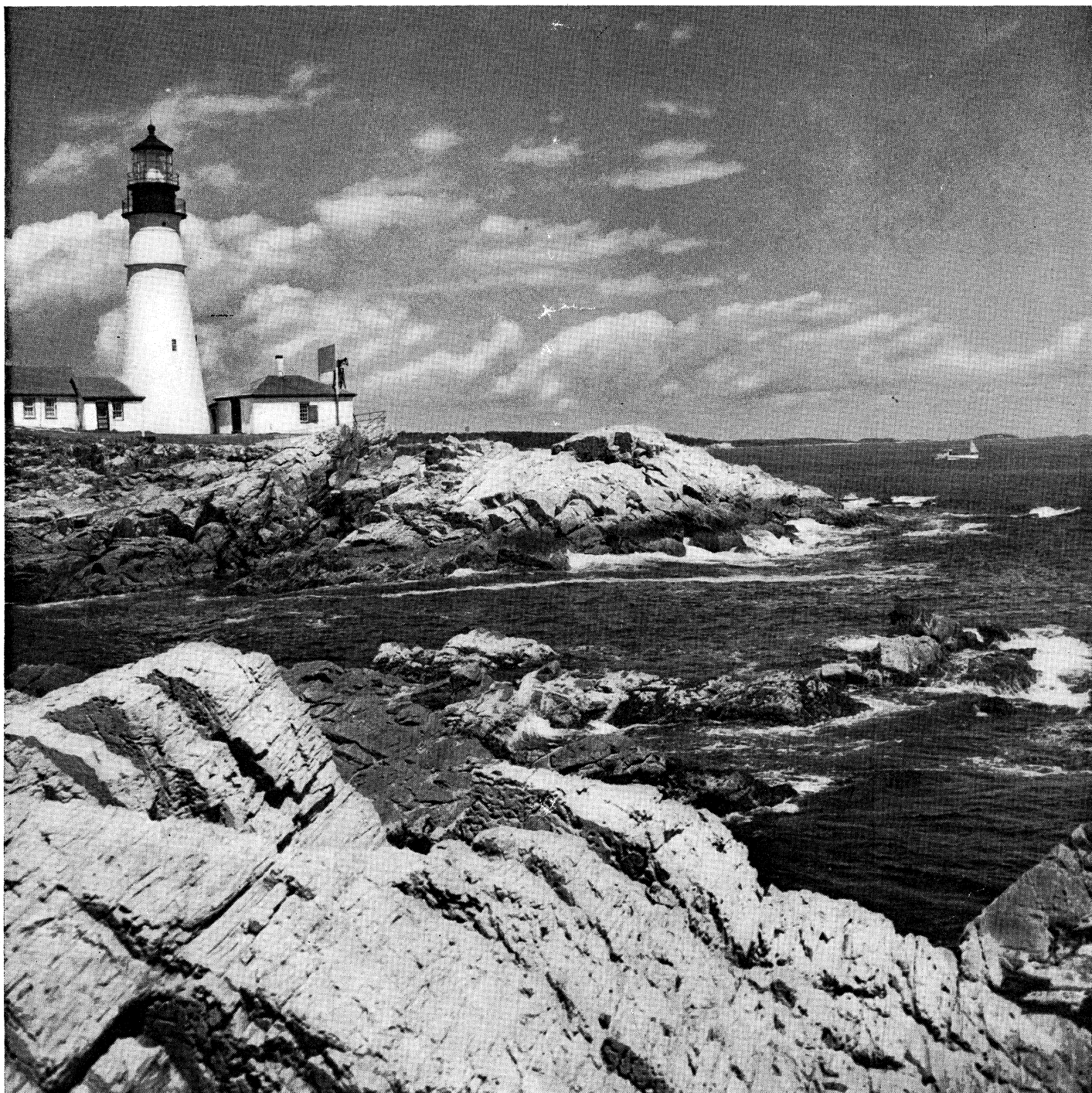


Bread of Life

Vol. V

July 1956

No. 7



The Manifestations of Pentecost

By THE EDITOR

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

THE MANIFESTATION OF SPEAKING IN TONGUES first occurred, as we have noted, on the Day of Pentecost as recorded in the second chapter of Acts. The first thing indicated about this phenomenon is that it was simultaneous with the infilling of the Holy Ghost which the waiting disciples received at that time, and the implication is that it was the result or evidence of the fact that they had been filled (Acts 2:4).

The second thing to be noted is that it is expressly stated that this speaking in tongues was an utterance of the Holy Spirit, something which the Spirit of God Himself did. This was not the result of their own efforts or something acquired by the use of their natural abilities, but something entirely supernatural, something done directly by the Spirit of God operating in them. The men and women who thus spoke in tongues were simply channels through which the water of the Spirit flowed according to promise (John 7:38, 39). This fact is of paramount importance and is fundamental to any consideration of the manifestation of speaking in tongues.

In other words, speaking in tongues is something more than just a blessing. It is the third person of the Godhead, the Holy Spirit Himself, actually speaking through an individual. Think of it—the very Spirit of God condescending to speak over lips of clay! What cause for the deepest humility! And this being true, how reverently, then, should one listen to tongues, even though sometimes they may be uttered so feebly as to warrant no greater designation than “stammering lips” (I Cor. 14:21 compared with Is. 28:11). The fact is that there is a wide range in the gift of tongues, as great a variety as there are human languages and dialects, possibly even greater, for Paul definitely implies that some may be speaking with the tongues of angels (I Cor. 13:1).

