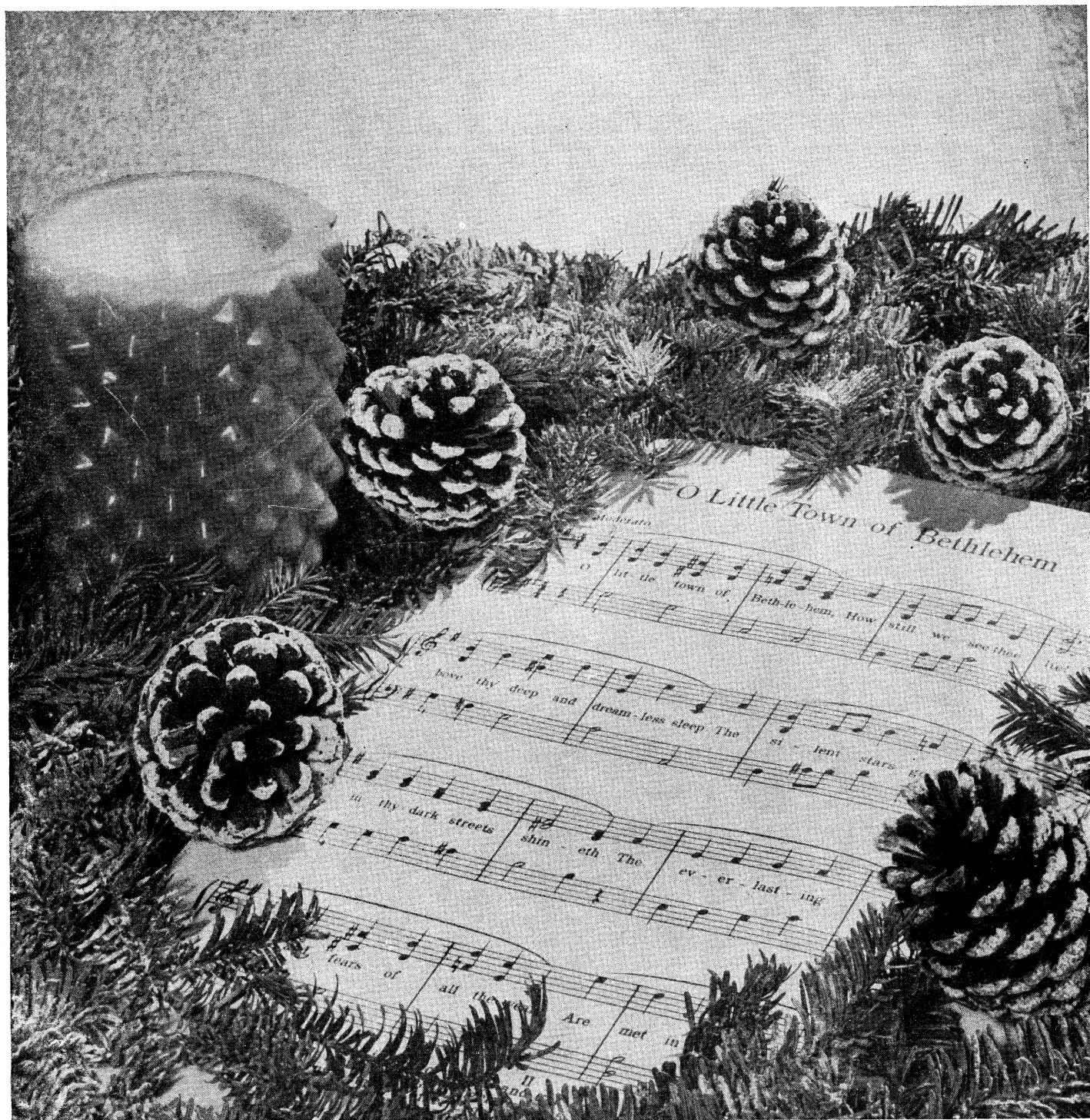


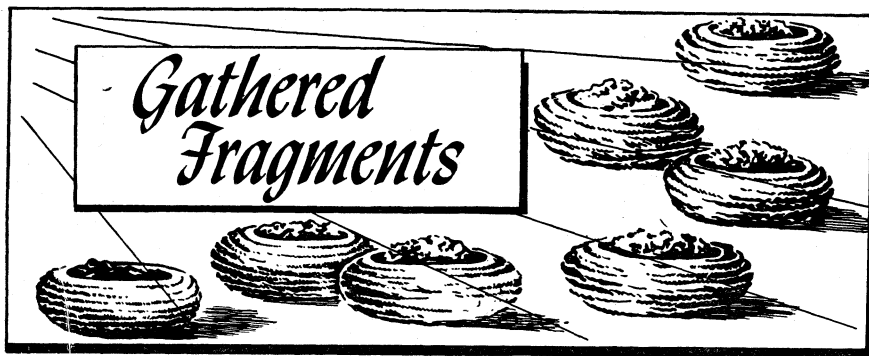
# Bread of Life

Vol. VII

December 1958

No. 12





**ANNIVERSARIES:** December 6th marks the thirty-third anniversary of the opening of the *Ridgewood Pentecostal Church*. . . . The *East Side Pentecostal Church*, New York City, celebrated its twenty-fifth anniversary by a series of special services, Nov. 18-23, with Pastor Hans R. Waldvogel as the speaker. The service on Saturday night, the 22nd, was a fellowship meeting for all affiliated churches. A mighty call for renewed and continuous prayer was given under the inspiration of the Holy Spirit with the result that there was an immediate outpouring of a spirit of prayer upon the entire congregation. . . . This year was the tenth anniversary of Pastor Hans Waldvogel's *annual evangelistic tent campaigns in Germany*. A brief summary in picture and word of what God hath wrought during these "Ten Amazing Years" is found in the article on pages 6 and 7.

