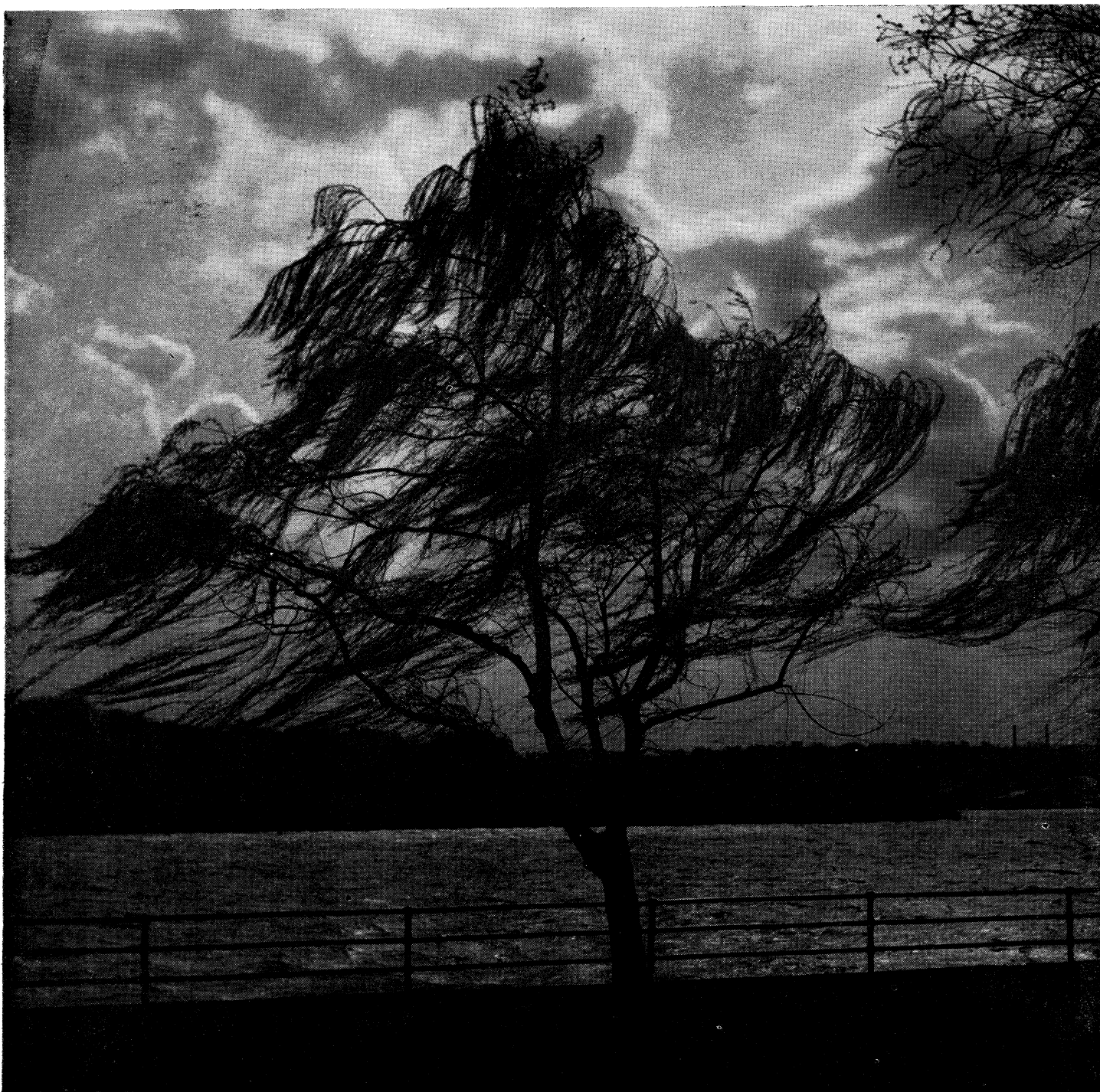


# Bread of Life

Vol. V

March 1956

No. 3



# How to Eat the Word

By JAMES M. GRAY

Sometime President of Moody Bible Institute  
Chicago, Illinois

*"Thy words were found and I did eat them; and Thy word was unto me the joy and rejoicing of my heart" (JEREMIAH 15:16).*

THERE IS a great difference between "finding" the Word of God and "eating" it, and it is the man who eats that gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength, and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth, and get the full taste out of it, and let it mingle with the saliva, and chew, and chew, and chew, until the least possible amount is left to swallow. The man who does this has learned one of the great secrets of his physical being. He has learned how to keep well, and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the Word that ye may grow thereby," is the inspired exhortation (I Peter 2:2), and the more you get of

it the better, always provided that you can digest and assimilate it.

