means that we are in enemy's territory and that we are up to the front line trenches, and that our business is to fight the enemy. The only difference in this fight from other fights is that it is always a winning fight. "He always causeth us to triumph and to make manifest the savour of His knowledge by us in every place." This is what makes the fight of faith so very glorious and so very victorious.

Nowhere in the Bible are we told to fight by unbelief or to put on unbelief, but we are told to grow in faith and in the knowledge of our Lord Jesus Christ. Faith is the victory. Some people act as if faith were defeat. That is because they don't have the real thing, but "All things are possible to him that believeth."

Faith is the presence of God fully received and fully manifested. It means that you hide in the Lord Jesus Christ. It means you have no strength and no worthiness of your own but you look to Jesus. They looked unto Him and their faces were lightened and they were not ashamed. Faith is a by-product of looking to Him.

Somebody asked a woman who had received a great healing, "Have you great faith?" She answered, "No, I don't have great faith, but I have a great God." When you have a great God, you don't have to have great faith. Mighty faith doesn't deal with symptoms and doesn't deal with signs; it stands squarely on the promises of God, "Thus saith the Lord," and accepts what God Almighty hath spoken. It accepts it without any question, without any wavering. God would have us meditate in the Word of God

until that faith springs up within us and becomes triumphant. We will never win a successful warfare against any of the hosts of hell whether it is relating to our spiritual victories or our physical victories, except as that faith of the Son of God wins.

Now the New Testament says that after faith is come ye are no longer under the law. The Apostle might as well have said, "Since Christ has come," for that is what constitutes the victory of New Testament fighting. It is because Christ is here and is for me, Christ Who not only battles for me but Who has won the victory for me. He is the New Testament Joshua. He has unsheathed His sword in order to make mine all the promises of God.

You notice how that when Joshua unsheathed his sword and led the people across Jordan, it was a different command than before. Now they went in, not to fight primarily, but to possess the land which God had already given to them. That's all they had to do. God said, "I'm not going to dispossess the enemy all at one; otherwise the beasts will creep upon you, but as you march forward, the enemy will melt before you." That was God's program for them as long as Joshua led them, and the only thing that was able to stop them was sin. And so it is with you and me. God calls us to victory, to triumph over all the wrath of the enemy. And who is He that would harm you? All the promises of God in Him are yea and amen to the glory of God by us. And we ought to be so thankful to God for the thousands of examples we have all about us.

God complained of the Old Testament people because they would not believe Him. It was

because of the testings He allowed to come on their way that they disbelieved God. He said, "But don't you remember the miracles I wrought for you? How is it that now you murmur and complain?"

"Yes," they said, "but we have nothing to drink, and we haven't had anything to drink now for three days. And we have nothing to eat but this manna, and our souls loathe this manna." They were really tested and God permitted it. He said, "I suffered you to hunger and thirst." He did that.

Has He a right to test us? He certainly does. How many times have we shouted praises and glory to God because He has put our unbelief to shame and has revealed Himself as the Almighty and the Faithful One, but then as soon as a little test comes along we shake in our boots and become troubled and begin to wonder and wonder if God will hear us again this time. We forget Calvary. We forget that there it was finished and there the victory was won, perfectly purchased by the blood of the Lamb. So we go through life having our ups and downs instead of learning our lessons and finding out our Great God, that He is always faithful and always able. Beloved, our unbelief puts the devil on the throne. Our murmurings bring poisonous serpents to fight us and to trouble us.

After I came into Pentecost, I took sick, rather seriously. God allowed it, and I'm so glad He did, because I learned how to trust the Lord. I had heard about people being healed, but I had never had a healing myself and wondered what I should do. I was really bewildered. I went to everybody who I knew prayed for the sick, and every time they prayed for me I got

some help. There was a definite manifestation of God. For awhile my trouble seemed to have disappeared and then suddenly it was there again, sometimes in renewed force. Finally a minister said to me, "Well, you'll just have to pray that through *yourself*."

So I went to prayer and to the Bible to study all the promises that God makes concerning healing. That was one of the richest Bible studies I ever undertook because by the time I got through with my studying, my fears were gone. I saw that God had not only provided for my healing but He had provided a Healer, a health-giving Healer, a Physician Who Himself offered to be the health of my body. Now I wasn't afraid anymore. I didn't look at my symptoms although they were still there. God enabled me to take healing.

Then a very strange thing happened. I went to a meeting that night, and a minister who didn't know me preached on divine healing. She told how that faith is the victory, not feeling, and that many people lose their healing because after they have taken the healing they look at symptoms. Then she said, "Here is a young man who has been asking God to heal him. God has enabled him to see that by His stripes he is healed, and he has taken that stand of faith. Now God asks of him to walk with his trouble for a little distance, and presently he thinks he is not healed."