\* \* \*

*Howard A. Kelly* (1858-1943), author of "*Christ, Born of a Virgin*," was one of the original members of the world-famous, first medical faculty of Johns Hopkins University, Baltimore, Maryland. As a surgeon, whose renown was won in the field of gynecology and obstetrics, this article is of special interest. In

Dr. Kelly's excellent testimony, *My Faith*, he states:

"From boyhood's days and through life, I have been intimately associated with eminent scientific workers and I have sat with them during their discussion of profound questions in their realm; I have also engaged in scientific work and by assiduous attention have kept posted upon the advances in Science in many other fields. . . . For some years I was disturbed . . . by attacks upon the books of the Old Testament by the higher critics. . . . In this dilemma I floundered. . . . So, while feeling sure that in the Book there was a great light and glowing heat, I shivered in the cold outside my Father's house.

"At last, weary with the futility of it all, I concluded to take the Book and see just what it had to say about itself in this matter. As a short, perhaps not the best method, I took the concordance and looked up "WORD." Following this through the various books in the Old Testament and New, I noted that the Bible formally claimed from one end to the other to be indeed the very authoritative Word of God to man, a Word which culminates in Christ's identification of Himself with it as God's Word of old now become flesh and Incarnate. The rational step then was obviously to have recourse to the Bible by itself as my textbook of religion, just as I would take any textbook of science, and *test it by submitting myself to its conditions*. I observed that this was Christ's method, when He invited men to "Come and see," and further that He promised that "He

that willeth to do His will shall know of the doctrine whether it is of God or whether I speak of myself." This course proved most satisfying and immediately fruitful, and I soon discovered that I was on solid ground and no longer stalled in a morass of everlasting doubts. . . .

"The God whom faith so reveals I follow without question wherever He may lead. I place His words, His laws, commandments, statutes, judgments, precepts, and testimonies above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly when opposed to Him. I place no limits upon the power of a faith vested in God through Christ, in whom are hid all the treasures of wisdom and knowledge and in whom dwelleth all the fullness of the Godhead bodily, and I dare thus to trust Him, though I be called upon to stand isolated before a world declaring it to be false."

\* \* \*

"*O That Birth, For Ever Blessed*," page 12, is a translation from the Latin by J. M. Neale and H. W. Baker of what is generally considered to be the oldest Christmas poem, written by Aurelius Clemens Prudentius about 405. Born in Spain about 348, Prudentius received the usual classical education of his age, then studied law, and finally became a civil and criminal judge. The Roman emperor, Theodosius, at length called him to Rome, and his son, the Emperor Honorius, made him the chief of his bodyguard. Slowly but surely he was impressed with the message of the gospel and at the age of 57, seeing the utter vanity of the world, he renounced the pleasures and pomp of the Roman court and returned to his native land. There he spent the remaining seven years or so of his life in seeking the Lord and serving Him according to his God-given abilities.

## Bread of Life

DECEMBER 1958  
VOL. VII No. 12

Published monthly by RIDGEWOOD PENTECOSTAL CHURCH, 457 Harman Street, Brooklyn, N. Y.  
Editor: Gordon P. Gardiner. Ass't Editor: Caroline Gardiner. Contributing Editor: Hans R. Waldvogel.  
Office Manager: Eleanor Perz. Photoengraver: Bingham Photoengraving Co. Printed in the U.S.A.  
Second-class postage paid at Brooklyn, N. Y. Address all correspondence to P.O. Box 11, Brooklyn 27, N. Y. Make all subscriptions payable to Frank G. Posta, Treas.

Annual Subscriptions: United States and Canada \$1.75; Foreign \$2.00. Single copy—15c.

# *Christ, Born of a Virgin*

By HOWARD A. KELLY, M.D.

**D**O I BELIEVE in the virgin birth of our Lord Jesus Christ as proclaimed in the Scriptures? Yes, most emphatically! To deny this teaching would be equivalent to rejecting other, vital parts of the Scriptures bringing into question the whole Bible as the Word of God.

Yet there are those who say, "I cannot believe in a virgin birth because it is biologically impossible." To such I reply in Gabriel's words to Mary, "With God nothing shall be impossible," Luke 1:37.

I do not expect an inquirer to accept any evidence unless he believes that the Bible is in some real sense the Word of God, offering to man salvation for time and eternity. On the other hand, if the Bible does not offer salvation and eternal life, then the Old Testament is but a temporal history, and the New Testament becomes a dead, man-made letter, recounting the well-intentioned imaginings of perhaps honest but misguided men. To deny the virgin birth because of its miraculous nature is to deny the validity of all Scripture, which is a continuous series of revelations of the mind and acts of God, and as such is miraculous throughout.