## *Holding the Word in Your Mind*

Here comes the thought of eating again. Holding the Word in your mind is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in the one case what the saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday school teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

Now the only way to hold the Word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

## *Don't "Bolt" Your Food*

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you *do* recall it, that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without

effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office, I kept "eating" it, turning it over and over, and getting such a sweet taste out of it and such a sense of strength and spiritual satisfaction.

## *What I Found in the Word*

"The name of the Lord," said I, "why that means the Lord Himself! *He* is a strong tower." "And the 'strong tower'? In olden time, that was a place of defense and protection, like our forts today." "The '*righteous* runneth into it.' Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness?" "*Runneth*," there is a thought of haste because of the pursuit by the enemy," and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places." "Runneth into it and is *safe*." Oh, the security and peace of the believer who puts his trust in God!" And so I kept on "masticating" the Word and finding something new in it at every bite.

(Continued on page 6.)

## Bread of Life

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# Bringing Back the King

By HANS R. WALDVOGEL

“AND ALL THE PEOPLE were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he is fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why speak ye not a word of bringing the king back?” (2 Samuel 19:9, 10.)

Have you noticed what they say here in the following verses? “And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? . . . Ye are my brethren, ye are my bones and my flesh; wherefore then are ye the last to bring back the king?” (vv. 11, 12.)

In this passage King David sends word to his friends, to his father’s house, and he says: “What is the matter with you? You are the ones who ought to bring me back! I am flesh of your flesh. We are related. I am your brother and you are my brethren. Why is it that you are the last ones to bring the king back to his house?”

Jesus is our Brother, and He is our King. We are bone of His bones and flesh of His flesh. How closely are we related to Jesus Christ! He is more than father, more than mother, more than sister and brother. He is our life. “He is all in all,” we sing. And yet He is fled out of the land because “the god of this world,” represented by Absalom, the usurper, is still worshipped by the nations, by the people of the world, and by an apostate church.

It is indeed time for all of us

to speak a word to bring the King back. Do you know that you and I have a job to do in connection with the coming of Jesus Christ?

I wonder what Jesus says about you and me and I wonder what He would say to us as an assembly. Have we done anything about bringing back the King? What joy it will be, when He comes to be glorified in His saints, to have Him say, “Well done, good and faithful servant.” But there is a thought that we ought to take to heart and it is this: *we are all saved for one purpose—to bring back the King.*

When Jesus Christ went forth preaching, He preached “The kingdom of God is at hand.” The Apostles went forth preaching the kingdom of God to all nations. Paul proclaimed the kingship of Jesus Christ, and the Bible makes that the charge of the children of God—to *serve the living and the true God and to wait for his Son from heaven.*”

But why hasn’t Jesus come back to earth? There is a job we have to do in connection with the coming of Jesus Christ. Every one of us is either hastening or hindering that coming. Peter says, “What manner of persons ought we to be in all holy conversation and godliness, . . . hastening unto the coming of the day of God,” or as another translation makes it a little more clear, “hastening, *by holy living and by godliness,*” i.e. by surrendering to this great King. That is how I may hasten the coming of the day of God.

“But why say ye not a word of bringing back the King?” Tell me, what have you been doing today about bringing back the King? Is your heart crying

“Even so, come, Lord Jesus”? The Bible says, “The Spirit and the bride say, Come.” We have a job to do—to hasten the coming of the day of God. What have you done today to hasten the coming of the day of God? Every one of us today has either been sowing to the flesh or sowing to the Spirit. We have been fighting in the ranks of God’s people and God’s saints against the hordes of darkness or we have capitulated and maybe fought against the light, against the truth of God. How is it? David sent messengers to say, “Why don’t you say a word of bringing back the king?”

What have you done *today* to hasten the coming of the day of God? Have you been speaking about bringing back the King? Do you bless others? Do you encourage others? The Holy Spirit says that we ought to comfort one another with these words, and He is speaking to a church going through terrible persecution. What words? “The Lord Himself shall descend from heaven” (I Thess. 4:16). Are you looking for Him to come? The Lord *Himself*.

If you are looking honestly, as you ought to, for the coming of the Lord and hastening that day of God, then you will certainly not put your money in moth balls and lay up treasures upon this earth where moths and rust corrupt and where thieves break through and steal. You will not do like the Gentiles—worry about what you shall eat and what you shall drink. You will realize that all the nations are like slaves in chains. The god of this world, who is the devil, the prince of the bottomless pit, who works in the children of disobedience,

has blinded the minds of them which believe not. But he says, "Our testimony among you was believed." One version makes it clearer: Our testimony of *that day*. Oh, that day! The day of the Lord! Which "cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness" (I Thess. 5:2-4).

Are you in darkness? Are you living in the light? Are you a child of the day? Are you walking all day in the light of His countenance?

"He that has wrought us for this selfsame thing is God who also has given us the earnest of the Spirit." Have you been baptized with the Holy Ghost? Are you filled with the Spirit? Are you walking in the Spirit? What a terrible thing to say, "I've been baptized according to Acts 2:4" and then live in the flesh.