That was a wonderful lesson. God asked me to walk with that trouble for awhile, but that trouble was under His control. He had spoken His word. Oh, how many times people lose their healing because they are not willing to walk by faith. They want to walk by sight, and that always puts the leverage into the hands of the devil.

This is the lesson we need to learn, the lesson of faith. I can

glorify God only by faith, but does God have a right to ask me to believe in spite of my feelings and symptoms? He has, for He has accomplished the work when Himself took my infirmities and bare my sicknesses. That is in the Bible, and we know very well that that refers to the atonement. It's done, the great transaction's done, and God has a right to ask me to honor Him by faith.

There is no more blessed experience than to walk by naked faith. It is a lesson that God has a right to expect us to learn. That is the lesson that God has been trying to impress upon His people from the very beginning, since the fall.

Jesus said a remarkable word to the centurion, "Except ye see signs and wonders, ye will not believe." Now Jesus thought that He had to go to that man's house. That's the way He had to treat the Jews. They wouldn't believe. Jairus didn't let go of Him until He came to his house and laid His hand upon his daughter. But here was a centurion, a heathen, and Jesus said, "Except ye see signs and wonders, ye will not believe." But the centurion doesn't want to see signs and wonders; he doesn't have to. His eyes have beheld the Son of God and have heard His words, and he knows that the Son of God has all power in heaven and in earth and that if He pronounces one word all hell will be smitten. So he says, "Speak the word only and my servant shall be healed." There was something in that centurion's heart which God saw and called faith.

That something ought to be in our hearts. I have discovered the difference in my own heart. I have found out that sometimes I have had a mental attitude which was not faith. I had a mental appreciation of the truth of God which seemed very brilliant. I could argue with great persuasion about the truth of God's promise but that wasn't faith. It's a different thing when your heart has come to rest in God's love and God's promise, when your heart is anointed to see the King and you rest in His love. That's faith. It comes by meditation upon the word of God, by taking that word of God into your heart. That is why we ought to meditate upon the word of God day and night so that when the testing time comes it will find us prepared, it will find us in faith.

But often God allows a great testing to come our way. He allows our faith to be tested with an acid test. The Bible makes room for that too. We shouldn't be surprised if many times our faith is tested to its utmost capacity. Therein lies the victory. There are many reasons for that. Sometimes everybody has faith; faith seems to be given wholesale, and great victories come. Then there comes a time of testing. It is always that way after a time of revival. God has a right to test the light He has given you. That is one place where the people of God have failed so ignominiously. They always want the blessing of revival, but they are not willing to go to the front. They don't realize that there is a battle to be

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FAITH IS NOTHING *apart from its object. . . . It links you to the Savior; your believing is really nothing but the link.*

—H. W. SMITH.

The Ministry of Women

By A. J. GORDON

(Continued from the last issue.)

As to the question of teaching, a difficulty arises which it is not easy to solve. If the apostle, in his words to Timothy, absolutely forbids a woman to teach and expound spiritual truth, then the remarkable instance of a woman doing this very thing at once occurs to the mind (Acts xviii. 26)—an instance of private teaching possibly, but endorsed and made conspicuously public by its insertion in the New Testament.

In view of this example, some have held that the statement in 1 Tim. ii. 9, with the entire paragraph to which it belongs, refers to the married woman's domestic relations, and not to her public relations; to her subjection to the teaching of her husband as against her dogmatic lording it over him. This is the view of Canon Garratt, in his excellent observations on the *Ministry of Women*. . . .

It may be said against the conclusion which we have reached concerning the position of women, that the plain reading of the New Testament makes a different impression on the mind. That may be so on two grounds; first, on that of traditional bias; and second, on that of unfair translation. Concerning the latter point, it would seem as though the translators of our common version wrought, at every point where this question occurs, under the shadow of Paul's imperative, "Let your women keep silence in the churches."