To reject the virgin birth of Christ is to reject His deity, since they are synonymous. Many admit the divinity of Christ but do not acknowledge His deity. To contend that Christ was not born of a virgin by the agency of the Holy Spirit is to reject Him as our Mediator. Denial of the virgin birth robs Christ of the glory He shares with the Father. "For in Him dwelleth all the fullness of the Godhead bodily," Col. 2:9. It furthermore rejects the testi-

mony of Mark that there came "a voice from heaven, saying, Thou art My beloved Son, in whom I am well pleased," Mark 1:11.

The virgin birth is taught throughout the whole Bible, by implication and repetition in the Old Testament and by declaration and repeated restatements in the New. Since a larger familiarity with the Word of God will bring its own convictions, let us search the Scriptures.

Believing and knowing the facts as we do, how precious is the undertone of the Old Testament Scriptures as to the deity of the expected Messiah! How ideal the merited retribution to the serpent when God pronounced the way of his destruction by the seed of the woman he had misled! "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15.

What pictures, too, foreshadow the event! There are Abraham and Isaac, representative of God giving His own Son; Joseph rejected by his brethren; and Moses anticipating our Lord's coming. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye hearken," Deut. 18:15.

Throughout the Psalms, too, there is a great undercurrent of God Himself as the forthcoming Deliverer (Psalm 2, quoted seven times in the New Testament; Psalms 8, 22, 40, 45, 110). "The Lord Himself shall give unto you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel," Isa. 7:14. "And the gov-

ernment shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isa. 9:6.

Definite announcements are made in the Gospels of Matthew and Luke. Matthew's Gospel begins: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Then follows the genealogy down to Joseph, Mary's husband, at the time of Christ's birth, from whom by Roman and Jewish law Jesus inherited His right to the throne. Joseph was warned by an angel in a dream that Mary's condition with child was of the Holy Ghost. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us," Matt. 1:22, 23.

Note in Luke that the angel Gabriel was sent by God to Mary saying: "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He . . . shall be called the Son of the Highest . . . and He shall reign over the house of Jacob forever . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God," Luke 1:30-35.

Here in Luke's first chapter we find life's two vital factors. On the one hand, lack of faith in Zacharias concerning Elisa-

beth, who in her old age was to bear John the Baptist, whereupon his lips were sealed until the birth of John; and on the other hand, the perfect faith of Mary, to whom Elisabeth cried out, "Blessed is she that believed: for there shall be a performance of those things which were told her from the Lord," Luke 1:45.

John's Gospel is particularly the Gospel of our Lord's deity. Here we have the clear declaration in the first chapter: "In the beginning was the Word, and the Word was with God, and the Word was God (v. 1) . . . And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth" (v. 14); John the Baptist's testimony, "And I saw, and bare record that this is the Son of God" (v. 34). In the fifth chapter are six testimonies to His Sonship: Christ's own claim, the witness of John the Baptist, the witness of the Father, His works, the testimony of the Scriptures, and Moses' testimony. John assures us, "These are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through His name," John 20:31.

Christ's claim to Sonship is definite throughout the Gospels. Indeed, it was because of this claim at His trial that He died. When the high priest asked, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God," He answered, "Thou hast said," Matt. 26. "I that speak unto thee am He," John 4:26. "Verily, verily, I say unto you, Before Abraham was, I am," John 8:58.

Christ's deity is further attested by His teachings—"Never man spake like this man," John 7:46—and by His many miracles. He caused the lame to walk and the blind to see; He healed the sick, cleansed the lepers, and cast out demons; and

He repeatedly raised the dead, among others, the daughter of Jairus (Luke 8:55), the son of the widow of Nain (Luke 7:15), and, lastly, Lazarus (John 11), dead four days, which brought Him to His own death on the cross. And John comments, "But though He had done so many miracles before them, yet they believed not on Him," John 12:37.

Through the Acts and the epistles the apostles again and again emphasize Christ's relationship to God. Peter preached, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:36. Paul, fresh from his great vision, emphasizes Christ's deity. "Straightway he preached Christ . . . that He is the Son of God," Ac. 9:20.

Twenty-four times in the Acts and in the epistles Paul designates Jesus as the Son of God. John in his First Epistle reveals to us "that eternal life, which was with the Father, and was manifested unto us," I John 1:2. His last message in his epistle is a cry of warning against denial of the relationship of Christ to God as His own Father: "He is antichrist that denieth the Father and the Son."

If Christ be not the Son of God, there remains no way to deal with the question of sin. Sin separates men infinitely from God, for "all have sinned, and come short of the glory of God," Rom. 3:23. Any atonement to be effective must be infinite in character. "Being justified freely by His grace through the redemption that is in Christ Jesus," Rom. 3:24.

Let us look at the Scriptures in another way. If Christ, the Son of God, was born of a woman of our flesh, the outcome is that God is for the first time brought into an immediate, vital relationship with created intelligent beings in the place of

Adam and Eve, of whom He had said, "Let us make man in our image, after our likeness," Gen. 1:26. The relation is intimate as never before, and through the second Adam (Christ) we become partakers of the divine nature (II Pet. 1:4), all previous relations having been external, objective.

Note that Christ's name, Jesus, signified Je (Jehovah) —sus (Himself — Saviour), "Who verily was foreordained before the foundation of the world," I Peter 1:20. And recall His final great prayer to the Father, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was," John 17:5.

What, then, were the vital steps taken?