"He has wrought us for the selfsame thing." God has chosen me for a purpose. "Father, what do You want of me?" He wants me to be like Jesus, and in order to make me like Jesus, my Father wants sons and daughters who are going to be like Him. Not like the angels. We used to sing in Sunday school, "I want to be an angel." No, I don't want to be an angel; I want to be like Jesus. Behold, what manner of love the Father hath bestowed upon us—you and me—all of us—that we should be called sons of God. And such we are. That is what God chose us for. That is what He saved us for and baptized us with the Holy Ghost. The Spirit of God works mightily in every one of us. For what purpose? To present every man perfect in Christ. Perfection begins when He cleanses you from all sin, when you actually have taken an oath of allegiance to this King of Glory.

When you surrender to Jesus Christ, then you will say, "Take Thy great power and reign Thou alone." He that has wrought us for this selfsame thing is God. Do you realize what the baptism of the Holy Ghost means? It

## Christ Is Coming!

*In the glow of early morning,  
In the solemn hush of night;  
Down from heaven's open portals,  
Steals a messenger of light,  
Whisp'ring sweetly to my spirit,  
While the hosts of heaven sing:  
This the wondrous thrilling story:  
Christ is coming—Christ my King!*

*Oft me-thinks I hear His footsteps,  
Stealing down the paths of time;  
And the future dark with shadows,  
Brightens with this hope sublime,  
Sound the soul-inspiring anthem;  
Angel hosts, your harps attune;  
Earth's long night is almost over,  
Christ is coming—coming soon.*

*Long we've waited, blest Redeemer,  
Waited for the first bright ray  
Of the morn when sin and sorrow  
At Thy presence flee away;  
But our vigil's nearly over;  
Hope of heav'n, oh, priceless boon!  
In the east the glow appearing,  
Christ is coming—coming soon.*

—W. MACOMBER.

means that God has sealed you for the marriage of the Lamb. That is what He did. It means that He's turned on the power of heaven that now He might operate by heaven's voltage within your soul, that God might work in you to will and to do of His good pleasure.

Up to this time we have done as we have pleased. Not only that, but we all had our conversation in times past in the lust of the flesh fulfilling the desires of the flesh and of the mind

and we were by nature children of wrath, even as others. But God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ.

The Bible says God Almighty has chosen you and me, has appointed you and me, *not for wrath, not for the hydrogen bomb, not for destruction, but to obtain salvation*. That is what we are living for—this salvation—"ready to be revealed in the last time." I can't understand the logic of people who claim they are waiting for the coming of the Lord when they live for the devil.

O beloved, "Why say ye not a word of bringing back the King?" We do that by letting Him reign, but how quickly people run to the flesh and run to be supported by the flesh in all manner of things.

The world and the worldly church fight the thought of divine healing today. They deride the idea of living by faith. How is God going to give you a palace of gold over there when you can't trust Him for a street car ticket or a token here? I want to be ready when Jesus comes, but I want to be ready *now*. I want to live *now* in the light of His coming. Paul says, "I have fought a good fight"—that's the way to be ready for His coming—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them"—who?—"that love His appearing" (2 Tim. 4:7, 8). O beloved, the question David asked is one that we ought to answer.

You will never know what kind of a Christian you are until you are tested.

\*

The great call of God for everyone of us is to pray through to know Jesus and the power of His resurrection.

# *How Christ Came to Church*

By A. J. GORDON

NOT THAT I ATTACH any importance to dreams or ever have done so. Of the hundreds which have come in the night season I cannot remember one which has proved to have had any prophetic significance either for good or ill. As a rule, moreover, dreams are incongruous rather than serious, a jumble of impossible conditions in which persons and things utterly remote and unconnected are brought together in a single scene. But the one which I now describe was unlike any other within my remembrance, in that it was so orderly in its movement, so consistent in its parts, and so fitly framed together as a whole. I recognize it only as a dream; and yet I confess that the impression of it was so vivid that in spite of myself memory brings it back to me again and again, as though it were an actual occurrence in my personal history.

It was Saturday night, when wearied from the work of preparing Sunday's sermon, that I fell asleep and the dream came. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle of the church looking first to the one side and then to the other as though silently asking with his eyes that someone would give him a seat. He had proceeded nearly half-way up the aisle when a gentleman stepped out and offered him a place in his pew, which was quietly accepted. Excepting the face and features of the stranger everything in the scene is distinctly remembered—the number of the pew, the Christian man who offered its hospitality, the exact seat which was occu-

pied. Only the countenance of the visitor could never be recalled. That his face wore a peculiarly serious look, as of one who had known some great sorrow, is clearly impressed on my mind. His bearing too was exceeding humble, his dress poor and plain, and from the beginning to the end of the service he gave the most respectful attention to the preacher.

Immediately as I began my sermon my attention became riveted on this hearer. If I would avert my eyes from him for a moment they would instinctively return to him, so that he held my attention rather than I held his till the discourse was ended.

