

Bread of Life

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No. 6



The Manifestations of Pentecost

By THE EDITOR

The Second in a Series of Articles on Pentecostal Beliefs and Practices

WHEN THE HOLY SPIRIT was poured out on the Day of Pentecost, the disciples experienced an entirely new manifestation of the power of God: they all "began to speak with other tongues as the Spirit gave them utterance."

Ever since the days of Abel men and women had prophesied (Luke 11:49-51), and had experienced numerous and various operations of the Spirit of God, but this was something which had never before occurred in the history of God's manifesting His presence and power among His people. Peter said that it was "that which was spoken of by the prophet Joel" (Acts 2:17), and emphasized the fact that God was now pouring out His Spirit upon *all* flesh.

The Apostle Paul, while declaring that speaking in tongues was a fulfillment of the word of Isaiah, referred more to the manner, implying that one of its purposes is to awaken the curiosity and interest of people so that they will inquire, as did the multitudes when it first happened on the Day of Pentecost, "What meaneth this?" (I Cor. 14:21-22.)

Thus we see that there were two unique features of this pentecostal outpouring as contrasted with what God had done before: its universality—"upon *all* flesh," and the manner—tongues—whereby God chose to reveal Himself.

Likewise, fifty years ago, when devout Christians the world over earnestly sought God to be filled with His Spirit, they too experienced a manifestation of the power of God which to them was entirely new, something which they thought was limited to the days of the Apostles: they spoke "with other tongues as the Spirit gave them utterance."

Now in both of these outpourings of God's Spirit, while speaking in tongues was the initial, unique experience which all received, it was not the only manifestation or evidence of God's working. A careful study of the book of Acts and the Epistles clearly indicates that there were many other manifestations. Similarly, a careful study of the early days of the Pentecostal Movement of 1906 and '07 reveals that there were many other and greater manifestations of the Holy Ghost.

However, the fact that tongues was usually the first, the most spectacular, and common of these manifestations resulted in tongues and Pentecost becoming synonymous in the minds of many. This was most unfortunate in that many came to have a smug, self-satisfied feeling of having received all that God has and so stopped their earnest seeking, instead of pressing on to be "filled with all the fullness of God." In saying this, we in no wise disparage or minimize speaking in other tongues, for it is a mighty, blessed operation of the Spirit, and is given special significance in the history of the church both by its being the initial evidence of the baptism of the Holy Spirit on the Day of Pentecost and by the great profusion or universality of its manifestation. We simply point out that it is *not the only* or greatest manifestation.

It should be borne in mind that when Paul lists the "manifestation of the Spirit," he refers to it in the singular although he proceeds to list nine gifts or ways in which this manifestation may occur. (Compare how Paul speaks of the nine graces as "the fruit of the Spirit" in the singular, as though the nine make a complete whole.) This fact the Apostle Paul emphasizes and makes fundamental in his exposition of spiritual gifts: "*Now there are varieties of gifts . . . varieties of service . . . varieties of workings*" (I Cor. 12:4-6, R. S. V.).

Before beginning a discussion of the various ways in which the Spirit of God manifests Himself, we would call attention to two important facts: Both the first disciples and the earnest believers upon whom the Holy Spirit fell at the beginning of this century did not seek tongues. They were simply waiting for the promise of the Father, to be filled with His Spirit. What happened in *both instances* came as a *complete surprise*, and was *the result or consequence of their prayer, not something they were expecting or seeking*. Unfortunately the experience of speaking in tongues in recent years has often been presented as a goal to be attained, and albeit unintentionally, as an experience to be sought as an

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Our Living Hope

By G. A. WALDVOGEL

I WOULD LIKE to read a word from First Peter One which refers to the resurrection of the Lord Jesus. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

The Apostle here thanks God, the Father of our Lord Jesus Christ, because He has begotten us again unto a living hope. What a wonderful thing it is to have that hope through the resurrection of our Lord Jesus Christ. Then we are told what it means to have this living hope. What is contained in that hope? What are we hoping for? What do we expect? What lies for us in the future? "To an inheritance incorruptible and undefiled and that fadeth not away."

We are here in the world where everything is corruptible, touched by the hands of death, defiled by sin, fading away; but we are expecting an inheritance that is incorruptible, undefiled, eternal. Then that inheritance is explained to us a little more—"reserved in heaven for you." That inheritance is a heavenly inheritance—"who are kept by the power of God through faith." That inheritance is reserved in heaven for the believers who are being kept by the power of God "through faith unto salvation ready to be revealed in the last time."

Everybody agrees that this must constitute the greatest wealth, the greatest happiness that any human being can find, if this is really true that a man can have this hope of inheritance that is incorruptible, undefiled, and that fadeth not away—a heavenly inheritance,

an inheritance of glory, endless future life in the presence of God and His angels and the saints, if that is really obtainable, if it is possible for us to come into this assurance, to be kept therein, knowing that the day is approaching when our salvation shall be manifested and we shall be translated into this glorious life. Is there anything better than that? Anything greater than that? Oh, how sadly people are missing the mark! They live on day by day not knowing that they are nearing eternity. They are without God. They are without hope in this world. If they are honest, they know only death is certain on this earth and they dread the coming judgment. But oh, to have this hope! Do you have it? Is it a certain expectation? For in the Bible when it speaks of hope it speaks of an assurance of things hoped for.

