

Bread of Life

Vol. IX

April 1960

No. 4



H. Robert Armstrong

ARE YOU ALL GOD'S?

Edited notes from a talk given Nov. 14, 1928

By MARTHA W. ROBINSON

HOW MANY of you know Him, King of kings and Lord of lords? Can you say He reigns? Is He found in a divided heart? Oh, that divided heart that is filled with the things of this earth!

There will be an hour when you will say, "I might have known Him well; I might have left all else. I wanted to be among those that followed Him whithersoever He went; I wanted to be a Christian, but I liked my way best, and He didn't have entire control. I wanted my own way. I said, 'I wanted to be a baby.'"

I will say I have waited; I have given you time; I have sought you. And you chose to say the things you wanted to say. You chose to think the things you knew were not My thoughts. You have chosen to say to people that they do badly, when it was you.

You may be able to preach the gospel, but do you know the King? Do you love positively everyone on earth and make no one your choice but Jesus Christ.

You will be a better husband, you will be a better wife, if you are so absorbed in Jesus Christ. Can anybody be as good to your wife as Jesus? Can anybody be as good to your husband as Jesus Christ? Wives are awfully human, and sometimes husbands are exactly the same. You make haste to be nice to people on the outside but not always to your husband or your wife.

Will you not love like the thirteenth chapter of First Corinthians? Do you know whether you live up to every one of the Beatitudes? There are people . . . that need to come back to Jesus and say, "I have not prayed through on the first Beatitude."

He tells you that He wants to reign. There will be a group that has given all, and that is one that receives all.

How many are following Him whithersoever He goeth, absorbed with Jesus? Are you all God's? Have you given spirit, soul, body, heart, life, will, thoughts, words, attitudes, feelings?

Keep close to God. The storms of life are terribly close. As the storm bursts over the world, do you know where He wants you to hide? Just in Him.

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APRIL 1960

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.

Risen for Me

By HANS R. WALDVOGEL

THE WRATH of the priests and the Sadducees was directed against the preaching of the resurrection. That is one thing that in general is eliminated from preaching in the church today. But the resurrection is the beginning of the kingdom of God, the beginning of the gospel of Jesus Christ. "Thou art My Son; this day have I begotten Thee"—that began when Jesus Christ had conquered sin and death and brought life and immortality to light through the gospel. That is the place where His word came into power that they that hear the voice of the Son of Man shall live. The voice of the Son of God is the gospel being preached in the power of the Holy Ghost. The fact is, the power of His resurrection is the Holy Ghost.

My faith relates to the fullness of the Holy Spirit. My whole life must be a life in the Spirit by the Spirit, or it isn't life at all. Unto us life was manifested and that life is in His Son—the Son of whom the prophet says, "Unto us a child is given," and of whom Revelation says, "And her child was caught up unto God and to His throne." That is what gave power to the overcomers to overcome the great dragon by the blood of the Lamb and by the word of their testimony. It wasn't done only by the blood of the Lamb but by this testimony that God had raised Him from the dead.

If Jesus Christ had remained in the grave, we would be lost. Paul makes that very clear in I Corinthians 15. "But now is

Christ risen from the dead," and in Christ we are all "made alive." Our receiving life consists in the fact that Jesus Christ has conquered death and abolished death and brought life and immortality to light through the gospel.

All our preaching ought to be preaching the gospel that God hath raised Him from the dead. That is this gospel of the kingdom, the kingdom of the One that is raised from the dead. He says, "If I be lifted up from the earth, I will draw all men unto Me." That is what He does through the power of the Holy Ghost.

When the Apostle Paul says, "I count all but refuse, and I press toward the mark that I might know Him and the power of His resurrection," he points the way to all Christians. Unless I know the power of His resurrection, all my service to God will be dead, all my worship is dead, everything that I do myself is dead. I ought to count all things but refuse, instead of digging around and trying to find something that might still be used, and press toward the mark for the prize.

"If ye then be risen with Christ"—that is the secret. We are raised together with Him, and now we ought to set our affection on things above, not on things of the earth. Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.