To myself I said constantly, "Who can that stranger be?" and then I mentally resolved to find out by going to him and making his acquaintance as soon as the service should be over. But after the benediction had been given the departing congregation filed into the aisles and before I could reach him the visitor had left the house. The gentleman with whom he had sat remained behind, however; and approaching him with great eagerness I asked: "Can you tell me who that stranger was who sat in your pew this morning?"

In the most matter-of-course way he replied: "Why, do you not know that man? It was Jesus of Nazareth."

With a sense of the keenest disappointment I said, "My dear sir, why did you let him go without introducing me to him? I was so desirous to speak with him."

And with the same nonchalant air the gentleman replied: "Oh, do not be troubled. He has been

here to-day, and no doubt he will come again."

And now came an indescribable rush of emotion. As when a strong current is suddenly checked, the stream rolls back upon itself and is choked in its own foam, so the intense curiosity which had been going out toward the mysterious hearer now returned upon the preacher: and the Lord Himself "whose I am and whom I serve" had been listening to me to-day.

What was I saying? Was I preaching on some popular theme in order to catch the ear of the public? Well, thank God it was of Himself I was speaking. However imperfectly done, it was Christ and Him crucified Whom I was holding up this morning.

But in what spirit did I preach? Was it "Christ crucified preached in a crucified style?" or did the preacher magnify himself while exalting Christ? So anxious and painful did these questions become that I was about to ask the brother with whom He had sat if the Lord had said anything to him concerning the sermon, but a sense of propriety and self-respect at once checked the suggestion.

Then immediately other questions began with equal vehemence to crowd into the mind. "What did He think of our sanctuary, its gothic arches, its stained windows, its costly and powerful organ? How was He impressed with the music and the order of the worship?"

It did not seem at that moment as though I could ever again care or have the smallest curiosity as to what men might say of preaching, worship, or church, if I could only know that



## From a Layman's Greek Testament

For thirty-five years before his death in February (see page 10) Ernest Gordon contributed regularly to the **Sunday School Times**. His illuminating **Notes** on each lesson were a source of rich blessing to multitudes. "His father's (i.e. A. J. Gordon, author of "How Christ Came to Church") pudgy little Greek New Testament was a life-long companion, and so constantly used that he had to bind it himself at various times. The fruit of these meditations were published in a volume of exposition called **Notes from a Layman's Greek Testament**." It is from this volume that this "note" is taken.—Editor.

**B**UT Martha was cumbered with much serving. — Luke 10:30. The Greek word translated "cumbered," is *periespato*, "pulled around," that is, called from one pressing duty to another. Naturally her attention was "divided" as the root word for "careful," *merimnas*, means, and she was troubled, disturbed (*thorubaze*, from *thorubos*, a tumult). The mistress in charge of a large house with the numerous guests of the Passover season would find her duties tumultuous and clamoring. The word translated "she came to him," may have a suggestion of querulousness, if not of imperiousness. It is *epistasa*, "and standing up to him she said, Lord, dost thou not care?"

How gentle his reply, "Martha, Martha . . . But one thing is needful." Was he referring to the fourth verse of Psalm 27, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord, to behold the beauty of the Lord"?

Certainly this was the wish of Mary.

Paul defines this (good) part, *merida*, in Colossians 1:12, where he speaks of the Father as making us meet or "worthy" for the *merida*, the portion of the inheritance of the saints in light.

This is the Psalmist's word in New Testament setting.

He would not withhold His feet from coming again because He had been grieved at what He might have seen or heard.

We speak of "a momentous occasion." This, though in sleep, was recognized as such by the dreamer—a lifetime, almost an eternity of interest crowded into a single solemn moment. One present for an hour Who could tell me all I have so longed to know; Who could point out to me the imperfections of my service; Who could reveal to me my real self, to Whom, perhaps, I am most a stranger; Who could correct the errors in our worship to which long usage and accepted tradition may have rendered us insensible. While I had been preaching for a half-hour He had been here and listening Who could have told me all this and infinitely more—and my eyes had been holden that I knew him not; and now he had gone. "Yet a little while I am

with you and then I go unto him that sent me."

One thought, however, lingered in my mind with something of comfort and more of awe. "*He has been here to-day, and no doubt He will come again*"; and mentally repeating these words as one regretfully meditating on a vanished vision, "I awoke, and it was a dream." No, it was not a dream. It was a vision of the deepest reality.

*Take me as I am  
and make me  
what I ought to be  
spirit, soul, and body,  
no matter what it costs.  
For Jesus' sake. Amen.*

## How to Eat the Word

(Continued from page 2.)

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to *run*, and to know the place to run to and be safe!

### What the Prophet Meant

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon and digests and assimilates it, the greater is his spiritual strength, and joy, and power, and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10 I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who, in turn may pass it on, and on, and on while the age lasts? And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well! Memorize the Bible if you want to be blessed and become a blessing.