Now if this speaking in tongues is indeed the

voice of the Spirit, how our hearts should bow in adoration and worship! To treat this manifestation, then, as something natural, to allow it to become common or to regard it lightly, or to listen carelessly while one is thus speaking, is, to say the least, to be irreverent, and in reality is to despise the Holy Spirit Himself.

True, the vessel which is being used may be very imperfect, perhaps even not very honorable, at least in the eyes of men. Our regard, however, is not for the vessel or channel but for that which is coming through the channel and, beyond that, the high Source from which it originates—God Himself. Some people have thought that if a person speaks in tongues, that of itself is evidence of the superior spirituality of the individual speaking. *This, the Word of God nowhere teaches.* Alas that that which should be cause for the greatest humility should ever be the occasion for the worst of all forms of pride—spiritual pride.

One has only to think of Balaam, who had “forsaken the right way” and had “gone astray” and yet how he uttered one of the greatest prophecies concerning the coming of the Messiah, to realize that one through whom God speaks may not be a perfect instrument. Disobedient, rebellious, and stubborn Saul also prophesied and did so repeatedly. These illustrations, from the Old Testament.

As for the New Testament, Paul, writing to the Corinthians who certainly spoke in tongues and that prolifically, calls them “carnal,” and clearly indicates that one may “speak with tongues of men and of angels, and have not love” (I Cor. 13:1). Of course, he definitely teaches that “these things ought not so to be.” At the same time, however, that he recognizes the sad state of affairs existing among the Corinthian Christians, he nowhere suggests, even slightly, that there was anything wrong with the tongues themselves or that they were not the utterance of the Spirit of God although indeed spoken through babes.

These facts remembered, truths plainly taught by examples found in the Word of God explain some of the discrepancies which one sometimes sees in persons who speak in tongues and should keep one from criticizing the operation itself, at least. This is no excuse whatsoever for such discrepancies. Any gift of God should make the

(Continued on page 9.)

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HONEY IN THE ROCK

The Story of F. A. Graves

By G. P. GARDINER

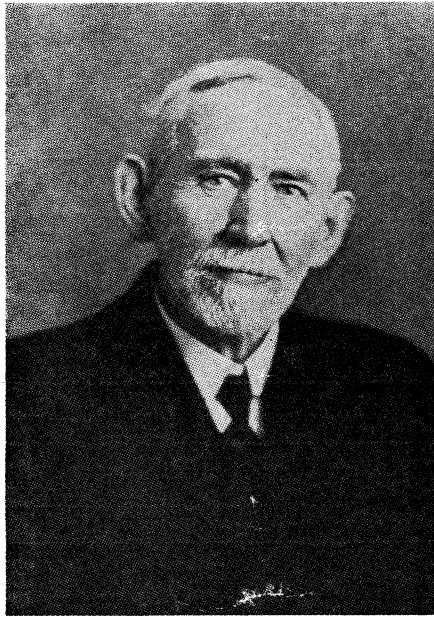
*O my brother, do you know the
Saviour,
Who is wondrous, kind, and true?
He's the "Rock of your salvation!"
There's Honey in the Rock for you.*

THESE WORDS from F. A. Graves' simple gospel song were being sung when a young Jewish man took his seat in a little Christian mission in San Francisco. With all his innate prejudice against Christianity it had indeed taken real courage for him to enter this place of Christian worship. He had been attracted in part, however, by the sweet strains of gospel music he had heard as he passed by on a previous evening. Tonight again he had been attracted and after some hesitation had come in.

Now that he was in, he was greatly impressed by "the singing [which] was so joyous and lively." This music in a major key was a sharp contrast to the Jewish music he was accustomed to. The congregation continued with the second verse which contains the gospel question and its blessed answer:

*Have you "tasted that the Lord is
gracious,"
Do you walk in the way that's new?
Have you drunk from the living
fountain?
"There's Honey in the Rock for you."*

Months were to pass by before this young man would "taste that the Lord is gracious," but the Holy Spirit had begun His office work by impressing him with the words of this song, words taken from one of the Psalms of David with which he was familiar but which he was now hearing in such a different and strange setting.



F. A. Graves
1856-1927

*Oh, there's Honey in the Rock, my
brother,
There's Honey in the Rock for you.
Leave your sins for the blood to cover,
There's Honey in the Rock for you.*

Little did this Jew—Myer Pearlman—realize that night when he first heard this song that he would become a Christian and an outstanding Pentecostal Bible teacher, and that some years later he would meet and marry the daughter of the author of the very hymn which God had used to impress him with the fact that there was "honey in the rock" for him.

Although this experience was unique in its results, it is an example of the many blessings which have resulted from the hymns of Frederick A. Graves who was born just one hundred years ago, July 23, 1856, in Williamstown, Massachusetts. Elder Graves, as he was known by multitudes the world over, did

not have a natural gift for writing poetry or composing music. In fact, none of his hymns were written until he was almost thirty-five. Even these were written only after a miraculous healing from epilepsy and a great spiritual crisis in his life after which "God had a blessed surprise for me," to quote his own modest explanation of the truly great gift God gave him. "To the delight of myself and friends, God enabled me to write gospel songs. 'Room for All' was the first, and others followed."

"Honey in the Rock" was one of Elder Graves' earlier songs and, as most of his hymns, it had an interesting origin. One day while visiting in a home Mr. Graves heard that an evangelist was conducting services in a church nearby. "I went to the church," wrote Elder Graves, "and during the services [the evangelist] held up the Bible, saying, 'Get the honey out of the Rock.' That remark stayed with me as I drove on my way, and as I turned it over in my mind, the words of the song, 'Honey in the Rock,' came to me. Before I slept, the song was complete with words and music, and has since been printed in millions of copies.