If the gospel is preached in the power of His resurrection, it will produce an entirely different brand of Christian from the

kind we see today. Today, people are told to escape hell and get ready for heaven, instead of to be crucified with Christ. Baptism has lost its power and lost its meaning because this gospel is not preached with an absolute demand for repentance.

God commandeth all men everywhere to repent:—"I have set My King upon My holy hill of Zion. Now you kiss the Son. Get acquainted with this Son. Get filled with His resurrection life. That is life. That *alone* is life."

Death has lost its power. He took on Himself the form of the sons of Abraham that He might deliver them who all their lifetime were subject to bondage through fear of death. He has delivered us from the power of death and has raised us up together with Him to sit in heavenly places in Christ Jesus. Why do we know so little about this?

No man can call Jesus Lord but by the Holy Ghost. That means in proportion as the Holy Spirit has possession of me is Jesus Christ Lord. Jesus can only reign in me in the Holy Ghost. The fruit of the Spirit is the result of the reign of Christ. The reign of Christ means that I have denied myself, that I have crucified the flesh with the affections and lusts, that I have said, "No," to myself, that I have put off the old man with his deeds and put on the new man. That new man is Jesus Christ raised from the dead *now*, living within me *now*.

"Father, the glory that Thou hast given Me I have given

them." That is why He said that He that believeth in Me is passed from death unto life. There is no such a thing as death for a child of God that is passed unto Him, but we know so little about it because we regard the baptism in the Holy Ghost as a convenience, as something nice. We make that a climax when it is only the beginning.

The Apostle Paul went through all the regions preaching that men should bring forth fruits worthy of repentance and to believe on Jesus Christ whom He had raised from the dead. That teaching is so strong and so powerful. It constitutes the unsearchable riches of Christ. Unless I appropriate these unsearchable riches of Christ, unless I learn to know Him and the power of His resurrection, my whole life will be a farce; in fact, it will not be life.

My service to God must be drawn out of His fullness, even my prayer. How often we pray by ourselves, we serve God by ourselves, we do it by our own mind. That is where these long prayers come from and these long, dry sermons. How different when my whole life is the life of the Son of God!

"I live by the faith of the Son of God." That shows the secret of faith. God is. Paul says, "Remember that Jesus Christ is and that He is raised from the dead and that He is raised *for us*." We are sons of Abraham only if we believe on Him who delivered Jesus Christ for our offences and raised Him again for our justification. I must live a resurrected life and I can only do that by real faith.

What access with confidence I have now by the faith of Him! I have received life because I have received Jesus. As many as received Him, to them gave He power to become the sons of God. That is why God had to raise Him from the dead. He had to give us a Shepherd that

came again from the dead Who is able to make me perfect in every good work to do His will because He is able to live within me. He is able to pick up this dead soul that has been filled with darkness and to enter into my heart as soon as I allow Him to come in and to drive out all the forces of hell that held me captive. Now He comes. "I have set My King upon My holy hill of Zion." That hill of Zion is the heart of God's people.



Easter

*Behind us lie the cross and grave,
Before, eternal bliss;
There blossoms from the garden cave
The Tree of Righteousness;
The face that shame and spitting bore
Is crowned with radiance evermore.*

*Thou livest far from earthly strife
In God's eternal peace—
And there with Thee is hid my life,
And there my wanderings cease;
The secret place where still and blest
I rest in Thine eternal rest.*

—GERHART TER STEEGEN.



God created man in His image to rule over all the universe, and heaven and earth shall pass away when God has these sons in the likeness of the Son of God. We haven't any idea of the glory that shall be revealed in us, and yet the Bible gives us hints here and there. How shall we escape if we neglect so great salvation?

The time has come when God wants to call upon all of us to follow in the footsteps of the Apostle Paul—to count everything but refuse and to enter into that resurrected life. That is my privilege—to put off the old man with his deeds, the old man that causes me all my troubles.

We do not know how defiled and warped we are because we constantly hide ourselves and

constantly try to make something out of this old Adam. So many people want to *appear* perfect, but they don't want to *be* perfect. What a difference there is between those who hunger and thirst after righteousness and those who put on a cloak of self-righteousness!