We are only filled with the Spirit as much as we are filled with the Spirit *outside of meetings*.

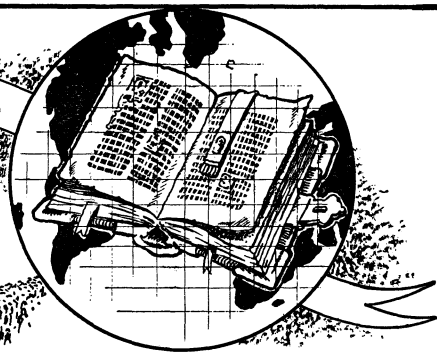
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Home is the acid test for the yielded life.

GO YE INTO ALL THE WORLD...

## Seed-Time and Harvest

on the Mission Fields



### Christmas at Orai

Miss Margaret Michelsen writes from Orai, U.P., India: "Our Christmas season was very full. But even before that we were quite busy as we had our school mid-year exams. These took two and a half weeks. As soon as the exams were over we began our Christmas program practice in earnest. The children did very well and I think we had a record crowd out for the program. It seemed as if every mother was present with all the aunts, sisters-in-law, etc., they could gather. Beside our school children, which are 145 in number, there were 'umpteen' other children who came.

"Many of our former school children were back for the program. Some of them are so

grown-up and some of them have children of their own now. Thank God, they are still interested enough to come back and visit us and at this time we have another opportunity to give them the gospel. May God save them."

### Formosa Bible Classes

By MISSES PEARL YOUNG AND  
ELIZABETH LINDAU  
Taipei, Formosa

SINCE THE NEW YEAR when we started English Bible classes on Wednesday nights we have been extra busy—Miss Young at Pei-Fu and Miss Lindau at Mu-Shan. Mu-Shan is three bus stops from Pei-Fu and is famous for the largest heathen temple in Taiwan. The National University of Political Science is

also there and it is from this school that most of my students come. One evening two of the young men came to me and said, "We are not only interested in English but also in knowing the Word of God." This has been evidenced by their close attention in class. We are making a study of the Gospel of Mark.

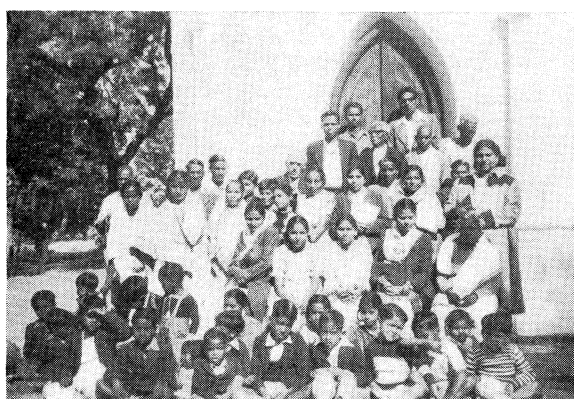
Recently we called on the wife of a man who attends the English Bible Class at Pei-Fu. (He had asked me to call.) His wife is Japanese and very young and can speak very little Chinese. She and her husband converse mostly in English—and not the best English. They are not Christians, in fact know very little about the gospel, but are so friendly, and I have really felt that God has brought that man our way.

### God's Answer to Prayer for Partabgarh, India



The Recently-acquired Church in Partabgarh

Missionary A. G. Ericson is on the Lawn.



A Portion of the Partabgarh Sunday School

Taken New Year's Day, 1956.

The miraculous way in which the Lord provided this church building for the Partabgarh congregation was told in the February issue of "Bread of Life."

# God's Powerful Word

By WALTER WALDVOGEL  
*Kirchheim, Germany*

THE LORD has been blessing richly in Ulm where we go to hold a meeting once a week on Saturday night. Recently we had quite a remarkable meeting. Almost from the beginning one could notice that it was a special evening, and as we waited on the Lord one of the young men began to get the baptism. He began to shake and then would speak a few syllables in tongues. This blessing went on more and more. When it came to the time of prayer, everybody with one possible exception got down on his knees, and the Lord poured out His Spirit. This same young fellow started praying in tongues. It got rather late—time for us to be out of that room—and so I asked the people to stand up. As we did so and began to praise the Lord, the Lord poured out His Spirit in a yet greater way, and this young man began to sing in tongues, and one of the sisters began to dance in the Spirit. It seemed as if a number of the

young folks were going to get their baptism. It was really the most Pentecostal meeting I have seen in Germany.

Last summer a young man whose father was a Pentecostal preacher came to the tent meetings. He was such a wreck both physically and spiritually that there didn't seem to be much hope for him. However, I did visit him and had prayer with him. He has been coming regularly to the meetings with his wife and has been getting something from God. He gave a very wonderful and interesting testimony in this meeting. He told that around Christmas time he fell and broke his leg. After it was set, a large cast clear up to his hip was put on it. He couldn't get around at all for awhile, but then he was able to hobble around and got to the meetings, but he couldn't sleep for pain. He tried taking strong medicines to make him sleep, but still he couldn't sleep.