"From this incident, I learned the importance of being in the place where God wants you, ready for a blessing from Him. If you have read *Expectation Corner*, you will remember that there was a great number of packages on a shelf marked, 'Missing Blessings.' When the guide was asked the meaning of this inscription, he answered, 'There are packages of blessings intended for people who failed to be in their place to receive them.' I have often thought

that if I had not gone to that little church, and if the speaker had not said what he did, that hymn might never have been written."

Just what were the experiences which led up to Elder Graves receiving this gift from God whereby thousands the world over have been edified?

Early in life he accepted Christ as his Saviour and as a youth followed the Lord according to all the light he had, but a dark shadow fell on his young life which was to cause him great trial but out of which God was to get great glory. The story is best told in his own words:

"One February morning, when I was fourteen years old, the family were about to leave home for a couple of days, and the horse and sleigh were at the door, when suddenly I fell in the snow with an attack of epilepsy. No words can describe the sorrow and anguish that filled my boyish heart when I became conscious again and learned what had happened to me. I had known of a similar case that was pronounced incurable, and I feared that I was a doomed young man.

"About two years later, I was carried home from school on a load of straw, in one of the enemy's attacks, and was finally taken from school altogether. Many sad hours were spent alone in my room, for I was kept away from many gatherings of the young people, and I sometimes wondered whether God were doing just right by me.

"At the age of twenty-one, I decided to join my brother Frank who had gone to Minnesota sometime before. I had great hopes that a change of climate would help me, but no relief came, and I continued to take a certain patent medicine which was shipped to me from New York.

"I was importuned to teach

a singing school, and although feeling utterly disqualified to do so, I finally agreed. I think that I learned more than any of my pupils, for I had to study my lesson thoroughly before I could stand before them. I used to go out into the sheep barn and beat time before the sheep. I doubt whether the sheep were greatly benefited by it—but I was.

"There was a neighbor by the name of D. C. Holmes, a farmer and a devout man, who was a most welcome visitor at our house, as he was a great lover of music and a good singer. He was our Sunday school superintendent and adept at black-board work. One Sunday an American Sunday School Union Missionary attended our service and was much interested in Brother Holmes' chalk talk. At the close of the service, he proposed that Brother Holmes leave his farm and work for the Sunday School Union. He finally accepted the call.

"One day he came to me with the astounding proposal that I too should leave the farm and work with him. I was amazed at this, for the disease of epilepsy was still upon me. I fell under horses' feet and through scaffolds and was getting no victory. I said, 'How can you think of taking me into public work?'

"He coolly replied, 'God can heal you.'

"'But,' I said, 'He doesn't do it.'

"'You do not trust Him,' said he.

"I answered, 'Yes I do; I pray to Him every day, "God bless the medicine."'

"'Where does the Bible tell you to pray, "God bless the medicine?"' he asked. I did not know—and have never been able to find out.

"Brother Holmes had been reading the writings of A. J. Gordon, Dr. Cullis, Carrie Judd Montgomery, and, best of all, studiously searching the Word of

God, and was convinced that if Jesus Christ is 'the same yesterday, and today, and forever,' according to Hebrews 13:8, He can do the same works today that He did when upon earth. Psalm 103:3 says, 'Who forgiveth all thine iniquities; who healeth all thy diseases,' and Brother Holmes felt that if He is the same Savior from sin, He must be the same Healer of disease. I had not looked at the subject in that light, for I was taught that 'The day of miracles is past.'

"One day I received a postal card from Brother Holmes that read, 'I shall hold a ten days' revival meeting in Grand Prairie Township and wish you would come and help me.' This was late in the fall of the year so that I could be spared from the farm; but should I go out into public work, and if I went, should I go with or without my medicine? I finally decided to go without my medicine, and the last thing before getting into his buggy, I went upstairs and, kneeling beside my bed, prayed, 'O God, I am going away to work for You—keep me until I get back to the medicine.'

"Oh! God does honor 'little faith,' if that is all that He can get! With a light heart I left the house, December 9, 1888, and was soon in a cottage prayer meeting. To my delight (and shall I say to my surprise?) there was a conversion in that first meeting. Many others followed, and my own soul was revived.

"One night I was awakened by the call of my system for the medicine. I was alarmed and wished, oh, how I wished, that I had brought some and taken it secretly. However, it was thirteen miles away, so I prayed, 'O Lord, keep me these few remaining days.'

"Then the Holy Spirit gently spoke to me saying, 'Here in these meetings, you are urging

(Continued on page 10.)

THE REST OF FAITH

By HANS R. WALDVOGEL

THE WHOLE PURPOSE of the preaching of the gospel and of the work that Jesus Christ did and does is to bring us into the rest of God, into the secret place of the most High. That is salvation.

The secret place of the most High God was occupied by Jesus. That is why, though He was tempted in all points like as we are, yet He overcame in all points. He won the great victory over hell not by fighting Himself but by abiding in the Father, by abiding in rest.

"Father, the hour is come—what shall I do? Get nervous about it? No. That's what I came to this hour for. Father, glorify Thy name."

We have that lesson to learn, too, and not only to learn that but also that all our labor consists in not laboring, all our fighting consists in not fighting. That is a hard lesson to learn. That is the biggest fight you and I have.

God said something to me many years ago that became fundamental in my life. I was in a fight, and the Lord Jesus Christ spoke to me. It was a very, very simple word. He said, "I want you to be so still that the victory can be Mine."