How can we get that hope? How can I be sure of it? The Apostle here says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." God, Who is the Father of our Lord Jesus Christ, has begotten us again unto a life-filled hope, a living hope. The hope of glory is the fruit of life. You cannot separate the hope of glory from the possession of life. It is a living hope when we are begotten again; it means that God imparts to us life. We need this life and Jesus is our life. In view of His resurrection He says, "Because I live, ye shall live also." The very expression, "begotten again," or "born again," speaks of this glorious gift and provision of the gospel.

That which unites all true Christians is the possession of life in Christ. God has given life to the world and this life is in His Son. He who hath the Son hath life; He who hath not the Son hath not life. What a difference it makes whether a person has life or has not life, whether a man is born again or he does not know that experience. He who has not the spirit of Christ is none of His.

To know Jesus, to love Him, to have that life in you makes you new, makes you different, born again. And that life in you is the guarantee for glory. That's what we read: When Christ who is our life shall be made manifest in glory, ye too shall be made manifest in glory. Now that's a question—Do you have that life?

Then we are told that we receive the hope "through the resurrection of our Lord Jesus from the dead." This hope is *by His* resurrection. I want you to notice something here. Blessed be God, *the Father* of our Lord Jesus Christ. He was the only begotten Son of God. You know the Bible tells us that Jesus His Son was begotten twice. He was begotten in the virgin womb of Mary, but he was begotten a second time from the womb of the earth in His resurrection. When the Apostle Paul in the synagogue of Antioch according to Acts 13 quotes from the second Psalm, "Thou art my Son, *this day* have I begotten thee," he tells us that that day was the day of His resurrection. He is called the first-begotten from the dead.

The resurrection of the Lord Jesus Christ has a tremendous meaning for everyone of us. It tells us there is provided for us a resurrection; there is provided

IF YOU WANT TO KNOW *how wonderful He is you must let Him save you, you must admit that you have sinned and that you've gone astray and call upon His name. Then the Good Shepherd will lift you and bring you unto Himself, taking you upon His shoulders rejoicing, and showing you the way home.*

for us eternal life in the Lord Jesus Christ. Peter tells us in the second chapter that it is because of Him that you have faith in God who raised Him from the dead and gave Him glory that your faith and your hope may be in God. He, my Lord Jesus, the Son of God, was begotten from the dead. He was raised from the dead, exalted into glory. Who did it? The Father raised him from the dead. That same God Who gave Him to be a sin offering raised Him from the dead. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"Behold the lamb of God that taketh away the sin of the world." That includes you. He gave His life a ransom for all. He suffered in your stead. True, it is finished, and this Jesus, your Surety, your Saviour, has been raised from the dead by the glory of the Father. Think of it! This resurrection of *your Saviour* proclaimed that there is life and glory, salvation provided for you in Him.

Why is it that I know God loves me, God saves me, God forgives my sins, God gives me life? Where did I get that faith? By looking unto Jesus, by seeing Him. He Who spared not His own Son but delivered Him up freely for me, how should He not also with Him freely give me all things? How can I doubt my Father's love? How can I doubt that He is the God of my salvation?

Jesus came. Willingly He took my blame. He assumed my guilt.

He went to Calvary, and the Father accepted that offering up of the Son unto Himself and caused Him to suffer and die. It pleased the Father to bruise Him. He was wounded for my transgressions, bruised for my iniquities. The chastisement of my peace was upon Him. With His stripes I am healed. And the Father charged Him with my sins at His request. I say, at His request? Yes. "In burnt offerings 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." A body hast Thou prepared for Me. What for? That I might give it as a sacrifice and offering for sin.

But this heavenly Father raised Him from the dead, and He said there is salvation for every creature, for He died for every sinner. The atonement is complete, the sacrifice is accepted. The sinner is welcome. The sinner is given forgiveness, deliverance, life. This is the message of the gospel: God has given us life in God. It is faith in this wonderful act of God's power and love that brings to us life, eternal life. "As Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up" on the cross that whosoever puts his trust in Him Who is now risen from the dead might find life, eternal life in the Risen One.

During a revival meeting I held about forty years ago in Illinois, I said to a man one night, "Andrew," calling him by his first name, "how is it with you?"

He said, "I'm so hard that there is no hope for me. I'm a hardened sinner. I have no feelings, nothing touches me."

I'm so glad that Jesus is so gracious. Two nights later I saw him standing in the back, and he was weeping. I said, "Andrew, what's wrong now?"

He said, "I'm lost."

Thank God. Jesus came for the lost. We have to acknowledge that we are lost. That man had a wonderful experience: God was very gracious to him and broke him all up until he thought he was sinking into hell. Then he saw Jesus.

Now not everybody has that experience. We have something better than a vision and that is the Word of God, the gospel, and that man's feet had to be set on the Word of God. That's it: *God* has said it. That settles it. I can believe what God says. And He tells me that He put my sins on Jesus and that for His sake; as I accept Him as my Saviour and Lord, He will forgive me and He will give me the experience of the new birth.

Oh, haven't you this assurance? Aren't you yet rich? What are all the treasures of earth and all the pleasures of earth? They are fleeting. They are passing. They are deceptive. But here is something that abides throughout eternity. Do not despise the grace of God. If you haven't the assurance of eternal salvation, you ought to come to Jesus now. You can come to Jesus if you will. No devil can hinder you. The way is open. God welcomes you. But don't delay. The time is short. It is uncertain. We don't know what is going to happen. Not only that—*time spent without Christ is more than lost*. Come and let God bless you. Let Him love you. Let Him save you. Rejoice! The victory has been won. Salvation has been purchased. It is ready *for you*. It is yours for the taking.