Let us take two illustrations from names found in that constellation of Christian women mentioned in Rom. xvi.:

"I commend unto you Phoebe, our sister, which is a servant of the church which is at Cen-

chrea." So, according to the King James version, writes Paul. But the same word *deakonos*, here translated "servant," is rendered "minister" when applied to Paul and Apollos (1 Cor. iii. 5), and "deacon" when used of other male officers of the Church (1 Tim. iii. 10, 12, 13). Why discriminate against Phoebe simply because she is a woman? The word "servant" is correct for the general unofficial use of the term, as in Matt. xxii. 10; but if Phoebe were really a functionary of the Church, as we have a right to conclude, let her have the honour to which she is entitled. If "Phoebe, a minister of the Church at Cenchrea," sounds too bold, let the word be transliterated, and read, "Phoebe, a deacon"—a *deacon*, too, without the insipid termination "ess," of which there is no more need than that we should say "teacheress" or "doctress." It is wonderful how much there is in a name! "Phoebe, a *servant*," might suggest to an ordinary reader nothing more than the modern church drudge, who prepares sandwiches and coffee for an ecclesiastical sociable. To Canon Garratt, with his genial and enlightened view of woman's position in apostolic times, "Phoebe, a deacon," suggests a useful co-laborer of Paul, "travelling about on missionary and other labors of love."

Again, we read in the same chapter of Romans, "*Greet Priscilla and Aquila, my helpers in Christ Jesus.*" Notice the order here; the woman's name put first, as elsewhere (Acts xviii. 18; 2 Tim. iv. 19). But when we turn to that very suggestive passage in Acts xviii. 26 we find the order reversed, and the

man's name put first: "Whom, when Aquila and Priscilla had heard, they took him and expounded unto him the way of the Lord more perfectly." Yet this is conceded to be wrong, according to the best manuscripts. Evidently to some transcriber or critic the startling question presented itself: "Did not Paul say, 'I suffer not a woman to teach, nor to usurp authority over the man'? but here a woman is actually taking the lead as theological teacher to Apollos, an eminent minister of the Gospel, and so far setting up her authority as to tell him that he is not thoroughly qualified for his work! This will never do; if the woman cannot be silent, she must at least be thrust into the background." And so the order is changed, and the man's name has stood first for generations of readers. The Revised Version has rectified the error, and the woman's name now leads.

But how natural is this story, and how perfectly accordant with subsequent Christian history! We can readily imagine that, after listening to this Alexandrian orator, Priscilla would say to her husband: "Yes, he is eloquent and mighty in the Scriptures, but do you not see that he lacks the secret of power?" And so they took him and instructed him concerning the baptism of the Holy Ghost, with the result that he who before had been mighty in the Scriptures, now "mightily convinced the Jews." How often has this scene been reproduced; as, e.g., in the instance of Catherine of Siena instructing the corrupt clergy of her day in the things of the Spirit till they exclaimed in wonder, "Never man spake like this woman;" of Madame

Guyon, who by her teaching made new men of scores of accomplished but unspiritual preachers of her time; of the humble woman of whom the evangelist Moody tells, who on hearing some of his early sermons, admonished him of his need of the secret of power, and brought him under unspeakable obligation by teaching him of the same. It is evident that the Holy Spirit made this woman Priscilla a teacher of teachers, and that her theological chair has had many worthy incumbents through the subsequent Christian ages.

To follow still further the list of women workers mentioned in Rom. xvi, we read: "Salute Tryphaena and Tryphosa, who labour in the Lord. Salute Persis the beloved, which labored much in the Lord" (verse 12). What was the work in *the Lord* which these so worthily wrought? Put with this quotation another: "Help those women which labored with me in the Gospel" (Phil. iv. 3). Did they "labor in the Lord" under sacred bonds to give no public witness for the Lord?

"Ah! but there is that word of Paul to Timothy, 'Let the women learn in silence,'" says the plaintiff.

No! It is not there. Here again we complain of an invidious translation. Rightly the Revised Version gives it: "Let a woman learn *in quietness*" (*hesuchia*), an admonition not at all inconsistent with decorous praying and witnessing in the Christian assembly. When *men* are admonished, the King James translators give the right rendering to the same word: "That with *quietness* they work and eat their own bread" (2 Thess. iii. 12), an injunction which no reader would construe to mean that they should refrain from speaking during their labor and their eating.

As a woman is named among the deacons in this chapter, so it

is more than probable that one is mentioned among the apostles. "Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles" (v. 7). Is Junia a feminine name? So it has been commonly held. But the *en tois apostolois*, with which it stands connected, has led some to conclude that it is Junias, the name of a man. This is not impossible. Yet Chrysostom, who, as a Greek Father, ought to be taken as a high authority, makes this frank and unequivocal comment on the passage: "*How great is the devotion of this woman, that she should be counted worthy of the name of an apostle!*"

These are illustrations which might be considerably enlarged, of the shadow which Paul's supposed law of silence for women has cast upon the work of the early translators — a shadow which was even thrown back into the Old Testament, so that we read in the Common Version: "The Lord gave the word; great was the company of those that published it" (Psalm lxxviii. 11); while the Revised correctly gives it: "The Lord giveth the word: *the women that publish the tidings are a great host.*"