However, in one meeting I

had talked about divine healing and told of how God's word is powerful. That seemed to strike him. He went home and prayed about it. "Lord," he said, "we are going to take communion in our next meeting and I believe that you will heal me as I take it." So it was. When he took communion, all of a sudden the pain left him, not only in his leg but in the arm where he had lost his hand. (That had bothered him and was very painful, especially in the winter.) Since that time he says he has had no pain. He also knew his leg was healed.

Now he was concerned about the casing on his leg. He said, "Now, Lord, what am I going to do? The doctor won't want to take that off. It's supposed to stay on there for four weeks yet, but you can change the doctor's mind." And so as he was dressing to go to the doctor, he looked at the cast and noticed that it was split open. He went to the doctor and showed the doctor that. The doctor, of course, was very much surprised that such a cast should split open. He didn't know whether or not to make a new one. So the man told him, "I have no more pain. I have prayed and I've been healed and I don't need the cast at all. I'd rather not have one." So the doctor said, "Well—your responsibility. I'll take it off and leave it off." So he walked out of the office a free man, and at the time of his testimony he had been going the whole week without any pain or any trouble. The Lord healed him just that quickly.

God has been giving us blessed services in Kirchheim, too. I have also been helping Brother Maile some. The needs are many on all sides. We will have to have faith that the Lord will raise up the proper laborers to help in this ever-enlarging ministry.



Joint Fellowship Gathering of the Ulm and Kirchheim Young People



# Gathered Fragments



We regret that in the article, "America's Foreign Missionaries," which appeared in the February issue of BREAD OF LIFE (page 3), the date of the ordination service was given incorrectly. It should have read February 6, 1812.

In the same issue (page 9) "Holidays in South Africa" should have been attributed to *Helen Hoss*. Sorry!

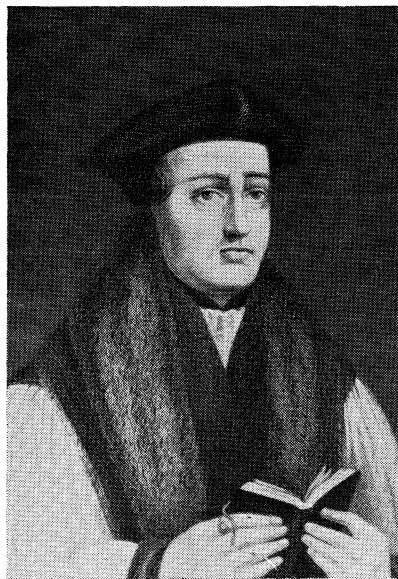
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"It is conceivable that a few years from now we medical men may repeat to the citizens of the U.S.A. the advice that Moses was asked by God to present to the children of Israel, 3,000 years ago," says *Dr. Paul Dudley White*, world-famous heart specialist, who has been attending President Eisenhower and recently stated that he considered the President physically fit to seek reelection if he so chose. Dr. White was referring to the command recorded in Leviticus 7:23, 24: "Ye shall eat no manner of fat, of ox, or of sheep, or of goat. And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it."

Of course, as Dr. White indicated, scientists differ on the effects of fat on the body, especially the heart, so that before repeating Moses' advice, "we must be sure of our grounds." Making due allowance for all this, it is, however, just one man's indication which scientists have been increasingly rec-

ognizing that many of the provisions of the Mosaic law were by no means arbitrary commands of God, but are based on some of the soundest physical and biological laws known to man. Dr. White called further attention to the religious provisions made for periodic physical and mental rest which were formerly so regularly observed (e.g., the strict observance of Saturday or Sunday as a day of complete rest) and said these "may well have helped" in such matters as keeping down one's blood pressure.

"The exact date of Nebuchadnezzar's capture of Jerusalem has been deciphered from a contemporary Babylonian tablet by a scholar at the British Museum," says a special despatch from London to the *N. Y. Times* (Feb. 25). "The tablet . . . is said to be the only contemporary account of the fall of Jerusalem outside the Bible. . . . [It] says that Nebuchadnezzar . . . in his seventh year . . . besieged the city of Judah. On the second day of month of Adar [between the sundowns of March 15 and 16, 597 B.C.] . . . he captured the city and took the king prisoner . . . appointed . . . there a king of his own choice and, having exacted heavy tribute, sent it, with the prisoners, to Babylon . . . a clear reference to the capture of Jerusalem and . . . Jehoichin . . . the enthroning of Mattaniah, who was renamed Zedekiah, and the transportation of the captive Jews to Babylon."