1. Conceived in the Virgin Mary of the Holy Ghost.

2. Deity manifested in His life, teachings, and works.

3. The deliberate walk toward the cross and crucifixion that His life might be poured out, a sacrifice of infinite cost for the sins of the world.

4. Resurrection on the third day, conquering death for all who put their trust in Him.

5. Ascent into heaven, to sit on the right hand of God our Father.

6. The Holy Ghost shed forth to be our Comforter, Teacher, Guide, concerning whom He had said, "It is expedient for you that I go away," John 16:7.

To break any link in this chain destroys the whole and makes our Lord Jesus Christ merely man, however great, and leaves Him in His grave, no longer Savior and Redeemer.

Rob Christ of His deity, and every true Christian will at once cry out with a breaking heart: "They have taken away my Lord, and I know not where they have laid Him." And never again will one be moved by God's Spirit to exclaim, "My Lord, and my God!"



**Hans Egede**  
1686-1758

# White Angakok

## THE STORY OF HANS EGEDE Pioneer Missionary to Greenland

By GORDON P. GARDINER

*On May 3, 1721, Hans Egede of Norway sailed with his family and a group of prospective settlers, forty-six in all, for the west coast of Greenland where he hoped to find and minister to the remnants of a large colony of Norsemen which had been established there but had not been heard from for about three centuries. The sequel to his quest was far different from his anticipations, as will be seen in this second part of Egede's story, but as a result the foundation of a missionary work which continues to this day was laid.*

"GREENLAND! The earth of Greenland under my feet at last! Father in Heaven, I thank Thee!" exclaimed Hans Egede when, after a two months' voyage, on July 3, 1721, he stepped on the shores of the land of his calling. Then, characteristically, as a keen observer and lover of nature, he plucked some of the scarlet poppies nearby and showing them to the captain of the ship said, "God's lilies of the field, Captain! How good it is to see them, to hold them in my hands again. Oh, how my heart rejoices! I am lifted up in spirit, to be here where the Lord has led me! I want to call this island the 'Island of Hope.' The water out there, that shall be the Sea of Hope." And, he added, that the colony also should be called Good Hope. And well he did!

Already, the day before, Hans Egede had suffered his first keen disappointment. When his ship was two miles off shore, he and his son Paul spied three small boats, kayaks, coming toward them. "When first we caught sight of them," wrote Paul, "we thought they were seals." But as the kayaks approached, Paul realized they were not seals but boats filled with people! Hans' hopes rose: his Viking kinsmen,

long lost, were coming out to meet them!

It was not long, however, before Hans' hopes were completely broken by the realization that these brown-skinned, black-haired, little people were certainly not Norsemen!

Meanwhile, a fourth and much larger boat, with about thirty women and *one old man*, drew up. Like a fiend from hell, the old man wailed and shrieked. Unquestionably this was no warm welcome! Of course, Egede and his party had no way of knowing it at the time, but the fact was, he was an angakok, a representative of that small but formidable group who would persistently withstand him and seek to turn away the native Eskimos from the faith.

"For my father it was a heart-rending sight," wrote Paul, and Hans himself said, "Their first appearance seemed to me very miserable." Quickly, however, he remembered that *the Lord* had brought him there to preach the gospel, if not to those he had expected to find there, then to those who were there. With utter resignation to what was evidently the will of God, he said, "Not my will, but Thine."

Egede's first task was to erect a permanent dwelling for his

family and those who were to settle with them—forty-six in all—before the winter with its long night would enshroud them in complete darkness and bitter cold. Shy but curious, the natives gathered around to watch the strange building being erected. A few ventured to help. On August 31 the house was finished and Egede dedicated the place, preaching a sermon based on Psalm 117:

*O praise the Lord, all ye nations: praise him, all ye people.*

*For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.*

Necessary as was a house for the colony, Egede never lost sight of the main purpose of his being there—to bring the people the good news of Jesus and His love. To do this he must learn their language, and so he wrote, "All my endeavors are directed towards learning the language of the natives."

To this end his sons, Paul and Nils, proved invaluable allies as they could move more easily among the people and were able to pick up the language much more readily than their elders. Great was the joy when these

(Continued on page 8.)