Whether we are right or wrong in our general conclusions, there are some very interesting lessons suggested by this subject:

Especially, the value of experience as an interpreter of Scripture. The final exegesis is not always to be found in the lexicon and grammar. The Spirit is in the Word; and the Spirit is also in the Church, the body of regenerate and sanctified believers. To follow the voice of the Church apart from that of the written Word has never proved safe; but, on the other hand, it may be that we need to be admonished not to ignore the teaching of the deepest spiritual life of the Church in forming our conclusions concerning the

meaning of Scripture. It cannot be denied that in every great spiritual awakening in the history of Protestantism the impulse for Christian women to play and witness for Christ in the public assembly has been found irrepressible. It was so in the beginnings of the Society of Friends. It was so in the great evangelical revival associated with the names of Wesley and Whitefield. It has been so in that powerful *renaissance* of primitive Methodism known as the Salvation Army. It has been increasingly so in this era of modern missions and modern evangelism in which we are living. Observing this fact, and observing also the great blessing which has attended the ministry of consecrated women in heralding the Gospel, many thoughtful men have been led to examine the Word of God anew, to learn if it be really so that the Scriptures silence the testimony which the Spirit so signally blesses. To many it has been both a relief and a surprise to discover how little authority there is in the Word for repressing the witness of women in the public assembly, or for forbidding her to herald the Gospel to the unsaved. If this be so, it may be well for the plaintiffs in this case to beware lest, in silencing the voice of consecrated women, they may be resisting the Holy Ghost. The conjunction of these two admonitions of the apostle is significant: "Quench not the Spirit. Despise not prophesying" (1 Thess. v. 19-20).

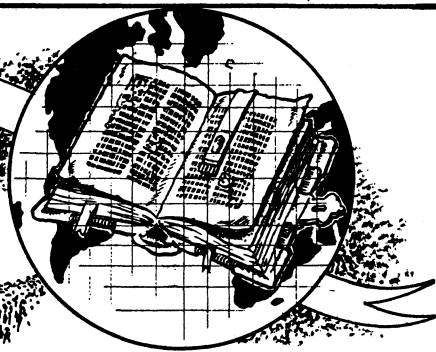
The famous Edward Irving speaks thus pointedly on this subject: "Who am I that I should despise the gift of God, because it is in a woman, whom the Holy Ghost despiseth not? . . . That women have with men an equal distribution of spiritual gifts is not only manifest from the fact (Acts ii.; xviii. 26; xxi. 9; 1 Cor. xi. 3, etc.), but from

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Leper Colony's Eighth Anniversary

New Hope Town, Liberia

IN APRIL, NEW HOPE TOWN IN LIBERIA, the Pentecostal leper village founded by Miss Florence Steidel, celebrated the eighth anniversary of the starting of the first building for this community.

"The Lord had burdened my heart for this work many years ago, but it was not until eight years ago that I was able to start the town," writes Miss Steidel. "I had been taking care of them for twelve years as outpatients. In 1946 I began to collect patients in brush huts until I had sixty-eight. I soon saw that we could not go on thus because when the rainy season began, the water was running under the leaf walls on the dirt floor where they had to sleep. When we finished the first building of twelve rooms in July of 1947 all sixty-eight who were living in the bush houses moved in that same day. Since that time we have never stopped to build.

"Today we have a thriving village of around seven hundred inhabitants. It is amazing to look back and see 'What God Hath Wrought' in so short a time. This town is a little different from most in that they have the sickness of leprosy. The people have been taught trades in spite of their deformity and are much happier knowing that they can make their own way. They did

all the clearing for the site of the town and have done all the building in the town which exceeds fifty buildings now.

"At present we have started a new project. It is another street with houses on either side where the patients will stay after they are symptom-free for six more months to see if their sickness will return. Here they will be away from the infected cases so they would not be reinfected.

"During the anniversary service on April 24th the people of New Hope wanted to give a love offering to send to some other leper colony to show their appreciation to the Lord for making a way for them. Many had been cast outside their towns to live or die with no one to care because they had 'red devil sickness' (leprosy). In New Hope Town they have their homes, gardens, and farms, and all are self-supporting except the very crippled and some of the untainted parents. They know that at last they have an abiding place where no one will tell them to 'move from my face' as people have always done. They feel some sense of safety and security in knowing that they will not be driven out, knowing that the town belongs to them.

