

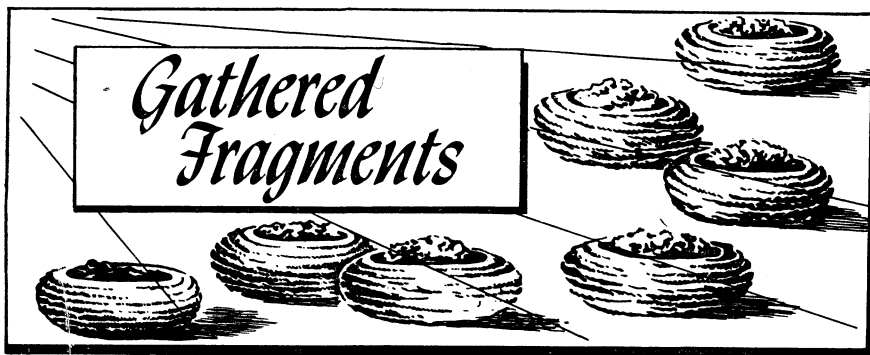
Bread of Life

Vol. VI

April 1957

No. 4





ON MARCH 11 Oskar Lardon, pastor of the *Eimsbuettelerstrasse Pfingstgemeinde* in Hamburg, Germany, returned to his home after a six weeks' visit in New York. The substance of his first talk in the Ridgewood Pentecostal Church (Jan. 25) is contained in the article, "Fellowship in the Gospel," which appears on page 5 of this issue. Pastor Lardon is known to the readers of BREAD OF LIFE through the reports of Pastor Hans Waldvogel's various evangelistic missions in Hamburg which have been published in its pages throughout the years.

Pastor Lardon is also the editor of *Sieg des Kreuzes* which is published monthly by the Hamburg assembly. This paper was begun as a missionary enterprise at a time when they were unable to send missionary offerings to foreign lands. Beginning with 500 copies a month in 1950 the circulation now is 25,000 a month. These are distributed free of charge to whoever requests them. They are mailed monthly to over 60 countries the world over. Several thousand are sent behind the Iron Curtain and to South Africa. In many instances this paper is the only source of spiritual food, besides the Bible, which its readers have. A number of articles from BREAD OF LIFE have been translated and published in this German paper, and each issue usually includes an article from Pastor Hans Waldvogel.

The American Bible Society gives this encouraging report of the hunger for the Word of God among the Hungarian refugees:

"There has probably never been a greater evidence of the power and need for the Bible than has been shown by the thousands of requests for Scriptures received by the American Bible Society from the desperate and homeless Hungarian people. Immediately as the refugees began crossing into Austria all available supplies of Hungarian Scriptures in Western Europe were rushed to Vienna for free distribution. But the several thousand available volumes were not enough for the one hundred thousand refugees. Arrangements were quickly made to ship 60,000 Hungarian Gospels of John from American Bible Society stocks in the United States. Through the cooperation of the Federation of Swiss Bible Societies 100,000 copies each of Luke and John were to be printed in Zurich for delivery by December 15. The British and Foreign Bible Society will deliver on March 15, 30,000 newly printed Hungarian Testaments and 15,000 Bibles."

This year marks the five hundredth anniversary of the Moravian Church, a church which has a "record for missionary endeavor [that] is without parallel in the history of Protes-

tantism." Its first congregation was composed of some of the followers of the martyr, John Hus, who met for fellowship in 1457 in Kunwald, the province of Moravia, in what is now known as Czechoslovakia. Soon there were more than 400 congregations with about 200,000 members throughout Bohemia, Moravia, and Poland. Then followed a period of great persecution in which the groups were reduced to but a few in number.

In 1722 some of these fled to Saxony where Count Nicholas Ludwig Zinzendorf became first their protector, then their convert and leader. Under his guidance the work was not only revived but became one of the greatest missionary movements in the world. Through their testimony John Wesley was converted in 1738. Bethlehem, Pennsylvania, was founded in 1741 by some of their number who came to this country for freedom of worship.

* * *

In the March issue of BREAD OF LIFE there was a list of some of the ministers who had been connected with John Alexander Dowie and who subsequently received the baptism in the Holy Spirit and went out to minister in all parts of the world. Mrs. C. E. Shreffler of Bourbonnais, Ill., has kindly called our attention to the omission of one of the most well known of all of these: Evangelist F. F. Bosworth, who conducted Zion's famous band. His brother, B. B. Bosworth, should also have been mentioned. Both of these names were included in our original list, but through some error failed to appear in the final copy. Also Miss Anna Reiff and Mr. Fred Vogler should have been designated among those who are still living. These corrections are appearing in a revised second edition of the March issue which it has been necessary to print due to the demand for extra copies.

GEDÄCHTNISMAHL

By HANS R. WALDVOGEL

GEDÄCHTNISMAHL! This is the German word for the communion of the Lord's Supper. It means Feast of Remembrance, a very fitting description of the service by which we are reminded of all His benefits: "Who forgiveth all thine iniquities, Who healeth all thy diseases" (Psalm 103:3). Jesus Christ instituted this communion service for all of us and told us to remember Him in this way until He comes. When He comes, we will not need it any more because then we shall have Him in person.