A Jabbok Experience

By ELDER EUGENE BROOKS

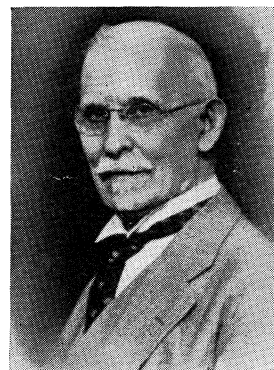
This address on prayer was given by specific request at the Stone Church Convention, Chicago, Illinois, May 15, 1922, and published in full in The Latter Rain Evangel (June, 1922). We are reprinting it, with a few brief omissions, in commemoration of the centennial of Elder Brooks' birth, June 9th. See Gathered Fragments for further interesting information about this article.—Editor.

I WILL SAY, in the first place, that I am not here on dress parade, nor to preach a trial sermon. I have no philosophy and no rhetoric and no epigrams, nor wonderful things to say, but I have in my heart a great, deep, intense yearning and a great cry to God that He may by the power of the Holy Spirit come into your hearts and make you to pray more than you ever prayed before in your life. I do not care very much how God does it. I do not care how He uses me; it doesn't make any difference about that but the burning question with me is, "Is there any way that I can impress you with the fact that you do not pray enough?" Is there any way I can make you understand that your safety, your security, and your peace with God depends upon your praying more than you do? Is there any way I can make you understand that the great rapture you are looking for, the great coming of the Lord, the great glory that is to come upon the children of God will depend upon your praying more than you are now praying?

You know that it is a subject so remarkably large that it will be impossible for me to attempt to speak of it in a complete way, so I have just selected one phase of this subject: the *necessity of prayer*, the necessity of *more prayer*, the necessity of *much prayer*. I call on you to deal with God about what you will do in your prayer life.

The Memory of the Just Is Blessed

Throughout his more than sixty years as a minister of the gospel Elder Eugene Brooks of Zion, Illinois, endeared himself to thousands the world over. A master of pulpit oratory, he did not believe in "squirting rose water," to use one of his own expressions. His preaching might have seemed harsh at times, but one could not but feel that it came from a heart of love for God's people and resulted in leading many into a strong, earnest Christian life. But strong as he was, he could also be "gentle . . . even as nurse." Throughout the years he grew in sweetness and humility until he became a paragon of "the meekness and gentleness of Christ."



Elder Eugene Brooks
1856-1954

I have perhaps one phrase that I might put as a foreword to what I am saying, and that is the words about my blessed Lord found in Luke 22:44: "And being in agony He prayed more earnestly." I see our holy Christ, the One infinitely pure, Who never committed a sin, never did anything wrong—I see Him in the Garden of Gethsemane sweating bloody drops, pouring out His heart to God. For what? Just because it was a necessity. It was just as necessary that He should have prayed as it is for you and me to pray. When He left that great multitude and didn't minister to them, but turned aside, it was as necessary for Him to do that as it is for these preachers here to get on their knees instead of spending all their time preaching. And I do earnestly say to my brethren, your success or failure will depend on how many

hours you put in in prayer. Your ministry will not be counted by the number of sermons, nor by the eloquence with which you preach, nor by your wonderful logic, but it will be decided by the amount of praying you do, by the amount of knee drill you have.

Oh, I tell you, children of God, the Lord Jesus Christ when He spent all night in the mountains, when He spent nights in Gethsemane, did it because there was the necessity! He was a man and He had to overcome all His natural disposition and all of His weaknesses, humanly speaking, just like any other man. He was God,—I know He was God, but He had the nature of a man, and that nature had to be conquered just as you have to conquer your nature and become an overcomer. I know of no way for you to become an overcomer save by

the blessed example of our holy Lord who went down and prayed it through in Gethsemane, being in agony. The intensity, the power of the living God was upon Him, but the power of all the darkness and despair was around Him, and there must be a breaking-through; there must be an overcoming. He was fighting a great death struggle, the great Armageddon of His being. He was fighting it out, and when He got through, the bloody streaks were down His cheeks. But the glory of God was on His brow, and the victory was won. The battle had been fought and He was Victor. He had laid down His life, and He was ready to die for you and me.

If you would have a ministry that is worthwhile, you will have to put blood into it. There will have to be nights and days marked with tears. There will have to be a ministry that sweats drops of blood. I tell you, you will not get to God with velvet slippers and silk gowns. Ah, no! You have to prepare for this ministry in the dark hours of the night.

If you want to find an example of how to pray, go to the old patriarch Jacob and find how he prayed. I am talking of how he prayed at Jabbok. I am afraid very few pray like Jacob prayed at Jabbok. He was praying a kingdom prayer and preparing for the great possession that was to be his.

He had run away from his country and been gone twenty years. Now he had become rich in the possessions of this world, but there was a tremendous lack in his life. He was still Jacob, and when he got to Jabbok, there came a report that death was staring him in the face: Esau was coming with four hundred men; Esau, the man whom he had cheated, whose birthright he had stolen.