"No wonder that they wanted to give an offering to the Lord to help other sufferers. They gave all that they had brought

to put into the offering and then many of them who remembered that they still had a copper, a nickel, or a dime went to their homes and brought all that they had. Some who had nothing to give brought articles to sell, the proceeds to go into the offering which amounted to eighty dollars.

"In March the Lord gave us another gracious revival in that souls were saved and filled with the Holy Spirit. Something like twenty were saved and as many filled with the Holy Spirit. Praise His Name!"

With Kathryn Roth in Kenya, Africa

THE KENYA KESWICK CONVENTION is on in Kitale again as it was last year. This is always held during the school holiday month as the European School buildings are used for the convention. It is a full schedule, each day beginning with a prayer meeting at 7:15, Bible Reading at 9:30, convention meeting at 11:00, prayer meeting at 3:00 P.M., and convention meeting at 8:00 P.M. And, of course, there are Young People's and Children's meetings at other times of the day.

As the meetings progress, there is a very marked sense of the nearness of Jesus. There is

a certain Bishop Stanway who gives the daily Bible readings at 9:30 A.M. and as he speaks, so worshipful and adoring Him, one becomes conscious of Jesus in the midst. All the human element of the meeting seems to fall away into nothingness, and we find ourselves on holy ground, seeing no one but Jesus only. We sit in rapt and almost breathless adoration of Him. We are feasting at His table.

I shall miss the Sunday morning meetings as I have services in town at 9 o'clock and after

that the prison service at 11:00 A.M. This work is very near to my heart and I do thank the Lord for the opportunities He gives to minister to these needy people. There is the supplying of Bibles in the various languages to those who can read, and also some follow up work as prisoners are released, keeping in touch with them from time to time, finding the Gospel center or Christian worker nearest to his village where he can get spiritual help.

AMONG HONG KONG'S REFUGEES

By LOUISE SCHULTZ

THE ECCLESIA BIBLE SCHOOL had a very precious graduation service. Among the graduates were four converted Buddhist priests, all of whom have received the baptism of the Holy Spirit. One of the lady graduates will help me in my village work, house to house visitation.

During vacation the students are engaged in Christian work, many in daily vacation Bible Schools all over the colony. I am very much interested in the students and attend all prayer and special meetings in Bible School.

I have started evening meetings in a refugee village on a lot belonging to one of our first

Christians. This young woman and her mother were saved last October and now the young woman's husband wishes to become a Christian. They have three sons; the two oldest boys come to our children's meetings.

I bought canvas folding chairs, an air pump lamp which gives a very bright light, and an accordion. We hang the lamp on a tripod. On another stand we hang the hymns written on large sheets of paper or white cloth so everyone can read. We are having very good attendance. Some of the people have expressed a desire to become Christians.

Thank you for your prayers

in behalf of my Bible woman and myself that we will have grace and wisdom in dealing with the people as we are visiting hospitals and in villages from house to house.

—LOUISE SCHULTZ
Hong Kong, China.

The Ministry of Women

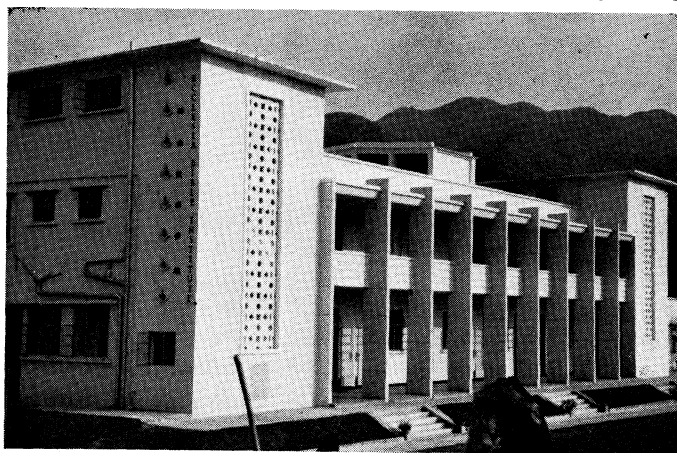
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the very words of the prophecy of Joel itself, which may well rebuke those vain and thoughtless people who make light of the Lord's work, because it appear-eth among women. *I wish men would themselves be subject to the Word of God, before they lord it so over women's equal rights in the great outpouring of the Spirit*" (Works, v. 555).

As is demanded, we have preferred to forego all appeals to reason and sentiment in settling the question, and to rest it solely on a literal interpretation of Scripture. Yet we cannot refrain from questioning whether the spiritual intuition of the Church has not been far in advance of its exegesis in dealing with this subject. We will not refer to the usage prevailing in many of our most spiritual and evangelical churches, but will cite some conspicuous public instances. . . .