Psalm 103 tells us the same thing that Isaiah 53 tells us, that "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed" (Is. 53:5). How wonderfully Scripture harmonizes! All through the Old Testament we see prophecy concerning the great work that Jesus Christ was to do on Calvary's Cross for all the world when "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). At this Feast of Remembrance He invites us to come to the table of the Lord to be reminded of the benefits He has provided for every sinner who will believe on Him.

But, beloved, Communion means something far beyond forgiveness of sins and divine healing. It means what it says: "communion."

Jesus Christ said, "With desire I have desired to eat this passover with you before I suffer." Then He gathered His disciples around Him and brake the bread and blessed it and gave it to them, and said, "Take, eat:

this is my body which is broken for you." Then He handed them the cup and said, "Drink ye all of it. This cup is the new testament in my blood which is given for you."

This speaks of something far beyond the forgiveness of sins, far beyond the healing of our bodies. It speaks of the desire of Jesus Christ to have communion with us. It is the communion of life that this table speaks to me about: Jesus offering me His own broken body, now resurrected from the dead. Thank God!

FOR RESURRECTION STILLNESS

*There is resurrection power;
And the prayer and praise of trusting
May glorify each hour:
And common days are holy,
And years an Easter-tide,
For those who with the Risen One
In risen life abide!*

—SELECTED.

The Apostle Paul said, "The bread which we break, is it not the communion of the body of Christ?" (I Cor. 10:16). Christ needs you as a member of His body. That is why He desires to enter into you—to bring you into communion with Himself. He desires you to be filled with the Holy Spirit so that He might reveal Himself to you as the indwelling life of God. And that is the thing that we need to apprehend and comprehend.

When we come to the table of the Lord, He says, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself" (I Cor. 11:29). Every human being must meet the Crucified. When you meet Him, either you crucify Him afresh by not accepting Him, by

choosing sin and the flesh and the world and the devil, or you eat His flesh and drink His blood, opening your heart and saying, "Come into my heart, Lord Jesus." When you confess Him with your mouth to be *your* Lord and believe in your heart that God has raised Him from the dead, that life of Jesus flows into you like a torrent out of Eternity. That is the great desire of the heart of Jesus, to bring every human being into union with Himself.

The Bible tells us in Hebrews 2 that He took not on Him the nature of angels. One time I said, "Jesus, why didn't you make an angel out of me right away while you were at it? Why did you make a Waldvogel out of me, so full of faults, and so full of sin?" And He said, "I have angels enough; I want sons!" In order to make out of me and out of you, a son—a son of God—to get us out of our "bondage, sorrow and night" "into His freedom, gladness and light," He had to take on Him the seed of Abraham. He, the Son of God, had to become the son of man that He might pour the life of God into every human being that surrenders to Him. That is the mystery of the Gospel. That is why the Apostle Paul said, "I am not ashamed of the gospel of Christ; it is the power of God unto salvation."

Now it is so essential that, step by step, we walk under this power. It is so essential that daily we wait upon Him—not only during communion service, but all the time, abiding, constantly abiding. This Christ who says, "This cup is the new testament in my blood. Drink ye all of it," has willed in His new testament His resurrection

life. That victorious life that has conquered death, that has overcome sin He offers to me. And I am not going to be a real Christian until I become filled with the Holy Ghost, until I have reached a union with the Son of God in *His* way. It is a new and a living way which He has consecrated for us whereby we draw nigh to God. And this great work of God was finished when on the Cross of Christ the Son of God laid down His life that you and I might have life and have it more abundantly.

On the Mount of Transfiguration, when the disciples saw His glory, there were two men talking with Him, Moses and Elijah, mighty men of God, mighty leaders of God's people. What signs and wonders they had wrought, both of them! But neither of them was able to save me from my sin. Neither Moses nor Elijah was able to deliver me from the bondage of corruption with which I was born. But, what all the saints of the Old and New Testament time were not able to do, Jesus Christ was able to do. He is able to save to the uttermost all them that come unto God by Him. And we are invited to eat the flesh and drink the blood of the Son of God.

These are emblems, a parable, an example, a sign that God gives His people. He wants us to look upon it and to consider it. Like at the time when the Israelites passed through Jordan! After the people of God had come out of Jordan, Joshua commanded them to pick twelve rocks out of the river bed and to make a monument on the other side. Then he said, "When your children come and see these rocks and ask, 'What mean ye by these rocks?' ye shall tell

them that with a strong hand the Lord God delivered us out of the hand of the slavemaster, Pharaoh in Egypt, and He led us through the Red Sea as upon dry ground and then He brought us through Jordan. He performed all these miracles, not because we were good but because He loved us, and He loved our fathers, because He meant to redeem us and to make us a kingdom of priests unto God and our Father."