Now what would he do? He was facing a trial and something

had to be done. Just like you and me, once in awhile he got uneasy and nervous and didn't know which way to turn. He had too many possessions about him, too many things to hold to. And do you know, child of God, if you would be free, if you would have victory, you have to be stripped? Things will have to be set aside. And so Jacob sent his oxen and camels and asses, his men servants and maid servants, his wives and children all over, and then he was alone. Now he was ready to pray. When you get stripped of everything, when everything has gone into the hands of God, everything turned over and you have nothing left, when you have made the surrender, made a covenant with God and offered Him everything, *then* you are ready to pray.

Jacob prayed and wrestled with that angel until the breaking of the day. What was he praying for? Oh, he was praying for his possessions, for his inheritance, and before he could ever get back into Canaan, which was certainly a type of something better than the other place, he had this victory to win. All night long he prayed until the day broke.

And you know when *you* have prayed all night, when *you* have called on God all night, when the great cry is in your soul, and the great yearning of your heart will not rest, when you cannot rest but you have to plead with God and call on Him, God will let the day break and the victory will come. If you have your sinew touched, it doesn't make any difference. When you pray, God will wither your old natural life, He will cut down these hard spirits and these stubborn wills, these ambitions and plans of ours, if we will pray enough.

The angel said, "Let me go."

"No, no, I will not let you go."

Oh, for a band of men and women in Pentecost who will

say to God, "I will die here rather than let Thee go until Thou hast delivered me from this horrible iniquity, this horrible self that I am carrying around with me." Jacob knew how to pray.

The angel said, "What is your name?"

"Jacob." It was a shameful name, "Supplanter," "Hypocrite."

And the angel said after that night of intercession, "It shall no longer be called Jacob, but Israel, for as a prince you have prevailed with God and man."

Do you know who a prince is? He is the son of a king. He had prayed until he had become a king and a priest to God. You know we are talking and singing and testifying about being kings and priests to God, and we are looking for a kingdom. Tell me, men and women, what sort of an effort are you making to get into the kingdom? Do you tell me these little paralogical prayers you are praying will take you into the kingdom? Do you tell me the little lackadaisical ways we are praying will take us into the kingdom? We get there with strong crying and tears. We go through like the Christ of God went through.

He said, "Take up your cross and follow Me," and you have to follow His example. If you go into Gethsemane, act like the Son of God acted. Walk in His steps. "Ye have not yet resisted unto blood, striving against sin." Have you ever shed blood in your prayers? Have you ever prayed and wrestled with God for days and nights?

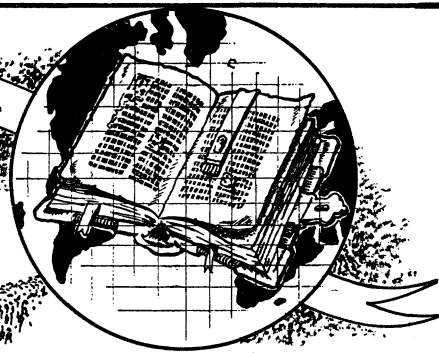
O brethren, I call Pentecost back to her knees! Pentecost got her past experience by getting on her knees and praying, and Pentecost must again go on her knees before the next step is taken. I do not hesitate to say that God is calling mightily for another step to be taken in Pentecost. I believe God has men

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GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Problems But Progress

By PEARL YOUNG
Taipei, Formosa

WE DO NOT SEEM of late to have much else except "problems" on our hands. Well, praise God, there have been some evidences of His working, too. Three or four more have definitely accepted the Lord.

I wish you would join with us in prayer for a family by the name of Cha. Mr. Cha was going blind with an incurable eye disease, and we were asked by a neighbor to pray for him. Some help was given in answer to prayer, and he was really open to the Lord, too. He heard the gospel a bit as a child. They are an unusually precious family, though not Christian. The old mother is an earnest Buddhist, and two of the boys are Catholics. Since our contact with the family, the eldest son has come to the Lord and attends the meetings regularly. He is a lovely fellow—a student. The second son—a Catholic—is coming all the time now to the Wednesday evening Bible class. We are believing for the glory of God. Please stand with us.

Two of the women from the English Bible class have accepted the Lord. This coming Sunday morning I begin a similar class for teen-agers—the students—who are simply worked almost to death. Their time is so full that you simply can't touch them except by the means

of using a little English for bait. (English is an imperative subject with them.) You see, the schools are far too few for the great numbers of students. Well, we do long to reach them, and God is able. Please pray.

A piece of land for a church building has not yet been found. We are in another rented place—cheaper, but just as noisy. No doubt, the Lord is having us wait for His *best* place. The place out there is building up so fast, and with such important civil and military departments, that they say it will eventually be a second Taipei.

Another Door

By HELEN HOSS

Bloemfontein, Orange Free State, South Africa

THE LORD HAS OPENED another door in Bloemfontein—this time among the white people. I was asked to come to the Wednesday morning prayer meetings. I went for the first time, a month ago, and they have been truly wonderful meetings. Almost every denomination was represented. It was very wonderful to me to see the desire in the hearts of the people for reality. Before I began to pray for several needs that I was asked to pray for, such a sweet presence of the Lord came over my soul, and I realized that they, too, were very still before the Lord, and so we just sat in His presence for about seven minutes or so. Well, the Lord

walked into that meeting. This last Wednesday morning they asked me to bring a tape recording, and I took "Like Christ" by Brother Waldvogel. They just took it all in and told me the following day how it seemed to change them as they saw their great need of having Jesus' love and humility in a greater way in their lives. Several have invited me to visit them in their homes. Pray about this opening, too, will you? I'm starting to see more and more the need among the white people in this country as well as that among the non-Europeans. Everywhere there is need. Here there isn't an English-speaking Pentecostal work, although a Bible school has been opened and they want to have the meetings in both languages. But I notice that the people from England and Australia seem to have a hard time learning the Africans and consequently miss so much in the meetings, and then finally stay away. I'm thankful for every opportunity that comes along to exalt the name of Jesus, and I feel that every soul that comes my way and asks for help I should do all I can to help them find the Lord.