Thomas Cranmer  
1489-1556

March 21st marks the four hundredth anniversary of the martyrdom of this leader of the Protestant Reformation in England. He who was Archbishop of Canterbury with Bishops Ridley and Latimer (see BREAD OF LIFE, October, 1955) were among the first singled out by Queen Mary to be imprisoned and punished for their Reformation efforts. During his long imprisonment and what today would be called "brain-washing," Cranmer weakened and finally signed a recantation.

But when he was given an opportunity to proclaim his recantation before a great crowd of people in the hope that many would be impressed, to the surprise of all, he reaffirmed his former Protestant beliefs and denounced as cowardice his retraction. "And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore; for, may I come to the fire, it shall first be burned," he boldly declared.

"And when the wood was kindled, and the fire began to burn near him," recorded John Fox, "he put his right hand into the flame, . . . that all men might see his hand burned before his body." And as the flames leaped about him, he was heard to say repeatedly, "This unworthy right hand." "And using often the words of Stephen, 'Lord Jesus, receive my spirit,' in the greatness of the flame, he gave up the ghost."

# Nothing Daunted

## A Tribute to the Courageous Labors of Ernest Gordon 1867-1956

By THE EDITOR

**B**LESSED are the dead which die in the Lord . . . they rest from their labors and their works do follow them.—Rev. 14:13. The translation should really be “their works do follow with (*meta*) them.” They go in with them into the kingdom of the Heavens, their possession and honor and reward. They are not sent later on. They form part of the glory of the heavenly entrance, these works of the saints, great and small, a part of their triumphant adornment.

The above paragraph is taken from Ernest Gordon's excellent book, *Notes from a Layman's Greek Testament*, and is given here as a fitting comment on his own “heavenly entrance.”

ONE OF THE OUTSTANDING religious journalists of our times, *Ernest Gordon*, went to be with the Lord on February 11 at the age of 88. By the grace of God he was enabled to pursue his prodigious activities in the field of research and writing until a very short time before his death. This was especially remarkable in that since he was twenty-one he had been plagued with ill-health and to the very end his days were clouded with weakness and periodic breakdowns.

Ernest Gordon was the oldest son of A. J. Gordon whose writings have frequently appeared in *BREAD OF LIFE* and whose dream, *How Christ Came to Church*, appears in this issue. It was as his father's biographer that Ernest Gordon began his literary career, and his book, published just sixty years ago, is one of the great religious biographies. When my mother presented me, as a ten-year-old boy, with a copy of this spiritual treasure I could not then realize the accuracy of the description of this volume which she wrote on the fly-leaf—“This book is a literary and spiritual classic.” I came to verify this judgment, however, and can recommend the book for every Christian, especially for every minister, to read.

Before this, however, we had become acquainted with Ernest Gordon's name through his regular contributions to the *Sunday School Times*, one of the nation's outstanding religious periodicals, which made its weekly appearance in our home. Here were Ernest Gordon's valuable “Notes From a Layman's Greek New Testament,” many of which were subsequently published in book form under the same title (1941). From time to time there was also his most interesting and extensive “Survey of Religious Life and Thought.” It was in this column that he fearlessly called the attention in a favorable way to the progress of the Pentecostal movement especially in Sweden where, at that time, for reasons of health he was having to live. There he frequently visited the Philadelphia Church of Stockholm and was impressed with both its spirituality and its phenomenal growth, becoming the largest Protestant Church in Sweden and eventually the largest Pentecostal church in the world. This was simply a part of the policy Mr. Gordon pursued in connection with gathering material for his “Survey” in which “he ever sought out new movements and new personalities.”

Another result of his residence in Sweden was his gath-

ering together some one hundred lovely Scandinavian hymn tunes which he introduced to the American public in his excellent *Immanuel Hymnal*. And during the course of his extensive travels in Europe and his voluminous reading in many languages he became acquainted with the lives of many “little-known Protestant saints” of many lands. Their inspiring stories he collected and published in two volumes entitled, *A Book of Protestant Saints*.

One of his greatest interests was the cause of temperance and prohibition to which he contributed tremendously. Throughout his life he made numerous studies of prohibition in this and other countries and published fearless and devastating exposes of the power and unscrupulous operations of brewerdom in the United States and Europe. One of the most outstanding of these was *The Wrecking of the 18th Amendment*. He also examined every reference to wine in the Greek New Testament in his *Christ, the Apostles, and Wine* (1944).

Born in Boston in the heart of Unitarianism, the forerunner of present-day Modernism, Ernest Gordon was keenly aware of its attempts to corrupt all the orthodox churches, Sunday school publications, and institutional life of America “under the pretext of modernizing it.” Finally “he spent three years reading on the subject. The results of this intensive study appeared in a crushing, yet accurate, volume entitled *The Leaven of the Sadducees* (1926), which opened the eyes of the Christian public as to the true nature of the aims of so-called ‘Modernists.’ Twenty years later came the sequel, *Ecclesiastical Octopus*.”