# 1948



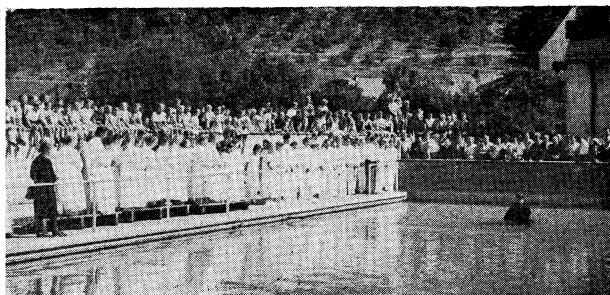
# "TEN AMAZ



1948—

## First Tent Campaign in Stuttgart

*"A Full Salvation in Christ for the Whole World."*



1950—

**Ministry in Kirchheim Begun**  
*Pastor Waldvogel baptizing converts in outdoor pool.*



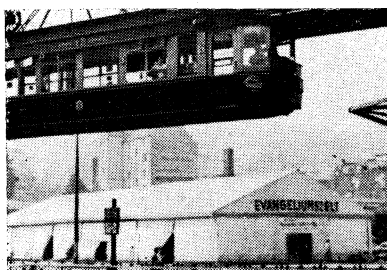
1951—

## First Conference in Hamburg

*Many have come annually from all parts of Germany including the East Zone.*

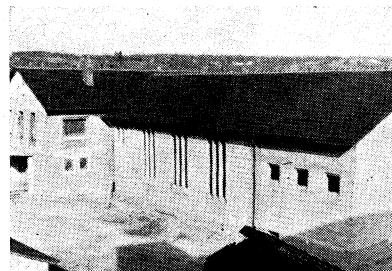


**"Jesus Christ the Redeemer for You"**



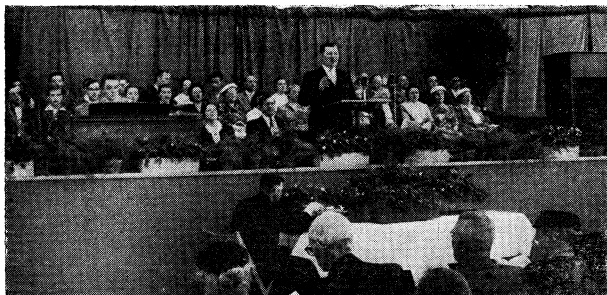
1952—

## Gospel Tent Goes to Wuppertal



1956—

**Kirchheim Pentecostal Church**  
*Here Walter and Bertha Waldvogel live and minister to an ever-growing congregation.*



## A Service in Progress in the Gospel Tent in Stuttgart

*Pastor Walter Waldvogel is at the pulpit with Evangelist Hans Waldvogel seated behind him. A blessed campaign commemorated the tenth anniversary of tent meetings in Stuttgart.*

—1958

“TEN AMAZING YEARS” was the caption given by a secular magazine to an article enumerating the events that have startled the world during this last decade. This caption—“*Ten Amazing Years*”—may also be applied to the way in which God has established a number of Holy Ghost assemblies in Germany as a result of the tent campaigns held there during the last ten years.

We do praise God from Whom all blessings flow because “we have not labored in vain,” but by the grace of God which was with us. While we never had any plans of our own but were made to follow day by day the leadings of His Spirit, God’s plan unfolded before our eyes as we followed Him. And when in the midst of our tent campaign in Stuttgart this summer we had a thanksgiving service commemorating this anniversary, we were filled with grateful wonder at the way the Lord has worked among us.

This summer’s campaign closed with a convention in the city of Hamburg where Brother Oskar Lardon has been pastoring for many years and where the Lord has met us again and again in a most remarkable way. Often when gathering for conference in the city of Hamburg, the song comes to us:

*“They come from the East and West;  
They come from the lands afar,  
To feast with the King, to dine as His guests,  
How blessed these pilgrims are.”*

And indeed, for years this convention which is held in the beginning and again toward the end of the summer months has been the scene of a true gathering together unto Him, for people have come from the East and West and also from the lands afar—from Holland, England, Sweden, Denmark, Switzerland, the United States, from the Saarland and even from the lands behind the Iron Curtain. This year, unfortunately, regulations were made so tight behind the Iron Curtain that only one man was able to slip through, and his testimony reminded us again of the tribulation our brethren suffer there from day to day and how we need to stand with them in prayer. So many of our friends from the East Zone had wanted to come and had been waiting for this time ever since the last conference, when God

met with many of them in a marvelous way. Then when the time came they were not granted permission to come.

I think that all who were privileged to attend the two weeks of meetings would testify to the fact that we feasted and dined with the King. One lady who came expressed it in these words: “Sometimes when we have times of meetings, the tide gradually rises from the first meeting until the last one, but this time the tide was full from the first meeting on.”

One truth was made very real to our hearts and that was that the Lord Jesus Christ is desiring to establish His kingdom of righteousness, peace, and joy, and He wants to establish it in and through the hearts and lives of His children. Towards this end we were given words of life and admonition, and it was evident that they were received by many.

It was a delightful thing to see people seeking God. There was always a waiting upon the Lord throughout the whole day by people who had come from out of town, and the spirit of prayer rested upon the church continually. It followed then as a natural result that men and women were filled with the Holy Spirit in every meeting.

During the last days more ministers came from Rendsburg, Wuppertal, and other parts of Germany. A large number of friends came from the town of Rendsburg and it was interesting to see them open their hearts and seek after the Lord as though they wanted to take in all that they might have missed in the preceding days. On the last Sunday evening after the meeting had been dismissed and many had to depart for their homes, the Lord poured out His Spirit in a mighty way, and again, throughout the room, men and women received the wonderful baptism of the Holy Ghost.

We are made to realize from year to year that the fire is spreading, and those who received in previous years have brought the testimony to others. Then they in turn come and receive the blessing and pass it along again.

And so we thank the Lord for His love and faithfulness and together await the glorious and wonderful day of His appearing when we who have been made partakers of His grace shall shine as gems in His crown.

# “Look Unto Me”

By ELISABETH LINDAU

Taipei, Formosa

GOD, in a very precious way, opened the door to have a Sunday school in the Children's Home in the neighboring village where they have about 95 children, all children of the military. This home is a project of Madame Chiang Kai Shek. Twenty of these are altogether orphans, and the remaining have lost either mother or father. Mrs. Ma and I have gone there now for the last four Sundays and have enjoyed ministering there immensely. The principal is a Christian and also two of the teachers, but the rest of the workers are not, so it is a real field not only for the children but the adults. We would appreciate your prayers for this work.