Why are we such fools? How is it that the devil can make such fools out of us when Jesus Christ offers us gold tried in the fire? But that gold tried in the fire is not my own production; it is His life. He is made of God unto me righteousness, but unless I hunger and thirst after righteousness because I don't possess any, I am not likely to repent and deny myself. I will still try to salvage something of this old self. But God Almighty offers me a new man which after God is created in righteousness and holiness.

God fills the universe, and He desires to fill my heart and this body of mine. That is the way to prepare for the rapture. We groan within ourselves, but while we live in this world, we walk by faith and not by sight, whether present or absent, we labor that we may be accepted of Him.

That is the wonderful thing—that I can be accepted of God. I can let go and let God; and if I let Him, He will let me know how imperfect I am, what a wretched creature I am. Thank God, I can count it all but refuse, because now He makes me know how wonderful He is and how I can put on the Lord Jesus Christ and moment by moment live no more by myself but by Him who is raised from the dead.

The church of Jesus Christ has something that Israel of old did not have. They had Moses and the prophets, and if they had only heard them, they would have believed on the Lord Jesus Christ. But you and I have the One who was able to make an

(Continued on page 10.)

“Surely He Hath Borne Our Griefs”

By MINA HAHN

THE FIRST TIME I entered the Ridgewood Pentecostal church, the Lord greeted me at the door. For a minute I stood there wondering, “What is this?” As I did so, my attention was attracted to the words in German over the platform: “*Jesus Saves Me Now.*” That impressed me very much. Then I found a seat near the back behind a heavy-set woman. Nobody in the place knew that I was dying of cancer, a very sick woman in body, soul and spirit.

Four years before, I had undergone a major operation. As I lay in the hospital in a dying condition, a brother from the Ridgewood Pentecostal Church, Mr. Rudolph Steinman, came along and left a tract, “Religion in the Trunk,” at my bedside. (I was too sick for him to talk to me.) Then shortly before I was to leave the hospital he left another tract, and I invited him to come to our house when I would be stronger. After some time he came, bringing another worker with him, and invited me to Ridgewood, but a friend warned me, “Don’t go there. That is not a church. That is a sect.” Afraid of getting into error, I didn’t bother to visit the church. So I ignored the message of salvation.

Now I was ill again. The doctors had told my husband there was no hope for me, but had advised an operation. All the arrangements had been made. Even the room in the hospital had been reserved for me for the following week.

During the previous week my sister-in-law had taken me to

visit her girl friend who was sick. There I found Mr. and Mrs. John Ott who were on their knees praying for this girl when we got there. We got on our knees, too. As Mr. Ott prayed for the girl, I was deeply impressed and in my heart thought, “If that man only knew what condition I am in, he would pray for me, too.” When he had finished praying, I asked him, “To what church do you belong?”

“The Ridgewood Pentecostal Church.”

Then I told him about the man who had given me the tract, asked when the meetings were held, and promised to go Sunday morning.

Even though I professed to be a good Lutheran, there was a longing in my heart for something, not knowing what. Since coming to America I had gone to many different churches, but I was not satisfied nor was I a member anywhere. Now that I was so ill and facing this operation, I figured, “If I am going to die, I want to talk to the Lord first.” So I decided to attend the Ridgewood church the next Sunday.

As the service went on, the people praised the Lord. Every once in awhile a sister or a brother shouted, “Hallelujah!” That impressed me very much, because every time they shouted, “Hallelujah!” something went through my body. “What is this?” I thought. Then as the praising went on, I said to myself, “I wish I could say, ‘Hallelujah!’ I wish I could pray like those people.” But I could not.

All of a sudden I felt such a power go through me that I held on to my chair, thinking it would go from under me. I did not know it was the power of God but was so dumb that I thought the chair must be wired and looked for the wires. “What could this be?” I questioned.

After awhile one of the ministers, Brother Hans Waldvogel, got up and read from Isaiah 53:

“Surely He hath borne our griefs and carried our sorrows. . . . But He was wounded for our transgressions, He was bruised for our iniquities . . . and with His stripes we are healed.”

Somehow, whenever I heard the Word of God, no matter what church I attended, it always affected me so that I would cry. So it was this morning, too, I began to cry as the minister read the Bible.