It was in 1926 that we had our first correspondence with Ernest Gordon. The cordiality of his reply together with some other matters of mutual inter-

est created within me a desire to meet this gentleman. This was not realized until ten years later when W. Ernest Oldfield, now pastor of Canarsie Full Gospel Chapel of Brooklyn, and I drove to the top of one of the beautiful New Hampshire hills and called on him in his simple mountain retreat. This was but the first of several stimulating visits which we were permitted to have with this man of God and which have contributed to the enrichment of our lives.

Ernest Gordon's father was one of the pioneers in the field of preaching and practising divine healing, and his book, *The Ministry of Healing*, remains one of the strongest and soundest expositions of the subject after almost seventy-five years. Fortunately it is still in print, and we heartily recommend it to our readers.

It is interesting in this connection that the last publication (1955) of Ernest Gordon was *The Fact of Miracle*, Marshall Jones Co., Francetown, N. H. (\$2.50), "an original and factual defense of the miraculous in the Bible." In the preface of this book Mr. Gordon says, "When I brought this manuscript to the publishers they shied at it as horses at the first 'horse-less carriage.' 'It would ruin the reputation of any self-respecting firm.' And the author would meet the same fate."

It is really the product of a life-time and consists of well-substantiated miracles collected from the author's general reading through the years and which parallel the miracles of the Old and New Testaments. A really tremendous and convincing record!

"In labors abundant" is a phrase which could well be applied to this consecrated servant of the Lord, especially when one



## The Fellowship of His Sufferings

*The following is taken from a letter which Martha Wing Robinson wrote in June, 1907, in which she told of a period of special trial through which the work in Toronto had been passing.—Editor.*

ALL THE TIME, for about three weeks, a tremendous spirit of supplication was upon me, crying—with groanings that could not be uttered, crying for Jesus. It was during this time the Lord began to show me the power of His resurrection and the *fellowship of His sufferings*. He began to show me such a separated life as I had never dreamed of. The world fell away from me; I stood naked and alone. I can't describe it, that dreadful sense of aloneness—of aloofness—as if I were in the heart of a great wilderness—with God.

It was near this time I got an interpretation to a message in tongues at the East End [Mis-

sion]. Mrs. Hebden, [one of the ministers], was speaking in tongues. One message I know now was especially intended for me. As she spoke I had a vision. It seemed to stand—a picture, right in her flow of words. I saw a picture of a bleak, barren, rugged country under such a strange, lonely, grey sky. Away in the background on a boulder against the grey sky was a Cross. What she said was that as Jesus trod the bleak hills of Judea alone (and that aloneness gave me the thought of spiritual separation from all about) so must all who would share His glory be willing to take up their cross and tread the path He trod. As during this supplication I experienced that loneliness, I saw again and again that picture, that Cross against a cold, grey sky, and again and again I have to say only, "Thy will be done. I will go all alone."

remembers that with the exception of his father's biography, "he was unable to work at professional tasks until past forty-three" and all his "work was put through in the teeth of incessant ill-health." As he quaintly put it, however, "That was a 'this side' sight; that of the other side is more luminous."

This remark he followed by this sweet but reserved testimony, written in the third person, to the faithfulness of God to him throughout his long life:

"A great figure in English contemporary Christian life entitled his autobiography, *My Guided Life*. Mr. Gordon bore witness to guidance, at times un-mistakeable and remarkable. Along with guidance went discipline. Guided and disciplined years, as with other Christians, were but the expression of that goodness and mercy of God which prepares God's sons for the house of the Lord forever. How that goodness found expression in provision for all temporal needs was in itself a little epic. This through the years was pressed down and running over in a degree really noteworthy."

# FAINT NOT



*And he spake a parable unto them that men ought  
always to pray and not to faint (LUKE 18: 1).*

THE WORD to faint is *enkakein*, from *kakos*, bad—as we should say, “to feel badly.” It is used only once by the Lord but five times by Paul and each time of a different aspect of the Christian warfare.

It is the word of Numbers 21:4 (LXX. Sym.) “And the soul of this people was much discouraged, because of the way. And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness?”

In II Corinthians 4:16 Paul says: “For which cause *we faint not*,” not even at the long list of troubles, perplexities, persecutions, narrow escapes from death, progressive perishing of the outward man—here named.

In Galatians 6:9 he says: “And let us not be weary in well-doing: for in due season we shall reap, *if we faint not*.” The well-doing is the brave warfare of the spirit against the flesh mentioned in the preceding two verses. We are admonished not to faint in the inner fight.

Ephesians 3:13 reads, “Wherefore I desire that *ye faint not* at my tribulations.” The sufferings of those dear to us often cost us more discouragement than if they were our own. For this cause we must bow our knees to the Father for inner fortification.

II Thessalonians 3:13 admonishes courage in routine living. “We wrought with labor and travail night and day . . . we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.” “*Faint not* therefore in the well-doing” (v. 13). This is literally “the beautiful doing,” *kalopoiountes*, of the ordinary duties of life.

—ERNEST GORDON.