Christian Radio Stations

"THERE ARE ONLY FIFTEEN CHRISTIAN STATIONS on the air in the whole world," says *Clarence B. Jones*, founder and director of "The Voice of the Andes," HCJB, Quito, Ecuador

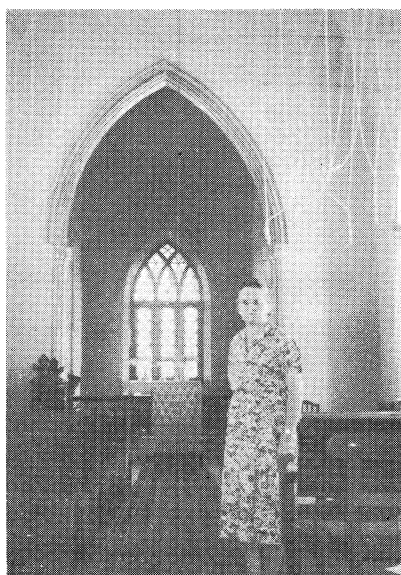
(*Alliance Weekly*, April 11), "but reports indicate that there are 56 countries where missionary broadcasting is buying time over 1,200 different stations."

One of these Christian radio stations, HLKY, Seoul, Korea (*Bread of Life*, June, 1955) completed its first year of broadcasting last December. It has been "on the air from 6:00 to 11:00 every night, and for several hours on Sunday morning." Recently the station was granted a government permit to "double its power." "In a nation still nearly 95 per cent non-Christian, it is the aim of HLKY so to present Christ that all may hear and come to a saving faith in Him," says E. Otto DeCamp, station director.

"*The Voice of Tangier*," another Christian radio station located in North Africa, twenty-three miles from Gibraltar, began broadcasting in February, 1954, with a 2,500 watt transmitter. By this means the gospel has been sent out in twenty-three different languages. Early this year a 10,000 watt short-wave transmitter was installed especially "to really reach the 29 million people of Spain." "Although Spain has 1,200,000 short-wave sets in use, there is not a single gospel broadcast within the country," says Paul E. Freed, the founder and president of this station. "In spite of the tremendous difficulties encountered in other avenues of Christian endeavor in Spain, we find the air waves to be completely open." These efforts have been most productive for in the first two years of broadcasting (with the original equipment) letters came from "more than 800 cities, towns, and villages in Spain."

Salvation means to have the obedience of Christ established in me.

One thing about practising the presence of God—it will always keep you happy.



Mrs. A. G. Ericson in the New Church at Partabgarh, India
The suspended straps operate the hand fans.

The Manifestations of Pentecost

(Continued from page 2.)

end in itself. Therefore, instead of "holding fast to the Head" Col. 3:19, R.S.V.) many have exalted a member of the body and have become more interested in the gift than in the Giver, in the blessing than in the Lord Himself. This has resulted in people's vision becoming out of focus, their interest off-center. Christ must always be recognized as the Head, the Source, the Fountain, and allowed to manifest Himself as He will.

The other fact we would call attention to is that when the manifestation of the Spirit is mentioned in the history of the apostolic church, it is referred to "as a matter of ordinary occurrence, and in that tone of quiet (and often incidental) allusion in which we mention the facts of our daily life."* Although in the New Testament there is certainly teaching sufficient for our guidance in this

*Conybeare, W. J., and Howson, J. S., *Life and Epistles of Saint Paul*, in loco.

experience, there is evidently not an exhaustive exposition and complete analysis of it. Like the new birth, so the manifestation of the Spirit must be experienced to be adequately comprehended.

God's purpose in these various manifestations is clearly stated: *He gave gifts unto men that the Lord God might dwell among them . . . for the common good* (cf. Eph. 4:8; Ps. 68:18, I Cor. 12:7, R.S.V.).

"That the Lord God might dwell among men." That was the purpose for which the Lord had commanded the children of Israel "to make . . . a sanctuary." In this dispensation the people of God are designated as "an holy temple," the "habitation of God through the Spirit."

A word from Abraham Kuyper, eminent Dutch theologian and statesman of the last generation, is pertinent here: "Gifts do not exist for themselves, or for the adornment of the person endowed, but for the edification of the body of Christ. [They] ARE THE DIVINELY ORDAINED MEANS AND POWERS WHEREBY THE KING ENABLES HIS CHURCH TO PERFORM ITS TASK ON EARTH."

This purpose of God must ever be kept foremost in any consideration of the manifestation of the Spirit.

Inasmuch as speaking in tongues is the most common, generally known, and most distinctive feature of the modern Pentecostal Movement we are beginning our discussion of the manifestations of Pentecost with a study of this subject.

To be continued.