So when the bread is passed to you and the cup is brought to you, you might say, "What do you mean by this bread?" It means that God Almighty has died on the Cross, that Jesus Christ the Son of God, who was rich, became so poor, was made sin for us, that we might partake of His righteousness and be made the righteousness of God in Him. By this act He wants faith to be strengthened within every heart. As you take the bread, take it from the hand of the Lord Jesus Christ who is walking in the midst as truly as when you will see Him in heaven.

He says, "Blessed are they that have not seen and yet have believed."

What shall I believe?

"Let not your heart be troubled. Ye believe in God, believe also in Me." That is the cry of Jesus. He cannot do much for you until you believe Him.

And what shall I believe?

The things that are written concerning Him. He says, "I will walk among them. I will dwell in them. I will be their God, and they shall be my sons and daughters. Their sins and their iniquities will I remember no more against them forever."

Beloved, He says, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." Oh, "His name shall be *Jesus*," your Saviour, and He is here to do wonders, to do mighty things, to deliver you from every transgression, to cleanse you from all iniquity. If there is something in your life you have not been able to give up, something you have not been able to deliver yourself from—you never will be able—Jesus is able to save to the uttermost *all them* that come unto God by Him. And these emblems want to remind you of the God who is higher than the heavens, whose mercy is higher than the heavens; to remind you of the Lamb in the midst of the throne who has all power in heaven and in earth, who wants everyone to come with joyful faith and to partake of the Lamb of God.

When we gather at the table of the Lord, I am reminded of that night of nights when, in the land of Egypt, the Israelites stood around the table and ate of the passover lamb before their exodus. They had been commanded by God to put the blood on the lintels and the posts of the door, and He had said, "When I see the blood, I will pass over you." So they obeyed God, and while in every house of the Egyptians, there was one dead, there was not one that was hurt among those who had put the blood out there, and who were partaking of the lamb. So I am reminded of another exodus. We are going to leave this earth soon. Are you ready? He shall appear for those who are looking for Him. Already our conversation is in heaven, and He wants us to enter more fully

(Continued on page 9.)

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Fellowship in the Gospel

By OSKAR LARDON

AFTER THE SECOND WORLD WAR the Pentecostal work in Germany was completely crushed. Pentecostal assemblies which, in spite of political pressure and prohibition by the Nazi regime, had preserved themselves by uniting with large and recognized denominations, had slipped into formalism without realizing it. After this crushing of all phases of life, including the religious, there followed a new beginning. It was clear to us that we could not just begin where we had stopped. God showed us that He had prepared a special way for us so that if we were willing to follow Him we should experience His glory in a new way.

For many of us it was a period of earnest seeking, a time of renewed hungering and thirsting after God. Sins and failures were confessed and put away. God cleansed those who dedicated themselves to Him in humble repentance and filled them again with His Holy Spirit. The promises once again were made alive to us. The young people first broke through to a new experience of the living God. The assemblies were moved upon by the Holy Spirit. A spirit of prayer came upon hearts, and the gifts of the Spirit were manifest. A wonderful awakening had begun.

The new converts were anxious to witness for the Lord on the streets at any time. Often the young people would hold a street meeting outside the railroad stations even after the regular services. Many were converted to Christ. The attendance in the meetings increased. Another remarkable thing which occurred was that all who received the Holy Spirit at that

time broke through into great joy, praising God in other tongues. For many this was something entirely new.

Many drank of this living water, but others were unwilling to drink and opposed. In spite of all opposition we saw how God graciously overruled and graciously led His people on step by step. We stand amazed and full of awe because of His wonderful works. Freed from every denominational band, but more closely bound to Him, God now leads us in His way. We praise God and testify: "It is glory just to walk with Him!"

At that time the Lord brought us together with Evangelist Hans Waldvogel. We stood alone in our new experience. No one was at hand to whom we could go for counsel. Dangers lurked on all sides. Often that which began in the Spirit ended in the flesh and fanaticism. We waited before the Lord for His leading, and He saw our need and came to our help.

In May, 1951, Evangelist Hans Waldvogel visited us. That was God's answer. We had known him only slightly, but we had heard a great deal about his blessed ministry in southern Germany and had been deeply impressed by God's working there. We had asked him: "Come over and help us." Now God had sent him to us.

Much in his ministry was new and strange to us. We felt right away, however, that God was coming to us in a mighty way through his ministry to us. His preaching, anointed as it was by the Holy Spirit, brought a presence of Jesus to the services. As a result of this there were many conversions and healings. Many surrendered anew

to the Lord. The whole assembly was completely changed as we abandoned ourselves to the Spirit of God. God be thanked for His gracious visitation. Human words cannot express the great things that took place but God has recorded them all. In this way God not only kept us from losing what He had wrought for us, but through the ministry of His servant we were brought nearer to Christ.