When before the Exeter Hall Missionary Conference in 1888, Secretary Murdoch described the work of Mrs. Ingalls, of Burmah, declaring that, though not assuming ecclesiastical functions, yet by force of character on the one hand, and by the exigencies of the field on the other, she had come to be a virtual bishop over nearly a score of churches, training the native ministry in theology and homiletics, guiding the churches in the selection of pastors, and superintending the discipline of the congregations, the story evoked only applause, without a murmur of dissent from the distinguished body of missionary leaders who heard it.

We vividly remember, in the



The Ecclesia Bible School

Located in Hong Kong, this Pentecostal Bible school is conducted by Rev. E. Morrison. Mr. Morrison is the uncle of LeRoy Morrison, a missionary in Kenya, East Africa, the husband of Eleanor Malhus Morrison of the Williamsburg Pentecostal Church, Brooklyn.

early days of woman's work in the foreign field, how that brilliant missionary to China, Miss Adele Fielde, was recalled by her Board because of the repeated complaints of the senior missionaries that in her work she was transcending her sphere as a woman. "It is reported that you have taken upon you to preach," was the charge read by the chairman: "Is it so?"

She replied by describing the vastness and destitution of her field—village after village, hamlet after hamlet, yet unreached by the Gospel—and then how, with a native woman, she had gone into the surrounding country, gathered groups of men, women, and children—whoever would come—and told out the story of the Cross to them. "If this is preaching, I plead guilty to the charge," she said.

"And have you ever been ordained to preach?" asked her examiner.

"No," she replied with great dignity and emphasis—"no; but I believe I have been foreordained." O woman! you have answered discreetly; and if any shall ask for your foreordination credentials, put your finger on the words of the prophet: "Your sons and your daughters shall prophesy," and the whole Church will vote to send you back unhampered to your work, as happily the Board did in this instance.

How slow are we to understand what is written! Simon Peter, who on the Day of Pentecost had rehearsed the great prophecy of the new dispensation, and announced that its fulfilment had begun, was yet so holden of tradition that it took a special vision of the sheet descending from heaven to convince him that in the body of Christ "there can be neither Jew nor Gentile." And it has required another vision of a multitude of missionary women, let down by the Holy Spirit among the heathen, and publishing the

Gospel to every tribe and kindred and people, to convince us that in that same body "there can be no male nor female." It is evident, however, that this extraordinary spectacle of ministering women has brought doubts to some conservative men as to "whereunto this thing may grow." Yet as believers in the sure word of prophecy, all has happened exactly according to the foreordained pattern, from the opening chapter of the new dispensation, when in the upper room "these all continued with one accord in prayer and supplication, *with the women*, and Mary the mother of Jesus, and with His brethren," to the closing chapter, now fulfilling, when "the women that publish the tidings are a great host."

"Bring Him Unto Me!"

(Continued from page 2.)

Jesus' answer casts no doubt on the genuineness of their gifts of healing, nor on the sincerity of their ministry. There is the implication that the father's faith was imperfect. But Jesus' answer to the disciples lays the burden of responsibility for the failure on the disciples themselves—men who had been given power to heal "*all manner of sickness and all manner of disease*": "Because of *your* [the disciples'] unbelief." (How reminiscent is this of the Lord's rebuke to the shepherds of Israel by Ezekiel: "Neither have ye healed that which was sick"—Ez. 34:4!)

There was a secondary explanation given by the Lord: "Howbeit this kind goeth not out but by prayer" (Matt. 17:21). (The additional words, "and fasting," are not found in the best manuscripts.)

Does this imply that the disciples learned that it is not sufficient to be given "all power" but that if that power is to be continually and effectively exercised, prayer is essential? In any case something was lacking

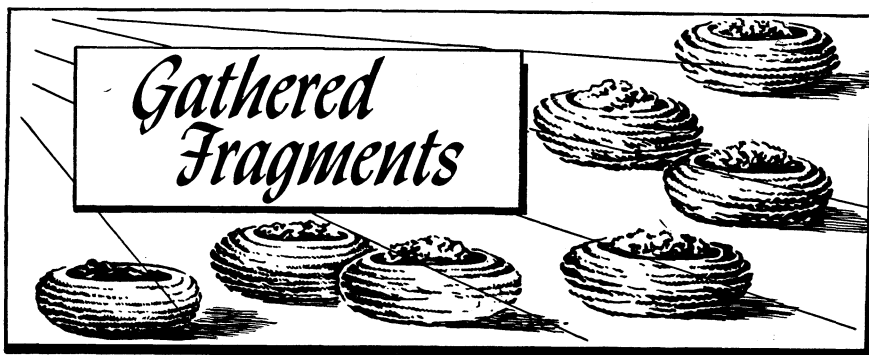
in the disciples, something hindered the operation of the "all power," which could only be made up or overcome by prayer.