"I want you to be so still." That is a hard thing to do—to be still—when all above and around is trouble, when everything presses in upon you, when everything calls for attention and straightening out, when everybody is doing the wrong thing and your own weakness testifies against you. But Jesus said, "I want you to be still, so still that the victory can be Mine."

Do you know that that message did more for me than a thousand eloquent sermons could possibly have done? It

pointed the way to rest. Jesus is that rest, and the whole preaching of the gospel has as its aim the establishment of the kingdom and the reign and victory that Jesus is in place of that which you try to work out yourself. When He says, "I will come again," He means: "Now I'm *here*. I am here, and what do you have to care about? What do you have to fear? I am *here*. Why do you become restless? Why do you plan?"

O beloved, until it is Jesus Himself we will always have our defeats. As long as you think that you can pray things through yourself and that you can fight things through yourself, there's always self in evidence.

"But I have come to receive you unto Myself that where I am there ye may be also." Jesus is all—sufficient, all—present, so full of compassion and love that no word of man can express it, and as I deal with Jesus I have the victory. "In all these things we are more than conquerors."

Just think of those words of Jesus: "I have come to receive you unto Myself." That is the work of the Holy Ghost. That is the victory of Calvary. He will bring many sons unto glory. You and I are not to be in heaven primarily, but to be where He is. Where is He? In the bosom of the Father. That is inwardness.

The difference between an outward Christian and an inward Christian is this: The outward Christian is crushed by things, by vicissitudes and trials and testings, while the inward Christian hides away in Jesus Christ. Things don't touch him, but Christ controls everything through him and by him and in him. Hallelujah!

So many Christians are constantly controlled by their work, for instance, ministers. That is why they never get finished. Somebody said to me, "My, you must have a lot of work!" No, I can't do any more than one thing at a time and that is to do the will of God. And there is always plenty of time to do God's will. This very moment I don't have to do anything but the will of God, nor do I have to do anything but the will of God the next moment either. When Jesus Christ unites you to Himself, then He is your life, He plans for you.

When I was in the jewelry business, I had some very, very intricate work to do, and I used to be so crushed by it. I would get so confused and so rattled. I'd do something and forget what I should have done and then go to work and pick that up and forget everything else, and when my time was gone, I hadn't even started with my job.

But one day a man came my way who worked so differently. He got a job which other men had done in the shop, and we knew that it would take a week to do. He was sitting next to me, and he just took the design and looked at it while he whistled a song from some opera. He just sat there and studied that design for half an hour. I thought, "When is he going to get started?" Other men that I knew would have gotten the hammer and the file and scratched their heads and said, "My, this is an awful job," and would have almost had a nervous breakdown before they got started. After a while this fellow quietly took his metal and his tools and began to fiddle around a bit. In three hours he had a job done that everybody

else would have taken a whole week to do!

Then I learned a lesson. Instead of his letting his work ride on his neck, he sat on top of it and said, "Now, this is my job. It is going to be done exactly like it ought to be done." Then when he had studied the design and had the work done in his mind, every thing was in order. He knew just what steps to take—number one, number two, number three—so that he didn't have to go back over the same territory and pick it up a dozen times.

Oh, what waste of time there is in the kingdom of God because we don't sit down with Jesus and let Him be our victory, and let Him plan for us, and let Him! He knew a million years ago what you had to do right now, this very moment. He knew it all, and He had His plans all laid. And He that dwells in eternal rest has come to bring you and me unto Himself that where He is we may be also—in the Father.

How everything moves according to the harmonies of heaven! Nature, for instance. How wonderfully God rules nature! The trees are all there. After they have had a long rest, spring comes, the sun begins to smile, and the dew of heaven falls upon the ground. Presently the trees are cloaked again with beautiful leaves. All that without any fuss or worry or nervousness on the part of God. Everything moves in a great calm.

Jesus said to His disciples, "Where is your faith?" when they were in the midst of the storm. He might have said, "Where is your God?" They didn't know who He was, and so they were full of unbelief. That is why Peter looked at the wind and the waves and sank. You and I sink, you and I are in trouble because we don't let Him be the Master of our situations.

That's the reason for our failures and defeats, but we must fight to let Jesus be our victory all the time. And, beloved, it is a fight to the finish.

Inwardness means that Christ rules. It means that I have en-

tered into that place where I always rest in the knowledge that Jesus is my victory, that Jesus undertakes. The storms may rage in great fury, but Jesus is in the boat. He is the Master of the storm.

Wuppertal and Berlin Enjoy Gracious Visitations

Tent Meetings on the Border of the Eastern Sector Are Filled with Hungry Souls from East Germany

Greetings from Germany!

In Wuppertal we had the joy of seeing many people blessed and changed and transformed by the power of God. The meetings were constantly visited by out-pourings of the Holy Ghost such as we have been accustomed to at home. It is truly wonderful and encouraging to see what God has done in these short years, in establishing Pentecostal assemblies where Jesus is honored and the heavens are open and people come together to worship God in spirit and in truth.

In Berlin, too, God has been pleased to smile upon the meetings. These meetings, of course, are tent meetings and are of an evangelistic type, but night after night the response to the altar call has been very good. It reminds us of the early days in Stuttgart when hundreds responded to every invitation. And now, since the tent has been perched right on the border of the eastern sector and people have been able to come over night after night from that communistic-dominated part of Germany, there are many, many hungry souls, people who are willing to pay the price to hear the Word of God and they enjoy and appreciate it immensely. Some who have to walk a distance of many miles and then ride for an hour by street-car to get to the tent have been in practically every meeting and God is blessing them. It is also quite evident that they have grown spiritually for those "who hunger and thirst after righteousness shall be filled," and these people have been very diligent in following every ray of light that has come their way. When I think of six years ago when we started meetings in Berlin and realize how graciously God undertook at that time to bring these souls out of darkness into light and when I speak to them now and see what God has done, it is truly wonderful and moves us to thanksgiving. It is evidence of the fact that our labors have not been in vain. Praise God from Whom all blessings flow!