Through the help of Evangelist Waldvogel we were soon able to preach the gospel in our own tent in Hamburg and in other places. The Word of God was brought to many through this means. Hundreds were saved. Many were healed and filled with the Spirit. But the outstanding characteristic of these meetings was that people were brought into fellowship with Jesus, Himself. In the various conferences, many were taught the fundamentals of the faith. It was our brother's special concern that the new converts be grounded in the Word and that the believers know their calling in Christ. This service was carried on in apostolic power and with a view of our riches in Christ such as we had not seen hitherto.

The Lord set His approval upon the work of our brother in a marked way. Not only were signs and wonders wrought in the tent meetings, but in these few years, new assemblies have been opened in various places. These are founded upon the Word of God and serve God in the liberty of the Holy Ghost. Everywhere young workers are arising who have been receiving their preparation by serving the Lord in their assemblies.

In our monthly paper *Sieg des*
(Continued on page 9.)

The Precious Blood of Jesus Christ

By F. E. HOWITT

This sermon was originally delivered at the English Keswick Convention in 1925. Rev. Mr. Howitt was an Anglican clergyman who for many years faithfully ministered to his flock in Hamilton, Ontario, Canada.

THE SUBJECT upon which I desire to speak to you is brought out in two verses of Holy Scripture. In Lev. 17:11 we read that "the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh atonement for the soul." From this text we learn the important truth that the life of the individual is in the blood.

And in I Peter 1:18-19 we read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." In this text St. Peter tells us that the blood of Jesus is precious. It is important that we should recognize this great truth.

Some time ago two ladies were travelling on a street car and one was overheard to say, "I would go a long way to hear a sermon on the blood." Her companion replied, "Yes, it is a strange thing; we sing about the blood and read about the blood in the Bible, yet we very seldom hear about the blood from the pulpit."

This statement is, I am afraid, only too true. When addressing his clergy in his last charge the late Bishop Ryle made this observation, "Make much of the blood, brethren, make much of the blood." The Bible makes much of the blood. The word "blood" occurs 427 times in the Word of God. I do not know of any other subject that is so fully dealt with in the Holy Scriptures.

What I desire to do, God helping me, is to show you that the

blood of Jesus Christ is, indeed, precious, first of all, because of *what it is*, and secondly, because of *what it does*.

The blood of Jesus Christ is exceedingly precious because of its infinite value. It is, indeed, priceless blood, and it is absolutely unique. It is precious because *it is sinless blood*.

It is the only sinless blood this world has ever known. It is "as of a Lamb without blemish and without spot." (I Peter 1:19.) All men have tainted blood. We were all born in sin and, being sinners, we must therefore die. Jesus is the only One who can stand in our place and die in our stead. And, thank God, He has borne our sins in His own body on the tree. He was the only One who could do this, because He was the only sinless man that ever lived. We could not lay down our lives for one another's sins, because we must each die on account of his own sins. But Jesus, being without sin, could give His life a ransom for our sinful lives.

Had Jesus been only a sinless man, however, His sinless blood would have availed for but one other human being. It might have been for you or for me, but had He been only a sinless man His work would have ended there. But Jesus Christ was not only human, He was also Divine. Therefore the blood of Jesus is available for all. "The blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7.) "And He is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world." (I John 2:2.)

When addressing the elders at Ephesus, St. Paul told them to take charge of the church of God, which "He hath purchased

with His own blood." (Acts 20:28.) Therefore the blood of Jesus was the blood of God. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." (II Cor. 5:19.) The blood shed on Calvary was the blood of "Emmanuel, which being interpreted is God with us." (Matt. 1:23.) Therefore, *the blood of Jesus is divine blood*, and as such, it is of infinite value. What does this mean?

It means that it has infinite efficacy. The value of a sacrifice is the value of the victim offered. Therefore, "it is not possible that the blood of bulls and of goats should take away sins." (Heb. 10:4.) Neither one of these, nor a million of them, could take away the sin of even one man. They were only typical sacrifices. But what value will you place upon Jesus Christ? What value will you put upon God? God is infinite. Therefore the sacrifice of Jesus Christ, the blood which He shed, is of infinite value. Hence it is sufficient to cover the sins of the whole world. Jesus Christ is indeed "the Lamb of God, which taketh away the sin of the world." (John 1:29.) Therefore His blood is of infinite value and efficacy.

The blood of Jesus Christ is also incorruptible blood. In Psalm 16:10 we read of the body of Jesus, "Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption." And in Acts 2:31 St. Peter says that David "spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." What was true of His body was also true of the blood contained in His body. It was incorruptible. Likewise, St. Pe-

ter also has said, "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot." (I Peter 1:18-19.) So the blood of Jesus Christ is incorruptible being "without blemish and without spot."

It is therefore changeless and eternal in its applicability. It is just as available to-day as it ever was. We may claim its cleansing power now, just as well as any sinner in the past who has ever come to Christ to find pardon and peace through the merits of His precious blood.