May this not be one explanation for some of the failures following prayer offered by some of the servants of God today who unquestionably have gifts of God to heal the sick? One of the unfortunate by-products of an individual having a large gift of healing is that people look to him for their healing and not to the Lord Himself. They look to the channel of God's blessing instead of to the Source itself. Consequently, when they are not healed after being prayed for by such a minister of God, they either give up to bear their sickness or to die or seek help from medicine or surgery.

But what should the child of God do who is convinced that God's way of healing is by the power of God in answer to the prayer of faith alone?

Become discouraged and give up? By no means. The father of the lunatic did not give up when the disciples failed but "cried out saying, 'Master, I beseech *thee*, look upon my son!'" He persisted in spite of failure on the part of men to whom the Master had given "all power." And his persistent faith won! Jesus said, "Bring him unto me."

There is little light and consequently little teaching on this aspect of receiving healing by faith. Too few realize that some afflictions go out *by nothing but persistent, continuous prayer* until the victory is given. Consequently there are defeats which bring reproach on the cause of Christ. We must learn how to pray through and win the victory over the power of the enemy, even if we are not healed by the prayers of one to whom God has given *all power over all* the power of the enemy. Hallelujah, there is victory if we use the weapons given us whereby we are to fight the good fight of faith.



As we go to press, *Pastor Hans Waldvogel* is finishing a series of evangelistic services in Ulm, Germany.

According to a recent report published in the *New York Times*, "Sunday school enrollment is up 122 per cent since 1906, according to Dr. Alewyn Roberts, director of Christian education for the National Council of Churches. Dr. Roberts' figures show, however, that only 37 per cent of the children, 24 per cent of the youth and 14 per cent of the adults are being reached. It will be necessary to recruit 12,000 new teachers just to keep pace with population growth."

We regret that a mistake was made in the picture credit for the cover picture of the August issue of *BREAD OF LIFE*. It should have read, "LaMangini, New York."

Every Christian ought to read the *Power of Prayer* by Madame Chiang Kai-shek which appeared in the August issue of *Reader's Digest*. Her forthright relation of her "old-fashioned conversion" is graphic and, as she says, resulted in her becoming "personally attached to my Lord." There is also much to be learned from the way in which she was enabled "to unload hatred at the foot of the Cross" and so pray for China's national enemies.

Most inspiring is the account of the prayer group of forty members which meets weekly in her office and of the lessons learned of the power of praying together. "The Gospels record,"

says Madame Chiang Kai-shek, "that throughout Christ's ministry He frequently had to get away from the multitudes to commune with His Father not only by Himself but together with His band of disciples. He, the Son of God, needed to recharge His spirit by prayer. We too must pray—and together. Out loud. With earnest fervor and desire to see His will prevail."

F. A. Graves (1856-1927), the author of the hymn appearing on the back of this issue of *BREAD OF LIFE*, was remarkably and completely healed from epilepsy in answer to prayer. From his pen have come several other hymns that have brought great blessing to multitudes. Among these are, "He Was Nailed to the Cross" and "Honey in the Rock."

"The Good Fight of Faith"

(Continued from page 4.)

won, an enemy to be overcome. God in His great mercy allows me to fight this fight, to put on the whole armor of God, to win a crown and to wear it forever and ever. So sometimes great testings are allowed to come my way.

How shall I face these tests? By simple, childlike faith, not being ruffled, by refusing to be anxious, by refusing to look at the enemy.

Joseph Wannenmacher had a wonderful healing of bone consumption when he was saved.

Then he went on and got into the ministry, a rather successful ministry, but three weeks before his wedding day all the symptoms of his bone consumption appeared again. Can you imagine how that felt? His old wound that had healed up after prayer began to fester and run again. All the symptoms of that dread disease were there. What was he going to do? He wasn't going to pray for healing. The Lord said to him, "Joseph, you know what to do." Jesus Christ had given him that victory and so he just stood his ground, and presently the symptoms disappeared.

It is a wonderful thing to walk with Jesus in this life of faith. But how many children of God have lost the walk with Him because they were not willing to live the life of faith! They were not willing to stand up under some severe test. And faith is always triumphant because Christ is triumphant and because all the promises of God in Him are yea and amen to the glory of God by us.