Pilgrim Camp at Brant Lake, New York, opens its eleventh season on June 30th, God willing, to continue through Labor Day, September 3rd. *Pilgrim Camp* is an ideal vacation home for all ages. For complete information send for a camp folder to *Pilgrim Camp*, Brant Lake, N. Y.

A Jabbok Experience

(Continued from page 6.)

and women hidden away in this and other lands who are preparing for the next great move that is to come, and that will be a kingdom move. It will not be a church; it will not be a little glory, a little praise. There have to be manufactured sons and daughters of the Lord God Almighty; there have to be manufactured kings and priests of God. They have to be hidden away, find their night experience, their Jabbok experience. O beloved, I know God will hear and answer, and you need not be discouraged when you do not get an answer at once.

Turn to the fifteenth chapter of Matthew and read the story of that woman from Tyre and Sidon who came and cried to Jesus, "Thou Son of David, have mercy on me. My daughter is grievously vexed with a devil." He turned His back on her and didn't say a word.

She went to His disciples, and they went to Jesus and said, "Send her away."

Then Jesus said, "I am not sent, but to the lost sheep of the House of Israel."

And she cried, "Lord, help me!"

He said, "It is not meet to take the children's bread and give it to the dogs," and He turned on His heel.

Could she be daunted or denied? No. There was persistency in her. There was determination. She had a daughter that was being destroyed by the devil and she had to do something about it. She went again, "I acknowledge it, Lord, I acknowledge that I am but a Gentile dog. I take my place as a little puppy, but the little dogs eat the crumbs that fall from the master's table. Give me the crumbs and your people will have enough."

She could not be denied, and Jesus said, "O woman, great is

thy faith. Be it unto thee as thou wilt." What became of all the national walls? What became of all the ecclesiastical walls? Jesus had said, "The time for the Gentiles has not yet come. I am sent only to the lost sheep in Israel," but, dispensations or no dispensations with the woman, she called on God and would not cease calling until God opened the heavens and all national walls, all ecclesiastical walls, all sectarian walls were broken down, and Jesus said to the woman, "You can have your desire."

Beloved, if you will pray like that, you will get your mission built up. There will come tremendous temptation to take you away from prayer, but I say to these my brethren in the ministry, if you will get to God and get the victory, you will have to say, "No," to many, many things that will come up. It is more important for you to pray, sometimes, than it is for you to visit the sick. Why do you not say, "Now I will pray for you; trust God and you will be well," then go back to your prayer? I honestly declare that one-half of the time ministers spend in their work could be devoted to prayer without any loss to the kingdom of God. Your congregation will not be built up by visiting people and being sociable. Your work will be done by going on your face before God and staying there until you get God's voice, until you get God's hand upon you, until you get God with you and He undertakes.

I remember when I was seeking the baptism, the doorbell would ring when I got down to pray; then I would remember I had that engagement to keep. Then I would get down to pray again, and it would not be five minutes before I would think of a letter to write. I found I was losing time, and I finally screwed myself down to the floor and said, "I will stay here,

no matter who comes or who goes," and I got to the place where I could stay seven hours on my knees.

A sister told me today that she could do more work in her home by half than she used to do because she took time to pray; she said she used to run and hurry and get so nervous, and it took her all day to do her work. Now she keeps her house just as clean and neat, but she is restful because she gives part of the day to God and He helps her. O God, will You not in some way show us how important and how necessary it is for us to pray?

Beloved, you and I are looking for something better, something higher, and something deeper than we have yet had. We are not satisfied with Pentecost as it is. If you are, I am not. I believe there is more to obtain than has been obtained. I believe Pentecost has only opened the vestibule to the kingdom door. In that vestibule we are now waiting until the kingdom door is opened, but that door will not be opened until it is pried open by prayer. Never! Never! NEVER!!! "Pray without ceasing" is God's command to us, and we will obtain the victory when we have learned to pray as a man of God.

Just look at Moses, how when they made a golden calf, he put his life in the breach and said, "O God, take my life but spare this people." That is the spirit of prayer. That is the intensity that counts.

So with old Elijah, this man of God who could shut up the heavens and cause that it rain not for three years and six months could pray again and the heavens were opened and gave rain. James said of Elijah that he was a man of like passions as we are. He prayed as much for the heavens to be closed as he did for them to be opened and you remember how he prayed for them to be opened.

You remember after he fought his great battle he went on the mountain top and got his head down between his knees and cried to God. How long did he cry? You think about twenty minutes. I do not know how many hours, how many days, how many nights, but I do know he prayed "*until seven times.*" It was a perfect standard. He prayed a perfect prayer, a prevailing prayer. It took a tremendous praying to get those brassy heavens to give rain, but God was able to bring the clouds. There was persistency, determination. God had said he would have rain, and he based his prayer on God's Word and stuck to it until his servant saw the cloud the size of a man's hand and that was enough. He had gotten his prayer answered.

Beloved, we must pray until the cloud appears; we must pray until the rain begins to fall. There is no time to stop. I would like to go up and down this world and plead for Pentecost to get on her knees again. I would like to plead that the men and women who used to pray until three and four o'clock, the men and women who used to pray all night for six weeks at a time, the men and women who knew how to prevail, would again go on their knees. They don't pray like they did before their baptism, but God has a greater victory to be won in getting you prepared for the kingdom than there was for you to be baptized in the Holy Spirit. Are you looking for anything deeper, anything higher? Are you expecting any greater blessing than this? I call you back to the feet of Jesus, I plead with you, get down and call on God.