But the blood of Jesus is also covenant blood and it is therefore absolutely reliable. At the institution of the Lord's Supper our Saviour said, when He took the cup, "This is my blood of the new testament." (Matt. 26:28.) The word testament means a covenant. So we understand that the blood of Jesus Christ is the blood of the covenant. There was an eternal covenant made between the Father and the Son before man came on the scene at all, before the foundation of the world. By this covenant Jesus Christ undertook to come and die in man's place and stead, and God the Father undertook to accept, forgive and save every returning sinner who came to Him through Jesus Christ. The holy communion is the pledge, the seal, the symbol of that Covenant to all who receive it by faith, to all who are trusting in the merits of the precious blood of Christ.

In Hebrews 10:16-17 we find the terms of that covenant. "This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and their iniquities will I remember no more." And so, as we come to the holy communion and receive that

cup, how comforting it is to know that the blood of Jesus Christ has availed to put away all our sins, and that we are assured of pardon if we are trusting in Him.

It was through the discovery of the truth of the new covenant that Evan Hopkins was brought savingly to the Lord Jesus Christ. When he was reading the Word of God he came upon 1 John 1:9 where it says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Spirit of God led him to see the force of those words "faithful" and "just." He said to himself, "God is faithful and just to whom?" Then he was led to realize the fact that there must have been a covenant back of those words, an everlasting covenant between the Father and the Son. God had to be faithful to Jesus Christ Who died in the sinner's place. Because Jesus had paid the penalty of man's sin, therefore God had to be just in the forgiveness of sin, cleansing the sinner by the power of the precious blood. Do you personally know what that cleansing power is? Have you claimed your part in that precious new covenant?

And, finally, *the blood of Jesus Christ is glorified blood* and

therefore it is of eternal efficacy. If you will look at a text or two I think you will find that this comes out very clearly. In Heb. 9:11-14 we read that "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Just as the High Priest of old entered once a year into the most holy place with the sacrificial blood and presented it to God so Jesus Christ, our great High Priest, has entered into Heaven with His own blood, and through the Eternal Spirit has offered that blood to God the Father. And that blood has been accepted for the remission of our sins. Jesus is pleading

(Continued on page 10.)

THE POLISH ASTRONOMER, COPERNICUS, was a great scientist and a great mathematician. His writings and investigations changed man's conception of the universe. When Copernicus lay dying at Frauenberg, his great work, "The Revolution of the Heavenly Bodies," just off the press, was laid in his arms. But when he came to face life's ultimate fact, and step out into the unknown, Copernicus did not think of himself as an astronomer, or a scientist, or one of the world's most learned men, but only as a sinner who put his trust in the work of Christ on the cross. On his grave today you can read the epitaph which he wrote himself: "Lord, I do not ask the kindness Thou didst show to Peter. I do not dare to ask the grace Thou didst grant to Paul; but, Lord, the mercy Thou didst show to the dying robber, that mercy show to me. That earnestly I crave."

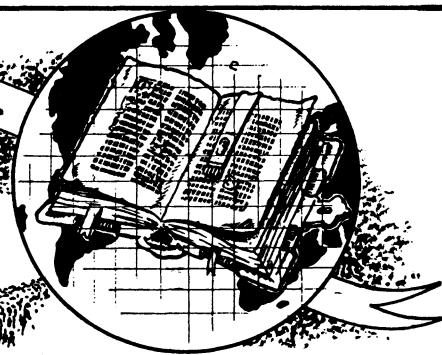
Have you, too, craved it?

—CLARENCE E. MACARTNEY.

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



Encouragements in Formosa

By Elisabeth Lindau and
Pearl Young

IN FEBRUARY, while the children were having their winter vacation, we had D.V.B.S. for the first time. It proved a real blessing not only to the children but those who were teachers. It was encouraging to see the way the women put their shoulders to the wheel, and not because they were being paid for it but out of love to Jesus. Unpaid workers in this country are indeed very rare, so we bless the Lord in a special way for this victory.

During the winter vacation, Yin-E-E and Chen Chi Jen (the young men who were saved at Christmas time) came to visit several times. Chen Chi Jen has been spending an hour each day with his Bible so had several questions. They also wanted to learn how to pray. Each time they came they brought one or two of their friends who are also interested in becoming Christians. It's been encouraging to see them pursue the way of the Lord.

No doubt you have heard about the earthquake here on Feb. 24 which knocked the salt box and tea tins over at 4:30 a.m. and caused me to grab for my pillow as the house went up and down and zig-zagged. It was quite startling. But praise

the Lord, we and our house kept intact. Papers reported 11 killed, 12 seriously injured, and 68 houses collapsed. Many people fled to the streets for refuge.

That same evening one of our dear Christian women, Mrs. Hsu was knocked unconscious by a car on her way to church and passed away early the next morning. Her husband, a military doctor, would never yield to the Lord, though his wife pleaded with him and prayed for him. Now he and his brother—also a military doctor—both want to be Christians because they were so touched by the love manifested by the Christians during this trial.

After a very long, cold, wet season, there are signs of the weather clearing a little and getting warmer. Work on the building has been much delayed, but is slowly getting toward a finish.