Thank God, too, for the prayers of the folks at home. We are glad also for the letters that come from home and for the good news about the work there. The weather here has been nice. The Lord has evidently stretched forth His hand to give us good tent weather in spite of the fact that every day the weather man prophesied rain. But it hasn't come, thank God!

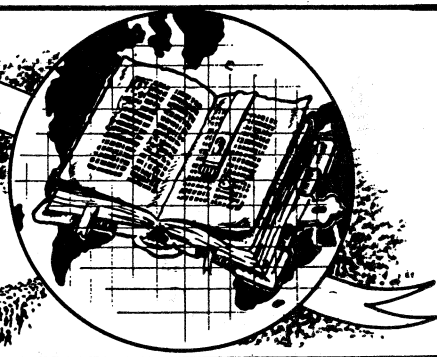


Pastor Waldvogel held some meetings in Hamburg the week of June 10th. On the 17th he began a tent campaign on the Wassen, Stuttgart, which was to continue three weeks, God willing, and which was to be followed by services in Ulm.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Now in 1,092 Languages

THE AMERICAN BIBLE SOCIETY reports that at least some portion of the Bible has now been published in 1,092 languages or dialects. In 1955 Scripture portions were printed for the first time in the Chinantec Chontal, and Otomi (Mexico), the Tiruray dialect (Philippines), Tzutujil (Guatemala), Kapauku (New Guinea), Pila (Dahomey, French West Africa), Nyemba (Angola, Portuguese West Africa).

The Good Seed Takes Root in Orai, India

By Adeline Grieger

We were so thrilled to hear the good testimonies of our fifth standard boys and girls as school closed the last of April. This was their last year in our school. As each one of them got up to tell what our school meant to them and how happy they were to be able to attend this school, the outstanding thing was that they were so happy they had learned about Jesus the Savior.

One of the boys, with tears in his eyes, stood up and said, "If I had not come to this school, I would never have heard about Jesus, so I thank you all for helping me to know Him."

Then one of our teachers, who herself has been recently saved, got up and exhorted the whole school to serve the Lord with

their whole hearts. She told them that no matter what the future held for them, Jesus would be with them to guide them and to help them.

We felt once again it pays to teach the Living Word and to plant the Good Seed into tender receptive hearts. Surely there will be a hundredfold reward for all who are faithful. This is our work together, so all your prayers and sacrifices have helped us to lead these souls to our Lord.

According to the papers, because of floods, hail, etc., the price of food grains, our staple food, has gone up forty per cent, compared with last year at this time. It means we must supplement this in some way for those who work with us. But we thank God that He has promised to supply our every need according to His riches in glory by Christ Jesus. Each test draws us closer to Him and teaches us to lean upon the everlasting arms. What a wonderful God we serve, One who has ears to hear the faintest cry of His weakest child. He is a loving heavenly Father who cannot fail us. We shall keep pressing on with new strength from day to day.

I feel God wants to do great things for this great and free nation. India has the greatest manpower of any free nation in the world, and I am sure God wants to do something for them spiritually and then the natural blessings will follow. God has a purpose for keeping these doors open and we must avail

ourselves of this opportunity. I tried when I was at home to help those who love souls to understand the need of India and the prayer we need, and I trust God will keep India before our friends and that they will know how to intercede with us until God comes forth in a way we have not seen Him come forth in this land. Oh that the compassion of our Savior may so enter our hearts that we will not count our lives dear unto ourselves, but will give all that we have to win these souls to Him.

We are counting on your prayers as the task is too great for us, but together we will go forth from victory unto victory until praises come forth from those who have learned to love Him, as we have learned to love Him.

Miss L. Schultz Reports From Hong Kong

Recently seven persons were baptized in water in Hong Kong, according to a report from Miss Louise Schultz. Four of these candidates had been saved as a result of the house to house visitation work carried on by Miss Schultz and her co-workers.

"Last year," Miss Schultz writes, "I requested prayer for Mr. Ho. Now he has joined our number, and the whole family is rejoicing in the Lord. Mrs. Ho has received the baptism in the Holy Spirit, and her mother was healed of a long-standing illness. Mrs. Ho is a wonderful Chris-



**Ridgewood Pentecostal Sunday School Band and Some of Its Banners
Anniversary Day Parade, June 7, 1956**

ANNIVERSARY DAY is a Brooklyn holiday which commemorates the formation of the Brooklyn Sunday School Union in 1829. Each year on this day, the first or second Thursday of June, the members of the various Protestant churches and Sunday schools unite in giving testimony to their faith in the famous Anniversary Day Parade. Actually there are several divisions to this parade which march in their respective communities. "The New York Times" estimated that the total number of marchers for this year was 120,000.

With a bright sky overhead and hundreds watching, the Ridgewood Pentecostal Church joined the member churches of the Bushwick Division of the parade and marched along Bushwick Avenue, June 7. The theme of this year's parade—"Christ, the Word of God"—was carried out by floats, signs, and banners bearing the words of Christ. So that all might see and understand, the Ridgewood Pentecostal Sunday School had large placards with scripture verses in German, Italian, and English. Most inspiring were the several bands playing the triumphant march, "Onward, Christian Soldiers." The parade was without doubt a testimony to the fact that "His truth is marching on."

tian mother also. She teaches her three boys scripture verses, and each time I go there they recite some new ones to me, even the two-and-a-half-year-old boy. It is only about a year and a half ago when we burned their idols. We have a weekly meeting in their home.