Beloved, there is a victory to be won. Do not deceive yourself by supposing that you can go on in this loose state with an occasional praise and thanksgiving and a few shouts. Oh my

God, there is something greater than a few shouts and hallelujahs! There is a life that is to be hid with Christ in God; there is a life that is to be overcome and become victorious over all the powers of the enemy and every work of the devil. God is endeavoring to make you a victor, an overcomer and prepare you for the kingdom. And when you have come with Jacob to be a prince with God, and therefore for the son of a King, you will have come to the Kingdom experience where there will be dominion.

God is calling us to go to our knees to pray as we have never prayed until God comes down and does a new thing in the earth. I would that we might find our place at the feet of Jesus once more and find out that He was a living Example as well as a Teacher, and that we are to follow His example of prayer as well as to obey His precepts.

I read that there was an archbishop in the English church who stayed five hours a day on his knees. Is it any wonder that he was made an archbishop? Old John Wesley said, "Give me one hundred men who fear nothing but sin and desire nothing but God, and with these the gates of hell will be shaken and the kingdom of heaven set up on earth." God does nothing but through prayer.

If you want to know what men of God have done, what victories have been achieved, go into the jungles of Africa. Go with me to the little bush hut and see David Livingstone down on his knees, cold and stiff in death, praying his life away. Prayer made this explorer, this preacher, this missionary, a great man, made him what he was.

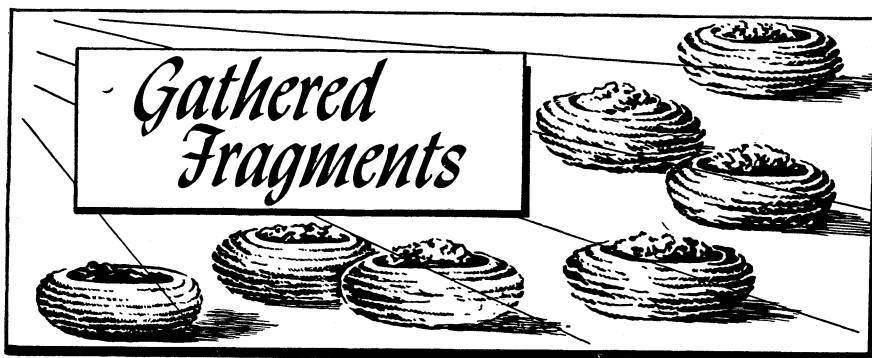
Go with me to the cold, bleak, barren hills of New England and see that godly man, David Brainerd, pouring out his life in prayer for those heathen Indians. It was prayer that made

David Brainerd the mighty man he was.

What made George Mueller's reputation go all over the world? That man got over six million dollars for his own work and the work of the missionaries abroad. After feeding those thousands of orphans he had a million dollars for the foreign field. It was because he knew how to pray. He prayed as but few men ever prayed, and I tell you, men and women, that the day has come for much prayer.

I finish this talk with the same cry in my heart with which I began, Oh, God, is there any way to get these men and women to pray more? I have in mind a young man, very insignificant, just a boy, almost no power at all, no education, but I knew that young man to pray half a day without stopping. He opened a little mission, and he prayed and kept praying, and today he has a most prosperous mission and strong men and women in it. He is just a strippling, but he is mighty in God because he knows how to pray. God will do anything if moved by prayer. The very heavens can be moved. The very foundations of the earth can be broken up. Everything can be accomplished by prayer. Any disease has to go by prayer; sickness must depart. Anything that any man may need can be won by prayer.

Take that woman who went to the unjust judge. She was persistent, and the judge said, "This woman will wear me out," and he gave her what she asked. That man who came for the three loaves of bread knocked and knocked and knocked, and the man had to get out of bed and grant his request. You and I need three loaves. We need life for body, soul, and spirit that the whole man may be perfect, that it may be preserved blameless unto the coming of the Lord. "Faithful is He that calleth you who also will do it."



RECENTLY PASTOR HANS WALDVOGEL made a chance remark to the editor about a sermon of Elder Brooks' which had appeared in *The Latter Rain Evangel* about 1920, saying that it made quite an impression at the time. He remembered it began with, "I am not here on dress parade." With these clues we asked Charles N. Andrews, pastor of the Full Gospel Church of Fredericksburg, Virginia, to trace it down in the Congressional Library in Washington where we knew there was a complete file of that excellent Pentecostal periodical, *The Latter Rain Evangel*. Willingly he undertook the task and together with his wife copied the article by hand, *A Jabbok Experience*, for this issue of *Bread of Life*. Our sincere thanks!

* * *

Speaking of the Andrews reminds us that on February 5, Mrs. Charles Andrews together with Mr. and Mrs. Gordon McKinnon, ministers of the Pentecostal Church, Bowling Green, Virginia, were ordained to the ministry by Rev. Hans R. Waldvogel assisted by Rev. Mr. and Mrs. G. P. Gardiner and Rev. Mr. C. N. Andrews. A week's special services were held in the three associate churches—Fredericksburg, Forest Hill, and Bowling Green.

* * *

It was near Bowling Green that Elder Eugene Brooks was born one hundred years ago and to which he playfully re-

ferred as "the capital of the world." There he studied for the ministry under his local pastor. There too, he had his first prophetic dream in which he saw a man standing "on a bright path which extended as far west as I could see" who said to him, "Come over into Macedonia and help us." It was this which gave him the inner assurance that he was to accept his call to his first pastorate near Cincinnati, Ohio.