Several times Brother Waldvogel repeated the word, “*Surely!*” Then he went on to say, “Jesus Christ went to the cross for *your* sin and for *your* sickness. He bore *your* sins and *your* sickness on the cross.”

“Who has told him about me?” I thought. “That is just what I need.”

“Jesus died for *you*,” he continued. *You* are a sinner! *You* are a sinner! *You* are a sinner.”

Every time he repeated that statement, he threw out his arm and pointed at the audience. And each time he said it I ducked behind the heavy-set woman in front of me. I was so self-righteous that I thought, “I am not a sinner. Only thieves and murderers are sinners.”

(Continued on page 9.)

EASTER DAY



By LAURA BARTER SNOW

*One day the Master passed my quiet home,
And I exclaimed, "My Lord, go not away.
Teach me, I pray Thee, what Good Friday means,
And all the mysteries of Easter Day."*

*He took me by the hand and led me forth
Until "a place called Calvary" drew near,
And then He stopped and whispered, stooping low—
"I teach My loved ones all My secrets here."*

*"Then teach me, Master, teach me now," I cried,
"Am I not listening for Thy faintest word?"
"Then hush, beloved," He answered, "Stand and wait—
The deepest truths in silence oft are heard."*

*And so we stood awhile in silence deep—
My Lord and I, with that one thing in view,
The Cross—His Cross, and lo, upon it hung
A Form, which soon my whole attention drew.*

*Once more upon that Cross I saw the Man
Upon whose head God made His thunders meet;
I watched the blood pour from His wounded side,
Counted the wounds in His dear hands and feet.*

*Then in my vision, with Him on the cross,
Another form I saw—and it was I!
"You would know life?" He said. "But you must learn
First how I teach My followers to die."*

*And then I saw how I had died in Him,
And how that Cross had severed me from sin—
Had snapped the power of Satan in my soul
And made me wholly a new man within.*

*And I rejoiced—rejoiced to know the past,
With all its agony of guilt and shame,
Was passed away, and I was free in Him
To start afresh. All glory to His Name!*

*“Lord, let me ever live here and abide;
Now I have seen Thy wondrous power to save.”
“My child,” He answered, “blessed tho’ it be,
'Tis but the pathway to My quiet grave.”*

*Then once again upon the Cross I gazed,
And—what a change—no longer did I see
My guilty, sin-stained self upon the Cross,
But that which filled me with perplexity.*

*I saw myself, 'tis true, upon the Cross,
But not the self that I had loathed in sin,
But what I always called “my better self”—
My consecrated self, so fair and clean.*

*At least, so I had ever thought it was
Till, in the light of Calvary, I saw
My very righteousness was filthy rags—
My very best came short of God's pure law.*

*“I am undone, undone, my Lord,” I cried;
“My holiest and best are all untrue.”
“Beloved,” He answered, and I think He smiled,
“'Tis thy undoing gives Me power to do.”*

*“'Tis true upon the Cross thou saw'st thy sin,
And now a deeper lesson have I taught;
Thy self-life, too, was nailed upon the tree,
And from its power I have deliverance wrought.”*

*Then to the grave my sin and self He bore,
And in that quiet tomb I saw Him lay
Myself; and while in peace I rested there,
The sun arose, and lo! 'twas Easter Day!*

Contributed by Marie E. Brown, pastor of Glad Tidings Tabernacle,
New York City.

A Short and Easy Method of Prayer

By MADAME J. M. B. DE LA MOTHE GUYON

THE LITTLE TREATISE, "*A Short and Easy Method of Prayer*," is particularly valuable because it is the testimony of one who found the way out of darkness into light and discovered the Fountain of Living Water. Having diligently sought in her youth to know God by outward forms of religion, she found they brought no satisfaction to her soul. But once her attention was directed to the inward way, she found her soul became the Kingdom of God and Jesus her indwelling Fountain of Life. Her little book gives such instructions to the most simple seekers, that, once followed, they cannot help but discover in themselves the well of living water, the presence of Jesus, the unction of the Holy Ghost.