God is working in various ways, for which we praise Him. We can see that prejudices are being broken down. Three elderly men who formerly would not enter the church are now coming. A young man who was brokenhearted over losing his loved ones on the mainland has come to the Lord. A couple who were backslidden and stayed away from meetings have come back, and so on. We are very, very conscious of the Lord's leading and help and are believing him for more, much more.

The continual prayer of our hearts is for true, glorious Pentecost to come to the people here. Thank you for praying with us to this end.

“Also to the Greek”

DURING HIS STAY IN ATHENS, GREECE, in 1955, it was Pastor Hans Waldvogel's privilege to visit the assembly conducted by *Mary Orphan Metaxatoy*. The congregation has been growing steadily, crowding the hall to such an extent at times that they have feared that the weak floor of the hall might give way during a service.

This condition has necessitated that the congregation get a building of its own. “It would have thrilled your heart to have seen at a recent service the folk dropping into the offering basket ear-rings, a watch, even a wedding-band and other personal effects so that a building could be procured. In the past few months since we began this special effort, we have collected over \$300.00. That isn't very much for folk back home but here it means many a person sacrificed. We are encouraged to believe that the Lord will not fail us but that He will soon come to our rescue. Oh, the fear that grips our hearts each time the hall is overcrowded! If only the folk back home would see the need and help!

“I now have a very fine med-

ical doctor who is assisting me at the church, a very capable and a very spiritual young man. As a result our group is almost made up entirely of young folk, and we are rejoicing in their zeal for God. So the Lord is good and we do thank Him for His faithfulness.

Thirty Years in India

FOR THIRTY YEARS Miss Edna Wagenknecht has been laboring for the Lord in India. For a great part of that time she has taught in the Bible school at Hardoi, U.P. Writing in January, she gives a report of God's continued blessing upon the students there:

We do thank the Lord for His Presence in our midst. From time to time He has poured out His Spirit and hearts have been filled to overflowing. Early in November one of our good missionary brethren came to us for special meetings. We closed school for the week and what precious times we had waiting before the Lord!

This brother said it was the first time he had ever gone into meetings and received more than he gave out. He is still young in Pentecost, having been out here in the British Air Force during the war. It was out here he found the Lord and felt a burden for India's lost. After returning home he took Bible training and then came to the field. It was in our Missionary Home that he first heard of Pentecost and soon he received the baptism. He has a precious ministry and God has used and blessed him. But during these meetings here he felt he had almost received a second Pentecostal experience and he left refreshed to have meetings elsewhere.

We have some very fine, sincere young Christian men in school, with a burden for souls and filled with His Spirit. Oh,

that God may use them out here in the days to come!

Yesterday the third year class, divided into six groups, went out to the villages again with bags filled with Gospel portions and tracts. People listen, but our heart's cry is that they might be saved. We thank the Lord there is still an open door in India.

One Million Without a Witness

By Mrs. A. G. Ericson
India

THE MEETINGS here have been very well attended. Today Mr. Ericson has gone with a young pastor who hopes to start a Pentecostal work in Rae Bareilly District. As yet there is no work in that district and there is a population of over one million people!

This district is next to ours and so we will be able to visit them often and be to them the help and inspiration we can. There is a great need for workers who have the zeal and love for the hard places.

Fellowship in the Gospel

(Continued from page 5.)

Kreuzes God has entrusted us with a mission which extends beyond the limits of our own assembly. In working together with Mr. Waldvogel and the *Bread of Life*, it is our desire to preach the full gospel of Christ to the whole world. Month after month many thousands are reached in this manner.

To the glory of God we can say that from the ministry of our brother, not only in southern Germany where a great work of God was started and a number of promising assemblies were brought into being, but also in northern and western Germany, even behind the Iron Curtain and in Switzerland and Austria, yes, even to the ends of the

earth, blessing flows. *Sieg des Kreuzes* is now sent into over sixty countries, everywhere where Germans live.

We give God all the glory. He has created this fellowship in the gospel between us. We bow before Him and give ourselves to Him so that He can sanctify our united efforts, making them more fruitful for His kingdom to the glory of His name.

Gedächtnismahl

(Continued from page 4.)

into union with Him—Communion.

Do you desire to have communion with the Master? Do you desire to walk with Him? Do you say:

*"Not for ease or worldly pleasure,
Not for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee?"*

But the desire in the heart of Jesus for communion with you is far greater than your desire. You've been seeking him a few months, maybe a few years, but He has been seeking you from the ages of eternity. That is how much He thinks of His people; they are His heritage.

God has an inheritance which He treasures above everything else. In heaven it is His Son; on earth it is you and I. It is for us that He paid that great price and He wants you to remember the price he paid for His church that He might sanctify it, having washed it by the washing of water through the Word, that He might present it to Himself a glorious church. Beloved, only in union with the Son of God can that work be completed, only as we open the door wide and enter into communion with Him.