* * *

As we go to press, Pastor Hans Waldvogel is conducting meetings in Wuppertal, Germany. These will be followed by services in Berlin, May 29 to June 8, and in Hamburg, June 10-15. God willing, other campaigns are planned for Stuttgart, Ulm, and Kirchheim.

* * *

At the recent Quadrennial General Conference of the Methodist Episcopal Church held in Minneapolis, women were granted the "full clergy

privileges" of their church. There are about fifty ordained women in the Methodist Church who have the right to preach and to minister the sacraments. The *Congregational Christian Churches* and the *Disciples of Christ* have also accorded women "full ministerial rights." The *Presbyterian Church in the U.S.A.* at its last general assembly voted to accept women as ministers.

* * *

C. M. Ward, speaker on the nationwide, weekly Pentecostal radio broadcast, *Revivaltime*, says concerning his recent trip to Europe:

"I discovered:

—That the largest Protestant church in Norway is a Pentecostal church (at Oslo) having 3,000 members.

—That the largest Protestant church in all Europe is a Pentecostal church (at Stockholm) having 6,700 active members.

—That there are 50,000 Pentecostal believers in Great Britain, 115,000 in Sweden, 40,000 in Norway, 60,000 in Italy, and thousands more in Finland, France, Belgium, and the Netherlands.

—That the Italians are printing Pentecostal literature by the ton. . . .

—That a revival is spreading among the gypsies in France. Two thousand have been converted and filled with the Spirit in the past several years."

Your Equipment

for serving God and serving man
is having Jesus all the time.

Martha W. Robinson.

The Gospel of the Kingdom of God

A Letter to a Beginning Minister

THE SINGLENESSE OF SPIRIT and the candor, with which you have written to me, please me much. You are about to preach the gospel of Christ. In answering your letter, I will avail myself of the confidence you have placed in me, and endeavor to make one or two suggestions.

And in the first place, I would observe, that a person in the responsible and solemn situation to which you are called, should never preach *ostentatiously*. In other words, be careful never to preach with the purpose of showing your intellectual power, your learning, and eloquence. Preach in a plain, simple manner; and let me add, that the matter is still more important than the manner. Be careful *what* you preach, as well as *how* you preach. Preach nothing but the gospel,—the *gospel of the kingdom of God*. And permit me to say further, it is exceedingly desirable, that you should preach it as a kingdom *near at hand*; as something, not a great way off, but to be received and realized *now*. Aim at the heart. If men seek the kingdom of God *within them*, in the exercise of faith and in right dispositions, instead of seeking it in outward ceremonies and practices, they will not fail to find it.

Another remark I have to make is this: Always remember that the soul of man was designed to be the *temple of the living God*. In that temple, framed for eternity, He desires to dwell much more than in temples made with human hands. He Himself built it. And when, in the exercise of faith, we permit him to enter, He exercises there a perpetual priesthood. God, therefore, is ready to come, and to take up His abode in the heart, if men are desirous of it. But men themselves have something to do. Teach those to whom you preach to disengage their minds from the world, to be recollected and prayerful, and with sincerity and uprightness to seek, in the language of the Psalmist, "the Lord and His strength, *to seek His face evermore*."

Again, to render your preaching truly effective, it must be the product of love, and of entire obedience to the Spirit of God, flowing from a real, inward experience, from the fullness of a believing and sanctified heart. And, if this be the case, your sermons will not, I think, partake of a controversial spirit, which is much to be avoided. Men who are controversial, led away by strong party feelings, are apt to utter falsehoods, when they think they are uttering the truth. Besides, nothing, so far as I can perceive, so much narrows and dries up the heart as controversy.

Shall I be permitted to make one other suggestion? It is very desirable, in the earlier part of your ministry, especially that you should spend a portion of your time, and that perhaps not a small portion, in communion with God *in retirement*. Let your own soul first be filled with God's Spirit; and then, and not otherwise, will you be in a situation to communicate of that divine fullness to others. No man can give what he has not; or if a man has grace, but has it in a small degree, he may, in dispensing to others, impart to them what is necessary for himself. Let him first make himself one with the great Fountain, and then he may always give, or be the instrument of giving, without being emptied.

How wonderful, how blessed are the fruits, when the preacher seeks the divine glory alone, and lets himself be moved by the Spirit of God! Such a preacher can hardly fail of gaining souls to Him who has redeemed them with His blood. Preach in this manner, and you will find that your sermons will be beneficial to yourself, as well as to others. Far from exhausting you, they will fill you more and more with God, Who loves to give abundantly, when, without seeking ourselves, and desirous of nothing but the promotion of His own glory, we shed abroad what He gives us upon others.

And on the other hand, how sad are the effects, when men preach with other views, and on other principles;—men *who honor God with their lips when their hearts are far from Him*. And they are not more injurious to others, than they are miserable in themselves. God has created them, on purpose to make them infinitely happy by possessing Him, but they make themselves utterly miserable by striving to possess all things *out of Him*.

I close with simply adding my supplication, that God may not only instruct you in the things which I have mentioned, but, moreover, may place you in a situation which will be most accordant with the divine glory and your own good.

Jeanne M. B. De la Mothe Guyon.