Before I ever had heard of this booklet, God had begun by His own Holy Spirit to introduce me into this manner of praying which is called the inward life. I did not understand what was happening to me and did not know that others had had the same experience. Then someone presented me with this booklet, translated into the German language, and it became the answer to my questions. I do thank God for the help it brought to my own soul in corroborating the leading of the Holy Ghost in my life. Therefore I would recommend the reading of this treatise to all who desire to be so united to God and to learn the secret of the abiding life.—HANS R. WALDVOGEL.

CHAPTER I

ALL are capable of prayer, and it is a dreadful misfortune that almost all the world have conceived the idea that they are not called to prayer. We are all called to prayer, as we are all called to salvation.

PRAYER is nothing but the *application of the heart to God*, and the internal exercise of love. St. Paul has enjoined us to "*pray without ceasing*"; (1 Thess. v. 17), and our Lord bids us watch and pray (Mark xiii. 33, 37): all therefore may, and all ought to practise prayer. I grant that meditation is attainable but by few, for few are capable of it; and therefore, my beloved brethren who are athirst for salvation, meditative prayer is not the prayer which God requires of you, nor which we would recommend.

2. Let all pray: you should live by prayer, as you should live by love. "*I counsel you to buy of me gold tried in the fire, that ye may be rich.*" (Rev. iii. 8.) This is very easily obtained, much more easily than you can conceive.

Come all ye that are athirst to the living waters, nor lose your precious moments in hewing out cisterns that will hold no water. (John, vii. 37; Jer. ii. 13.) Come ye famished souls, who find nought to satisfy you; come, and ye shall be filled! Come, ye poor afflicted ones, bending beneath your load of wretchedness and pain, and ye shall be consoled! Come, ye sick, to your physician, and be not fearful of approaching Him because ye are filled with diseases; show them, and they shall be healed!

Children, draw near to your Father, and he will embrace you in the arms of love! Come ye poor, stray, wandering sheep, return to your Shepherd! Come, sinners, to your Saviour! Come ye dull, ignorant, and illiterate, ye who think yourselves the most incapable of prayer! ye are more peculiarly called and adapted thereto. Let all without exception come, for Jesus Christ hath called ALL.

Yet let not those come who are without a heart; they are excused; for there must be a heart before there can be love. But who is without a heart? O come, then, give this heart to God; and here learn how to make the donation.

3. All who are desirous of prayer, may easily pray enabled by those ordinary graces and gifts of the Holy Spirit which are common to all men.

PRAYER is the key to perfection, and the sovereign good; it is the means of delivering us from every vice, and obtaining us every virtue; for the one great means of becoming perfect is to walk in the presence of God. He himself hath said, "*Walk before me, and be thou perfect.*" (Gen. xvii. 1.) It is by prayer alone that we are brought into His presence, and maintained in it without interruption.

4. You must, then, learn a species of prayer which may be exercised at all times; which does not obstruct outward employments; which may be equally practised by princes, kings, prelates, priests and magistrates, soldiers and children, tradesmen, laborers, women, and sick persons; it is not the prayer of the head, but OF THE HEART.

It is not a prayer of the understanding alone, for the mind of man is so limited in its operations that it can have but one object at a time; but it is the PRAYER OF THE HEART which is not interrupted by the exercises of reason. Nothing can interrupt this prayer but disordered affections; and when once we have enjoyed God, and the sweetness of his love, we shall find it impossible to relish aught but Himself.

5. Nothing is so easily obtained as the possession and enjoyment of God. He is more present to us than we are to ourselves. He is more

desirous of giving Himself to us than we are to possess Him; we only need to know how to seek Him, and the way is easier and more natural to us than breathing.

Ah! ye who think yourselves so dull and fit for nothing, by prayer you may live on God Himself with less difficulty or interruption than you live on the vital air. Will it not then be highly sinful to neglect prayer? But doubtless you will not, when you have learnt the method, which is the easiest in the world.

To be continued.

“Surely He Hath Borne Our Griefs”

(Continued from page 5.)

Then Brother Waldvogel said, “The trouble is you don’t want to admit you are a sinner. Get down from your high horse and admit you are a sinner!”