In the Gospel of John He says, "In that day." He is talking about this day when the Holy Spirit comes to glorify Him—"At that day ye shall know that I am in my Father, and ye in me, and I in you." Come

and claim your inheritance in Christ. Let Him cleanse you. Let Him deliver you. Let Him fill you with the Holy Ghost. Let Him heal your body and sanctify it a temple of the Holy Ghost.

The Precious Blood

(Continued from page 7.)

that blood to-day, and that blood itself is pleading.

In Hebrews 10:19-20 we read further, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." So may we have boldness to enter into the very holiest by the blood of Jesus.

And again in Heb. 12:24 we read of "Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." You will remember how the blood of Abel cried unto God in the Garden of Eden. The Lord said, "The voice of thy brother's blood crieth unto Me from the ground." (Gen. 4:10.) So too, the blood of Jesus, as I understand and believe, is speaking on our behalf in Heaven. And that is the ground of our hope. It is in the shed blood of our Lord Jesus Christ. Have we claimed our part in it? Have we accepted the forgiveness which that blood has purchased for us? God is reconciled. God is at peace with us. But are we at peace with God? I beseech you, in Christ's stead, to be reconciled to God, if you have never done so before.

The blood of Jesus Christ is precious not only because of what it is, but because of what it does. What does it do? It does at least three things.

In the first place the blood of Jesus Christ redeems the sinner from the penalty of sin.

What is the penalty of sin? In the twelfth chapter of Exo-

dus we learn that when the Lord passed through Egypt smiting the first born in every house, the children of Israel were delivered if they had obeyed Moses and killed a lamb without blemish and without spot, taking a bunch of hyssop and sprinkling the lintel and the two side posts of their doors with the blood of the lamb. The Destroyer when he saw the blood would pass over that house and the first born was not slain.

Thus the blood, without anything added, constituted a perfect protection from judgment. The penalty of sin was death but deliverance came through the blood received and applied. And today every sinner will have to bear that penalty of death, not only of the body, but of the soul, unless he finds and accepts Jesus Christ as his Saviour and Redeemer.

In Ezekiel 18:20 we read that "the soul that sinneth, it shall die." Again and again God tells us this in His Word. In Romans 6:23 we read that "the wages of sin is death." So also St. James tells us that "sin, when it is finished, bringeth forth death." (James 1:15.)

But Jesus Christ has borne the penalty of sin for us by the shedding of His precious blood on the Cross of Calvary. Therefore no one need bear the penalty of sin himself. If the sinner will only come to Christ, God will forgive and cleanse him from all sin.

Jesus came expressly to redeem us from the penalty of sin. In Is. 53:5 we read that "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." And in the 12th verse of the same chapter we read that He made that offering when He

"poured out His soul unto death." He gave His blood, His sinless life, His Divine life as an atonement and sacrifice for our sinful lives. The debt is paid and we can now have perfect, instant forgiveness if we come to the Lord Jesus Christ and claim the same by faith. Only come, only ask, only trust and that inestimable boon of the forgiveness of sins will be yours.

Have you claimed your part in the great sacrificial work of the Lord Jesus Christ? Before you can have any other spiritual blessing you must first of all know and experience the blessing of the forgiveness of your sins, and the removal of the penalty of sin borne for you in the Person of the Lord Jesus Christ.

But the blood of Jesus Christ also saves the sinner from the present, indwelling power of sin.

In Rev. 1:5 it is said that the blood of Jesus Christ "hath washed us from our sins." The word translated "washed" in the original means "loosed." The blood of Jesus Christ has, therefore, loosed us from our sins. Jesus has set us free from sin. He has paid the penalty and met the claim. Satan can no longer hold us, nor can the world or the flesh. All we have to do is to claim what Christ has already purchased for us by the shedding of His precious blood. In Rev. 12:11 it is said of the redeemed that they overcame Satan "by the blood of the Lamb." And if you will turn to Rom. 6:6 you will find a very precious statement. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." So there is perfect release for every one of us from the indwelling power of sin in our lives if we will but claim that release through the finished work of Jesus Christ, by the power of His precious shed blood.

In the 10th verse of the same

chapter we read, "For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace."

If you will only reckon yourselves by the death of Jesus to be dead to sin, if, when temptation presents itself, you will look up and say, "Lord Jesus, enable me to reckon myself dead to this sin and alive unto God through Thee," then you will find that Jesus Christ will instantly make good His promise to you, and release will instantly come. You will have to repeat this, of course, but as you do so it will become easier and simpler, and you will have continuous victory over the present indwelling power of sin.

There is a story told of a Frenchman who was drafted, during the Napoleonic wars, into the French army. He claimed that he was exempt from service, and when asked what the ground of his exemption was, he said, "I am dead. I was drafted before and I procured a substitute and my substitute went to battle and was killed. He died in my place and hence I am a dead man as far as conscription goes." But the officer to whom he applied for relief from conscription would not listen to his request. The man appealed to the Emperor, however, and Napoleon acknowledged the plea, saying, "Yes, judicially you are dead and you can go to

your home. You are perfectly free." He obtained that freedom because he claimed it through the work of another. So too, we may obtain freedom from sin. We can obtain redemption from the power of sin through the work of Jesus Christ Who died to redeem us from its power.