Though souls have not as yet broken through to the baptism, there has been an increased manifestation of the Lord's Presence in our midst. And best of all, souls are beginning to awaken to it. One Thursday evening the Lord came in a special way and a number came to the altar to seek the Lord, but the time was interrupted by a woman who is oppressed by the enemy. This woman had this difficulty before, but there was no manifestation of it until sometime the latter part of August when the heathen had their pai-pai (worship), she had quite a siege of it and isn't altogether over it. And the enemy seemed to use it to hinder God's working that night. But a number of the people remarked about the unusual presence of God in that meeting, though they were disturbed by this woman.

However, we steadily look to Jesus to get His will done and for a real breaking-through. I have been greatly blessed by that verse in Isaiah, “*Look Unto Me*, all ye ends of the earth, and be ye saved, for I am God and there is none else beside me.” And I know our Lord is *Almighty, All-Powerful*, and well able to bring to fruition His Will that there may be true Pentecost in this place. Jesus has been very near these days and we have sensed His help in a new way. Oh, how faithful Jesus is! Praise His matchless name! We are in a fight, but Jesus is *Victor!*

## White Angakok

(Continued from page 5.)

boys came home with their first words—*kamik*—boot, and *timi-ak*—jacket. Soon their Eskimo playmates began to say, “*Kina*,” at the same time pointing to objects around the Egede house. Quickly Paul grasped that they were asking, “What is this?” He had found the key to their language! Together the entire family began a word book.

Soon Egede hoped to be able to give these people the Bread of Life. However, he realized that before that he must win the confidence of these people who were suspicious and, some of them, hostile. On an expedition, undertaken by some of the men in search of meat which the colonists desperately needed, they had been entertained by some of the natives. There they found conditions that were unbeliev-

able and unspeakable. As many as *fifty* people—several families—were crowded into the one “room”—about eight feet wide by twenty feet and not more than four to six feet high. Unbearably hot, like a steam bath, many of the people lay around stark naked. The stench from the fifty greasy, sweaty bodies was almost unendurable, mixed as it was with the odors coming from rotting entrails of walrus and seal which had been killed for food. More nauseating, however, were the open latrines and human excrement scattered about. With characteristic hospitality the Eskimos offered their guests some food—chunks of the raw meat suspended from the ceiling. Gratefully the hungry hunters partook of the strange food. The Eskimos were pleased and became more friendly.

Now Egede, like Ezekiel of old, went and “sat where they sat.” That first night was forever memorable, for his light sleep was broken by anguished wails and shrieks. Cries of sorrow and despair accompanied the dying of one of their number. For the first time he witnessed the sorrow of those without hope, and this sad and solemn experience spurred him on in his purpose.

“We cannot afford to lose time!” he told his companions. “Precious souls are lost until we can speak the native tongue! . . . We can learn nothing of their language while we are separate from them. We can learn only while we are among them.”

Aaron, one of the colonists for whom the Eskimos had shown special liking, accepted this challenge and spent several weeks living with them. From his contacts he concluded that the natives were really peacefully inclined although he was not so sure about their angakoks, who were witch doctors, jealous of their power over the people and fearful lest the white men

would rob them of their influence. Furthermore Aaron reported that the natives regarded Egede as a white angakok!

Now Egede felt impelled to make a second visit alone. One of his hosts, as evidence of his hospitality, offered him a chunk of the raw flesh, after first licking the dirt off it with his tongue. Eat it, Egede knew he must or give offence, and eat it he did—to the evident pleasure of the people, although he himself became almost ill. Then in spite of his revolting surroundings he actually fell asleep—not for long, however. Screeching and screaming rent the air—the weird incantations of a man he soon realized was an angakok—calling on Tongarsuk, an evil spirit or the devil. The little oil lamps were extinguished; the room was in total darkness! Two hours of devilish din ensued, a period of vile sex orgies, Egede later learned.

So this was his field of labor! His longing to reach them became almost an inner pain. Oh, that he might bring these from darkness to light, set free from the powers of sin and evil! And although he was daily increasing his vocabulary, he found that the Eskimos had no words for sin, forgiveness, love, blessing, or salvation. "Behold, the Lamb of God which taketh away the sin of the world!" would be impossible to tell them and absolutely meaningless, for no lamb had ever been in Greenland and hence there was no word in their language for such an animal.

How would he ever be able to preach to them? This was his constant prayer.

One day he noticed Paul drawing a picture of David and Goliath. The father recalled how the Eskimos who had visited the house had been greatly interested in the lad's drawings. Suddenly the thought came to him that by this means, perhaps, he could speak to the natives. Paul

took up the suggestion and drew a picture of Christ healing the blind man.

When a group of visitors called at his house the next day, Egede showed them the picture and falteringly endeavored to tell them of Him who "had come from Up There" to live among men and had gone about healing the blind and all who were sick. After telling the story a second time and answering their questions as best he could, one of the guests stood up, pulled off his timiak, and rubbing his bared stomach said, "Iarpok! Iarpok!" Paul understood! He wanted Egede to heal his sick stomach. Surprised and hesitant, Egede realized he must comply with the request. Earnestly he prayed, and God answered. This was the first sign by which God confirmed the simple telling of the old, old story of Jesus and His love.