"Please pray for our evening meetings in the different villages. Pray also for the wife of a man who has become a Chris-

tian. He was formerly quite an opium smoker, a gambler, and drank, but, praise God, is delivered from all this now. While his wife was very happy to have the idols destroyed in their home, she does not yet realize the importance of taking a stand for the Lord. Pray for their children also; these come to the meetings on Sunday morning in the Ecclesia Institute."

In May a number of the third

class students were graduated from the Institute. The Lord has been blessing in the prayer meetings among the students, and some have received the baptism in the Holy Spirit. Miss Schultz has a final prayer request which, at first, might seem a bit commonplace, but when one considers the circumstances in which our Chinese brethren live, not only confronted by the ordinary trials which beset every Christian but by the powers of heathen darkness and the continual threat of communist domination, one realizes that it is a request that is very urgent and vital: "Please pray for all our Christians to be victorious." Amen.

Persecution in Columbia Continues

"The uprooting of Protestant missions in Colombia, many of them U.S.-sponsored, goes steadily on," according to *Time* (May 28). "The Division of Foreign Missions of the National Council of Churches reported . . . that in April alone, 30 churches were closed by government authorities . . . [and] that more than 200 Protestant schools have been closed in Colombia since 1948—to add to '46 church buildings destroyed by fire or dynamite' and '75 believers killed because of their religious faith.'"

CORRECTION

In a recent article by Miss Helen Hoss, "In the Heatherdale Colored Area," (*BREAD OF LIFE*, April '56) the statement, "Brother Mostert is of French and German extraction, but a native of South Africa," should have read, "Brother Mostert is of French and German descent but born in South Africa." In South Africa to say that one is a native of South Africa means that he is a black person while Brother Mostert is, according to the accepted designation used in South Africa, "a South African of pure European descent."

PROBLEMS OF WORLD MISSIONS

A Survey by *The New York Times*

CHURCH FOREIGN MISSIONS MEET ANTI-WEST CHALLENGE was the title of a front-page article in *The New York Times* for May 14. In addition to this very excellent treatment of one of the greatest problems facing our missionaries the world over today, there were other articles designed to give a survey of conditions of foreign missions throughout the world. From these various articles we quote:

Christian foreign missions are intensifying measures to meet the twin challenges of communism and anti-Western sentiment in Asia and Africa. Western missionaries are often regarded with suspicion and are sometimes scored as apostles of colonialism, imperialism, or "white supremacy." Communists capitalize upon these sentiments. The challenge is being met in a number of ways: by the use of Asians and Africans for evangelical work, by building indigenous churches and native hierarchies, and by emphasis on relief, educational, and medical work. . . .

Asians listen more readily to an Asian evangelist, and the same is increasingly true in Africa. India last year passed a law that in effect keeps out missionaries who would go there to evangelize, but admits those who go as teachers, social service workers or scientists. These are the missionaries that Protestants are sending increasingly. . . .

Having learned about communism from the dragon's mouth in China, Christians are rapidly developing native hierarchies and churches in Asia and Africa. Church direction and evangelism are passing to the native clergy.

* * *

In a dispatch from Johannesburg, South Africa, the correspondent says:

The life of a missionary is difficult. Nowhere in the world, perhaps, is it more difficult than in the Union of South Africa.

* * *

PROTESTANTS FEEL MOZAMBIQUE CURBS is the heading of an item from Lourenco Marques which says:

Protestant teaching missions that have operated since the last century in Mozambique are finding it increasingly difficult to continue.

There is an extreme shortage of schools for this Portuguese East African province's 6,000,000 Negro population. Only 4 per cent are receiving education. Most of the schools are provided by the Government and operated by the Roman Catholic Church. Their work has been supplemented by twenty schools operated by Protestant missionaries.

The Government, however, has complained that some of the Protestant missionaries are not sufficiently fluent in Portuguese to give proper instruction. Three of sixteen schools established by a Swiss Protestant mission recently were ordered closed.

However, the strongest single force against the Protestant mission schools has been Dom Teodosio Clemente Cardinal de Gouveia, Catholic Archbishop of Lourenco Marques. He has protested that a deadline be set for the departure of the Protestant missions.

* * *

There is also an encouraging side: the report of the freedom of worship which Protestants in Italy are now enjoying. There a number of missionaries from Texas, members of the Church of Christ, have undergone severe persecution but have had phenomenal success. Recently when a mob threatened them at the dedication of a new church, "the police sided with the missionaries and upheld their right to proselytize":

In seven years of effort, [the Churches of Christ] have made about 1,000 converts, divided into twenty-four congregations. Each congregation has its own Italian preacher, and there are in addition

six American missionaries. About 1,200 persons take Bible courses by correspondence.

* * *

The increased missionary efforts in recent years by both Protestants and Roman Catholics together with a comparison of the two is both significant and enlightening. *In reading this report, however, it should be kept in mind that this census does not include the activities of numerous independent Protestant missionaries throughout the world, and to that extent is incomplete.*

In 1938 there were 27,577 Protestant missionaries and 33,164 Roman Catholic missionaries. Last year there were 60,000 Catholic missionary priests, nuns and brothers. In 1952, the year of the last completed estimate, there were about 37,500 Protestant missionaries.