What is His Name and what does it imply? "Thou shalt call His Name Jesus." Why? Because "He shall save His people from their sins." (Matt. 1:21.) Jesus came not to save sinners only, but to save the saints also from their sins. He will save us from the power of sin in our lives if we will only look to Him and trust Him and possess our possessions which we have in Him.

And finally the precious blood of Jesus Christ will eventually save the sinner from the very presence of sin.

Do you remember that beautiful statement in Hebrews 9:28 where the apostle says (and it is to believers that he speaks), "Unto them that look for Him," that is for Jesus Who is coming again, "shall He appear the second time without sin unto salvation"? That will be full, perfect, eternal and complete salvation. When we reach that other world there will be no more sin and the work of Jesus will be complete. He will have saved us absolutely from the presence

of sin. And all this will be for evermore.

When the Rev. Alfred Cookman was dying he was asked about his assurance for the future and his reply to the enquiry of his friends was this, "I am sweeping through the gates, washed in the blood of the Lamb."

There is only one way by which we can ever enter heaven and that is through the blood of the Lamb. There is a wonderful text in Rev. 22:14. The Authorized Version has unfortunately translated the original words as follows, "Blessed are they that do His commandments." The Revised Version corrects this, however, for no amount of keeping His commandments can ever save anybody. The correct translation of this text, as given in the Revised Version, is, "Blessed are they that wash their robes." But the Douay Version is still more beautiful, "Blessed are they that wash their robes in the blood of the Lamb, that they may have a right to the tree of life, and may enter in by the gates into the city."

Have you claimed that right? Have you claimed your part in the precious blood of Jesus Christ? God grant that you may do so for His dear Name's sake.

Not a Corpse, But a Conqueror!

A MOSLEM one day said to a Christian missionary: "We have proof in our religion that you do not have. When we go to Arabia we can find the tomb of our prophet so that we have proof that he lived. When you go to Jerusalem you cannot be sure that you have the burial place of Jesus. You have no tomb as we have."

"You are quite right," replied the missionary; "we have no tomb in our religion because we have no corpse. Our gospel ends, not in a corpse, but in a Conqueror."

—SELECTED.

Gethsemane

Silently were gazing the stars
In darkest Gethsemane,
As alone, in the midnight gloom
My Saviour bowed His knee.

Alone in His fight with the flesh
No one might see Him weep;
Yonder, forgetting their watch,
His few earthly helpers sleep.

Alone in His anguish and pain
God only hearing His plea,
"O my Father, be it Thy will,
Grant that this cup shall pass by me."

Ah, little we reck the fight
E'er that mighty vict'ry was won,
To the final, "Yet not as I will,
But let Thy will be done."

But in the darkness and night
Of my own Gethsemane,
With my flesh crying out in its pain
I remember my Saviour's plea.

And as I pray as *He* prayed,
"God, let this cup pass by,"
I know in my heart as *He* knew
God cannot answer my cry.

And as I pray in my weakness, "O God,
Teach me, and help me to pray,
Not my own will but Thine,
Not my own, Lord, but *Thy* way."

And what if His Father had heard
And answered the human cry
And in His mercy had said
That my Saviour should not die?

Where were the glorious Cross
By His own blood sanctified?
Where were the triumph o'er death
If my Saviour had not died?

Who would have burst the tomb
And shown to the world the way:
Out of the cold hands of death
Into the living Day?

Where were the King who shall set
All things under His feet?
Where were the glorious hope
That we shall our Saviour meet?

O narrow the human sight,
Seeing clearest the death and the tomb
And not the bursting the chains
On the Resurrection Morn.

Seeing not the Crown but the Cross;
Not the joy but the pain;
Forgetting the Kingdom to come,
Losing sight of the Throne in the shame

O grant that my faith may see
What human eye cannot tell,
And that I may be able to trust
That Thou dost *all* things well.

And help me to know that someday
The Crown shall follow the Cross,
And that the step that I take
Is not one only of loss.

But that somehow in Thy plan
'Twill work out for that which is best,
And in the step that I take,
Myself and others are blessed.

And I, also alone,
Sending up my poor human plea,
(For each one must pass through *alone*
His own dark Gethsemane.)

As I fight my own puny fight,
It gives me strength to recall
How in the wisdom of God
The human was given control

A brief time, that Jesus might know
My human anguish and pain;
(For measuring my strength with His Strength,
My poor little grief is not vain.)

And it gives me comfort to feel
That He all my sorrow can know
And His great, loving heart reaches down
To help in the midst of my woe.

O Father, to meet my own human grief,
Grant to me now, as I pray,
A measure of Christ's spirit of love
That I may be able to say,

"Not my own will, Lord, but Thine,"
No matter what seems the loss.
And help me to see with Faith's eye
That the Crown *shall* follow the Cross.

—Martha Wing Robinson.