Almost daily now groups gathered to see Paul's pictures and to hear his father explain them. Slowly, oh, so slowly, the Eskimos began to grasp the message.

One day, during the summer, when Egede was making a short trip in search of a better location for his headquarters, a man ran to him and motioned to him to come into his tent. There Egede found the man's wife with their little son—"sick of a fever." The father made it clear he wanted the missionary to do for the boy as he had done for the man who had called, "Iarpok." As best he could Egede explained that—not he but only "the Lord God Up There" was able to heal. Then he prayed, and again God answered.

Then the father showed him a pitiful man outside his tent who, like Lazarus, was "full of sores." The sufferer implored the missionary to pray for him, asking God to heal him too.

Some months later a man named Augo came to Egede be-

seeding him to "come down and heal his son: for he was at the point of death." A little light had entered Augo's heart, and he realized that the Pelesse, "the maker of words" as they now called Egede, claimed no magic powers for himself but attributed all power to Jesus whom he preached. When Pelesse reached Augo's home, he quoted the promise, "All things are possible to him that believeth." Then he asked the parents if they would pray. Bowing their heads, they prayed as they had heard the Pelesse pray. For the first time Egede had the unspeakable joy of hearing Greenlanders—heathen—pray to the living God in their native tongue. Egede also prayed and then returned to his home. The next day Augo joyfully came to tell him that his boy was almost well and that he and his friends believed that what he had been telling them must be true. Gratifying as this was, Egede knew these men had not yet been born again.

Augo did open his home to the Pelesse to come to visit. There it was he had his first of several encounters with an angakok and exposed his wiles. In later encounters by one means or another Egede finally was enabled to discomfit these who opposed the progress of the gospel and break their power.

Unquestionably, the most outstanding miracle was that of a man, Seraluk, who with his friends came seeking healing. Again Egede explained that only God could heal but that he would answer the prayer of faith. The men said they believed. The sick man in particular asserted, "Seraluk believes." Then they prayed and went their way.

Some years later a man came to Egede and asked him if he knew him. "Does not the preacher remember when he was in the Southland and Seraluk's friends

and Seraluk begged him to give sight? And the preacher said that if Seraluk believed, then would the Lord God answer prayers for healing. And Seraluk believed. And Seraluk's friends believed. Seraluk was blind, but soon, only a few moons after, Seraluk could see!"

Two years after Egede and his party had landed at Good Hope, they were joined by another earnest, consecrated missionary, Albert Top. To him was granted the privilege of actually leading the first Greenlander to Christ, Papa, a very intelligent boy who had lived some months with Egede in his home. Egede planted, Top watered, but God gave the increase. Great was the joy when on New Year's Day, 1725, Papa was received into the fellowship of the church and took the name Fredrik Christian.

Now this first convert—the first after almost four years of seed-sowing—longed to witness to his own people and eventually became the first native Christian worker, sometimes traveling together with Egede. Top, and young Paul, sometimes traveling alone. Fredrik also aided the two missionaries in their work of translating the New Testament. "For him there seemed nothing so important as to talk about the Jesus-God and His redeeming love."\* Thankfully and believingly Egede often implored: "O Lord, send Thy Word into some other Greenlander's heart and make of him another Fredrik Christian."

Progress in evangelizing the natives came slowly. And often those who made a Christian profession were found to slip back into their former immoral practices. Early it became clear to Egede that the greatest fruitfulness lay with the young. To



**Christianshaab**

*The house was built by Paul Egede in 1734 and still serves as the dwelling for the manager of this community.*

that end he took as many as possible into his home as he had Fredrik. One by one, a few accepted the Lord Jesus Christ as their Saviour. Few as these converts were, Egede's heart was encouraged.

In the spring of 1731 word came of the death of King Frederick who had been such an able and ardent supporter of the work in Greenland. This news was quickly followed by the announcement that his successor was withdrawing any further support, probably in part because of the meager results after ten years of effort. This verdict was accompanied by the word that the colony was to be abandoned.

"For me it was very grievous tidings," recorded Egede, and it went to my heart, as nothing else in the world could have done, seeing that all the diligence and labour put into the teaching of the poor, ignorant people should be wasted and in vain. I was very unwilling to leave Greenland because the poor Greenlanders and more

particularly the children (about a hundred and fifty) lay so much at my heart, as ever children could lie at the heart of a loving mother."

Hans was away on a missionary trip when he received this heart-sickening news and edict. Hurriedly he returned to his beloved wife who had heard the same news in his absence. Independently they had come to the same decision: they would remain in the land of their calling.

About an hour after Egede's return home, Augo—the same Augo whose son had been healed so miraculously years before—appeared at his door with a number of other converts.

"Augo has heard," declared the Eskimo, "that the preacher and all his people must leave the land, that the great king of the Kablunaks has so commanded. Augo and his people must know why the king has done this."

"The king," replied Hans, "does not feel that the preacher and his helpers are of much worth here. He does not believe that Augo's people have given heed to the words of the preacher. The king thinks that the preacher can do more good in his own land; for there the people have respect for his words."

"It is not so! They are liars who have told the king that Augo's people have not respect for the preacher's words. . . . The preacher, he cannot go. He cannot leave Augo and his friends!"

"No," answered Hans, resolutely, "the preacher cannot go. The preacher cannot leave Augo and his friends. The preacher loves Augo's people. The preacher will stay."