In 1952, about 25 per cent of the Protestant missionaries were in Latin America, almost 30 per cent in Africa, mainly south of the Sahara, and most of the rest in the Far East. That same year, 35 per cent of the Catholic missionaries were concentrated in Latin America, with most of the remainder in the Pacific and Far East. There were less than 10 per cent in all Africa.

Major Protestant bodies in the United States had an income for foreign missions of about \$85,000,000 in 1952, at least double the 1945 figure.

The Manifestations of Pentecost

(Continued from page 2.)

recipient more diligent to walk more carefully. When there is a discrepancy, it is cause for great humiliation, and once such a condition is recognized, it should be rectified at once.

Now, while it is true that speaking in tongues is not necessarily and of itself an evidence of the possession of su-

perior grace, it is also true that *the closeness of one's union with the Head is clearly reflected in the "tone" of this member of the body*, to use Paul's figure of speech. The apostle clearly implies this when he says that if he does not have love, he is "become as sounding brass, or a tinkling cymbal." When a person fails to keep himself in the love of God by building himself up and "praying in the Holy Ghost" (Jude 20, 21), his tongues are very likely to sound harsh to one who has discernment. The sweet unction of the Spirit is missing, evidence indeed that the vessel has leaked out. The tongues themselves are of God, but the instrument used may not be in the healthy place he should be, spiritually speaking.

We speak of the tone of our natural body with "reference to the vigorous and healthy discharge of its functions." If the circulation of the blood in one's body is poor or blocked, the member or members of the body where this condition exists will reflect this at once. Just so with the members of the spiritual body, the gifts of the Spirit, their tone is in proportion to the flow of the love of God through the individual. The relationship and interaction between the gifts of the Spirit and the condition of the instruments through which they operate is indeed very delicate and one of the great mysteries of the kingdom of God.

Nothing in Christian experience takes the place of abiding in the love of God. We shall see later that one purpose of tongues is to aid and increase our fellowship with God, but to become occupied with the means to an end instead of the end itself is worse than putting the cart before the horse. Everything becomes out of line by doing this. Let us most certainly treasure the means which God saying, 'He is dead.' A hemor-

Himself has given us to attain the end, but let us also never forget the end God has in mind for each one of us—to be "filled with all the fulness of God" (Eph. 3:19).

In the next issue of BREAD OF LIFE, if God permit, we will discuss the purposes of tongues.

Honey in the Rock

(Continued from page 4.)

people to trust God. They are afraid they cannot hold out, and you are telling them that God will hold them. Here you are, asking God to keep you until you get back to your medicine. Why do you not ask Him to keep you for a year, and if for a year, why not for the rest of your life?"

"At once, I realized that I was limiting God, and then and there said farewell to the medicine. This was more than thirty years ago, and, thank God, I have never touched it since.

"We closed the precious revival, and I returned to my home. When I told my brother and his wife of my decision to trust God in a new way, they looked very sober, fearing that I would regret the step that I had taken. They were very patient with me, however, and lived to praise God for the outcome. Before long I left the farm to work with Brother Holmes.

"I think it was the following spring that I went to Chicago to the Moody Bible Institute for three months. While there I fell in the street with my old trouble, but was so built up in God under the ministry of such men as D. L. Moody, F. B. Meyer, Andrew Murray, Dr. Driver, and others, that I did not lose faith in God, although I do not remember that any of them spoke on Divine Healing.

"At the close of the term, Professor Towner asked me to go to Northfield, Massachusetts,

with him to attend a training class for gospel singers in connection with the Moody Convention. While I was there, he took me to Brattleboro, Vermont, to the Estey Organ Company to see if he could get a portable organ for me. We were shown one weighing seventy-two pounds, which had no knee swell. When we went for it the next week, we found it complete, knee swell and all.

"Upon my return to Minnesota with the precious organ, we bought a team and wagon. We placed on this wagon a large box, painted white, and bearing the letters 'THIRD S. S. DISTRICT BIBLE WAGON,' in which we carried Moody Colportage Books, song books, tracts, a pair of large Rochester lamps to light the dark school houses where our meetings were held, and the little organ, which was especially admired by the children.

"One day, we learned that John Alexander Dowie of Chicago, a man who was being used of God in the ministry of Divine Healing, was in Minneapolis. I decided to go to hear him, for I was not yet free from the enemy's power."

There Mr. Graves was entertained in the home of some people by the name of Morrow. "On a Sunday morning in August, 1890, I went into the bathroom, locked the door, and had filled the large tub with water, when suddenly the enemy plunged me head first into the tub in an epileptic fit. If ever the devil could say, 'I have you now,' it was then.

"Mr. Morrow told me afterward that he heard splashing and groaning in the bathroom but could neither get in nor see in, so he went to the street and called a policeman to force open the door. They found my head entirely under water. They took me out and laid me on the floor where a rhage followed, and blood gush-

ed from my mouth in large quantities. In great pain, I was laid on the bed. Mrs. Morrow knelt by the sofa and pleaded with God for my life while they called for Dr. Dowie who came and prayed for me.

"The following day, God spoke to me by the Holy Spirit. I seemed to see a thermometer which registered degrees of faith, and as I looked, I realized that when the mercury was high, I was safe from falling, but when it was low, I was in danger. The thermometer registered very low faith just then. Lifting my heart to God, I cried, 'O Lord, how can I keep my faith up to the top?'"

"He answered, 'You have nothing to do with that. You do the trusting, and I will take care of your faith.' I needed not to watch my faith, but simply to trust and commit it to Him.