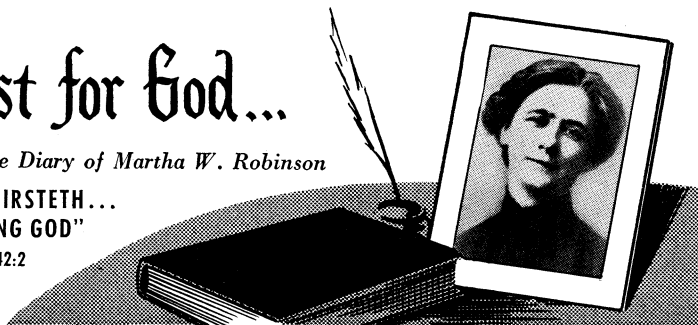
If we have failed heretofore, let us ask God to forgive us. When we have failed to believe God in something, we ought to repent. That is tremendously important. We ought to ask Him to forgive us and to get us under the blood and say, "O my God, I have failed. I have not obeyed your commands. I have been anxious. I worried. I didn't trust You implicitly. Please forgive me. I am going to go through where you call me." Then God will be glorified in your life, and isn't that what we're upon this earth for? I used to think that the fact that we had to live by faith and not by sight was some sort of imperfection. No, it belongs to our salvation. It belongs to the glory that shall be revealed in us. So let us joyfully walk out where God calls us, believing God.

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.

Following her baptism in the Holy Spirit in 1907 Mrs. Robinson kept a diary which is a rich spiritual treasure and gives a first-hand picture of the early days of Pentecost. The following excerpt is the last from this diary which we are publishing at this time.

October 25. Friday again, and I am alone with God. That reminds me I was baptized on Friday; and on this afternoon, since I have been alone, my baptism, so far as tongues are concerned, has been almost repeated. A spirit of prayer came over me that I might interpret. . . . Perhaps it is more abandonment I need.

I intended going out today but am having such a good time with the Lord, will stay at home. Meant to go down and pay part of the rent. The Lord has again richly provided for us, and we are able to help B's a little in return for their kindness. Certainly we do have a marvelous experience all the time.

If we could feel perfectly satisfied we are just where God wants us, all would be well. But we are in such a still place. Yet it is the seed down in the dark just now—fallen into the ground that it may die, I believe. Certainly God makes me to see how well He can get along without me in His management of the universe. Yet, lest we should get altogether discouraged He gives us some results.

Have had a hard battle physically. Seemed to have such a weakness of right limb that I couldn't walk at all. Have prayed much for healing. But at last I put it before the Lord and laid the responsibility on Him. I live one day at a time. Each day is His. It is His work to supply me with strength for that day's duties. I step out *in Him*. If occasion *comes* to take a long walk, I take it; and marvelous has been the change since I go that way. Yet the weakness in my limb seems to remain. Even around the house I feel it. But I

launch myself out *in Him* and He supplies the strength.

I feel I would have had blessing in recording some of God's dealings with us lately, but time has so flown. One day of much blessing was at Mrs. B—'s where we tarried. There God gave me a new thought. But before this, Mr. Allan preached a sermon at Craig Mission on our reckoning ourselves dead, crucified with Christ at His crucifixion. There was a discussion going on as to crucifying ourselves. It became so wordy and theoretical I was led to say, "But if we give too much time to thinking about crucifying ourselves, and are always pruning ourselves, will we not develop just another part of the self-life? Are we not rather to forget self and keep our eyes fixed on Jesus and go forward in Him?"

The one speaking said, "But we are told to deny ourselves."

"Yes, but what is it to deny ourselves?" spoke up an English lady. "How did Peter deny the Lord? He said, 'I know not the man.'" How God illuminated those few words to me! It has brought me into a deeper and sweeter experience.

OF ALL PLANS FOR ENSURING success—

The most certain is Christ's own—

Becoming a corn of wheat,

Falling into the ground and dying.

—T. G. RAGLAND.

Fed Upon the Finest of the Wheat

Hungry, Lord, for Thy word of truth,
Sitting at my Saviour's feet;
Rising, gleanings, just like Ruth,
Feed me on the finest of the wheat.

Bread of life it is now to me,
Honey, milk and meat;
In Thy love I will ever be
Fed upon the finest of the wheat.

Work for the Master I will do,
Trusting in His strength so great;
Living in His pastures new,
Feed me on the finest of the wheat,

Then to the harvest let us go,
Bugles sounding no retreat;
Workers for Jesus, He wants you
Fed upon the finest of the wheat.

—F. A. GRAVES.