"There will always be plenty of seal meat and caribou and blubber to keep the preacher with us," his grateful converts assured Egede.

As the governor of the little colony and the other colonists were about to leave, one of their number said to Egede, "Only a

\*Rolfstrud, E. N., in his book, *White Angakok*. The author is also indebted to Hans Egede by Louis Bobe for material for this article.

fool would consider staying here."

"Then am I a fool," nobly retorted Egede. "A fool for God's sake and for the sake of the Greenlanders. I cannot find it in my heart to leave the Greenlanders now that the seed of the Word has been sown in their hearts. Some of them I have baptized; I cannot leave them to fall back into heathen ways. Yes, I shall remain. Even more, my wife refuses to leave Greenland."

And God rewarded this steadfast purpose of Egede and turned the heart of the new king so that soon he revoked his decision and rendered Egede bountiful support.

But the same ship which brought this good news which caused such rejoicing brought also the greatest sorrow and most severe blow to the Greenland mission.

Five years before, six native Greenlanders had gone with Paul Egede to Denmark. All but one of these had died there, and now Karl, the lone survivor of the group, returned. In a short time he fell ill. In a few days others of the Egede house fell ill and died. Karl, too, died and was lovingly buried by Plesse and Fredrik Christian. And six days later Fredrik, the first convert, who had been so useful and gave promise of still greater usefulness—lay dead.

Karl had unwittingly brought smallpox to Greenland! An epidemic had begun which, in spite of all Egede's practical and noble efforts to stop, raged for months leaving between two and three thousand victims in its wake! Almost the entire settlement around Egede's home was wiped out. His home became a hospital, Gertrude an indefatigable nurse. Hans himself carried out of his own house more than fifty bodies, many of them his beloved foster children whom he hoped to be the future native missionaries.

An old man, who when well and strong had derided Egede and his preaching, as he lay dying in Egede's own bed, said, "You have been more kind to us than we have been to one another; you have fed us when we famished; you have buried our dead, who would else have been a prey to dogs, foxes and ravens, and in particular you have told us of God and how to become blessed, so that we may now die gladly, in expectation of a better life hereafter."

Miraculously, Egede and his family escaped the plague itself. Egede, however, was deeply depressed by the suffering and deaths he witnessed and more so by the self-condemnation which he suffered "at the thought that he who had come to the country for the salvation of the souls of the Greenlanders had become the cause of their destruction and ruin."

As for Gertrude, Hans wrote, "From that day she was never well, until God in His mercy called her to Him."

In 1734 their beloved son Paul returned as a missionary. Gertrude and Hans now became assured that their own labors in Greenland were over and prepared to return to Denmark. "That is to be our next field of service," Gertrude told her husband.

She, however, was not to be permitted to share in that service, for on Christmas, 1735, she entered into her eternal rest. "Thus the old year ended, by the will of God, sadly enough for me," her husband wrote in his diary, "but for her, from the point of view of her soul, in bliss and joy, as God exchanged her

temporal misery and sadness for a joyful and eternal Christmas and jubilation in heaven."

Some months later, after almost fifteen years of unremitting labor, he took leave of Greenland.

In the months before he left Egede had the joy of winning a number to Christ. One of those who made a public profession of his faith a few days before Egede left Greenland asked to be called Hans "because it is the name of the preacher. I want to be like the preacher." So he did, and for years served the Lord as an instructor of souls.

In his memorable confession Egede states: "As I came here, not for temporal benefit and gain, in the like manner I have not left Greenland for temporal benefit and gain, but only the honour of God and the teaching of these poor ignorant people have been and will always be my one and only aim in life, nay, the eternal wish of my heart until my death."

So it was. During the remainder of his life he worked incessantly for Greenland, writing various books about his beloved land and his labors there, establishing a training school to prepare missionaries for Greenland, and in every way possible furthering interest in the cause of missions among "Greenland's icy mountains." And most fitting was the epitaph inscribed on his tombstone when at last he lay down his armor, November 5, 1758:

*"An honour among Christians  
A luminary to heathens  
Far-famed in Norway  
Highly esteemed in Denmark,  
But immortal in Greenland."*

Do you give yourself time for prayer and JUST JESUS?  
We can't say that God would protect us if we are too  
easy about our spiritual lives, can we?

—MARTHA WING ROBINSON.

## *O that Birth, For Ever Blessed!*

O THAT BIRTH, for ever blessed!  
When the Virgin, full of grace,  
By the Holy Ghost conceiving,  
Bare the Saviour of our race,  
And the Babe, the world's Redeemer,  
First revealed his sacred face,  
Evermore and evermore.

This is He whom seers in old time  
Chanted of with one accord,  
Whom the vision of the prophets  
promised in their faithful word;  
Now He shines, the long-expected:  
Let creation praise its Lord,  
Evermore and evermore.

O ye heights of heaven adore Him,  
Angel-hosts His praises sing;  
All dominion bow before Him,  
And extol our God and King:  
Let no tongue on earth be silent,  
Every voice in concert ring,  
Evermore and evermore.

There let old men, there let young men,  
There let boys in chorus sing;  
Matrons, virgins, little maidens,  
With glad voices answering;  
Let their guileless songs re-echo,  
And the heart its praises bring,  
Evermore and evermore.

—AURELIUS CLEMENS PRUDENTIUS.