"Immediately I sprang from the bed, dressed, and rushed downstairs to the parlor, where Mrs. Morrow was entertaining a caller. Without stopping for callers or anything else, I burst into the room, shouting, 'I believe God healed me a few minutes ago, and now I want to go and tell Dr. Dowie.' The old sorrel horse was hitched to the post outside, so I drove at once to the West Hotel. I told Dr. Dowie what God had done for me, and he remarked, 'I am glad that it is so, for your faith will be stronger than it would have been had I laid hands on you,' for he realized that God was dealing with me.

"As I returned from the hotel, I was aware that another personality was beside me, boldly saying, 'You are not healed; this is excitement—you have no evidence of healing.' Oh! if I had only had discernment to recognize that this was a demon from hell, tempting me—but I did not. I lost sight of Jesus and the Word of God and, looking at myself, became fearful. Upon

my arrival at the house, I threw myself on the bed in great agony of spirit, fearing that I had allowed myself to be deceived in thinking that I was trusting God, when perhaps after all it was only excitement, and not the Lord at all. Then, wishing that I had kept the experience to myself, I began to think seriously of throwing away the whole precious teaching of Divine Healing, saying to myself, 'Some may grasp it, but I cannot: I will return to the farm, order another supply of medicine which will perhaps relieve the trouble somewhat, and then wait for Jesus to take me home, and—oh, I wish it might be soon!'"

"I touched the bell, and Mrs. Morrow came to my bedside. She seemed to discern the state of my mind, even before I said, 'O Mrs. Morrow, I was so happy a little while ago in a new life of trust, and now everything is so dark.' As I remember her prayer, it was in substance, 'O Jesus, Thou who wast tempted forty days and forty nights, help this brother.'

"In a flash, I grasped the thought of Jesus' temptation, and realized that this was my hour of temptation. Quickly I thought, 'How did Jesus combat the Devil? With the Word of God. I will use the Word of God.'

"I reached for Isaiah 41:10, *Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;* and hurled it at the enemy.

"Again, 1 Corinthians 10:13, *'There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.'*

"Also, Romans 8:28, *'And we know that all things work together for good to them that love God, to them who are the called according to his purpose,'*

and one other verse that I do not recall. I remember that there were four verses and that I thought of the time when Paul was on shipboard, 'when all hope that they should be saved was taken away,' that they 'cast four anchors out of the stern and wished for the day.' Then victory came. I saw the trick of the enemy and arose rejoicing in the power of the Christ to deliver.

"Two days later, I took the train for Worthington and in the evening led the singing in a Y.M.C.A. convention. One verse of a solo that I sang was,

*I have found the Saviour precious,
And I love Him more and more.
He has rolled away my burden,
And my mourning days are o'er.*

That night my room was lit up with the light of heaven, and I have never experienced greater joy and peace in my soul than I did then. Some called this 'sanctification.' Whatever it was, it came as the result of yielding my will wholly to God.

"That same night I saw the only vision that I have ever seen. While seemingly wide awake, I saw Jesus and the devil contending for my body. I felt blows strike me, but they did not hurt me. I heard Jesus say to the devil, 'You may strike him, but you cannot hurt him for I have bought him and he is Mine.' With these sweet words in my mind, I fell asleep. I never again asked God for healing." Mr. Graves simply rested his case in God's hands.

A few years later Elder Graves expressed this determination in a song, "I'm Resting My Case in His Hands":

*How much is our life like the ocean,
So restless, so changing and deep,
Today it is swept by a tempest,
Tomorrow is lulled into sleep.
Not often our days are all sunshine,
With no clouds to darken the land;
How sweet that each one may say
truly,*

"I'm resting my case in His hands."
(To be continued.)

God's Means of Grace

As seeing Him Who is invisible.—Heb. 11:27.

*"He endured as seeing Him Who is invisible,"
And you, my soul, endure as seeing Him!
What though the way be rough with bitter trial,
And joys of life be clouded o'er and dim?
What though your earthly hopes are torn and shattered?
What though your earthly plans must each one fail?
Endure, as seeing Him, as yet invisible,
Save as the soul meets Him within the veil.*

*Endure, my soul. — The service you are giving
Is not to meet the plaudits of the throng.
'Tis He you serve; He only sees your effort,
He only knows how, day by day, you long
To please Him more; to be a yielded vessel
Made fit for use as potter moulds the clay;
Though man may scorn your weak attempt and failure,
The Saviour gently bears with thee alway.*

*O soul, get free from all the weight and bondage
Of selfish flesh, of clinging worldly cares;
The Father, coming out to meet thy yielding,
Doth heed thy supplicating tears and prayers.
This span of time in God's great arch eternal
Is passing swiftly onward from our view;
O rise to see Him,—Him Who never passes,
Whose love is endless as His Word is true.*

*Endure unto the end. Night passes; dawn is breaking.
Be ready for thy Saviour's call to thee;
What matter then what trials have crossed thy pathway,
What stormy billows tossed thee on life's sea?
Behold He cometh! O my soul! As clothed upon
With immortality you meet Him in the skies
And see Him as He is, 'twill well reward thee
To have one glance of welcome from His eye.*

*So may I live as seeing Him invisible
To mortal eye, but present with the soul,
As unto Him perform each humble duty,
The daily task, or seeming fruitless toil,
Each uttered word, as heard by Him Who listens;
Each simple act as guided by His Word,
That when He comes, my soul may, earth forgetting,
Leap forth to be forever with the Lord.*

—MARTHA WING ROBINSON.
July, 1908.