As he said those words, “Get down from your high horse!” he swung his arm through the air and brought it down to the floor. As he did so I felt as if I had landed in the cellar, that I had received the greatest possible humiliation.

Then he went on, “Jesus was made sin for you. He died *for you*. He hung on the cross for *your sickness*. The work is finished. Come, *you* come, just as *you* are.”

Soon after he had finished preaching, the meeting was dismissed. Sister Rose Waldvogel met me at the door, as I was leaving, and invited me to come again. “Yes, I will,” I answered, for I knew that I had found what I had been looking for all those years. I felt at home now. Everybody was so friendly. To think they were interested in me, a stranger!

When I came home, my husband noticed that I had been crying. “You always cry when you go to church!” Then I told him that I planned to go to the next German meeting, Wednesday night. He had not attended

a church since we came to this country, but he said he would go with me.

On Wednesday night Brother Gottfried Waldvogel preached and as his brother had Sunday morning, spoke from Isaiah 53. He, too, explained that Jesus Christ bore my sins and my sickness, and with His stripes I am healed. If that is so, I thought, then I could come like I am to Jesus. On the way home I asked my husband how he liked the service. He replied that he did like it and that as a boy he had heard similar preaching.

Now I decided to attend the English service on Friday night and invited my sister-in-law to come along. This meeting would be my last one before I would be operated on. That night Brother Hans Waldvogel preached. Again he spoke on Isaiah 53! For three meetings, the sermon had been from Isaiah 53! “Why do they always talk on Isaiah 53?” I wondered. “Is that the only thing they preach about?” Again he told how Jesus went to the cross for our sins and bore our sickness in His own body.

It was such a big meeting, and everybody praised the Lord so that I started praising the Lord, too. When my sister-in-law heard me, she poked me and said, “What is the matter with you?” I just continued praising the Lord. When the altar call was given, I asked her if she wanted to go to the front, but she said, “No, I have a headache

from the noise and would rather go home.”

I stayed, however, and went to the front and knelt. As soon as my knees touched the floor, the power of God came over me, and I was under the power of God from 10:00 until 12:00 o’clock. Several sisters knelt around me praying with me. Every once in awhile I wanted to get up to leave for home and the power of God came on me again. Just where I was supposed to be operated on, I laid my hand there and felt as if a hot knife were going through that part of my body. I was perfectly healed.

When I finally did leave for home, and came outside, everything looked different to me. Then I noticed that it was I who had changed. I just walked like in the air!

When I came home, my husband was just getting ready to come for me, to see where I had been so long! I told him I had been in church until now. “Church! What do you mean, church? It’s after 12:00 o’clock, and no church is open until 12:00 o’clock!”

Then I told him I was saved, that I had given my heart to the Lord, and, also, that I was healed. As I spoke to him, the power of God came upon me, and I did not know what to say to him, not knowing what it was myself. I said, “See, that thing is coming again! I don’t know what it is. I had it in church, and now it is happening again.” I felt so wonderful and thought,

"If I am going to die now, it will be perfectly all right."

My husband told me to go to bed, but I had to laugh and laugh. My husband got scared because he thought all the injections I had been getting had gone to my head.

In the morning, when my husband got up to go to work, he noticed that I was sound asleep and lying on my right side. Immediately he woke me up. Then I, too, realized that I had been sleeping on my right side—something I had been unable to do for four years since the operation! Truly this was the work of the Lord in my body.

After he went to work, I got up and started to work around the house, doing things I had been unable to do before.

When he came home from work, he asked me if I remembered the verse the minister had spoken on when we were married. He had remembered it—Ruth 1:16. Then he asked where the Bible was which the minister had given us. I, too, wondered where it was. At last I remembered that it was in a trunk on the top of a closet.

He got the trunk down. Sure enough, the Bible was in it, wrapped in a piece of linen! Inside the Bible were the two tracts that had been given to me in the hospital four years before, one about Pentecost and the other — "Religion in the Trunk."

"Look up the verse you quoted."

"*'And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.'*"

After reading this verse, he said he, too, would give his heart to the Lord and, together with our daughter, would attend church. On Sunday morning we began going to church together regularly.

The next week I told the doctor that I would not have the operation. When he asked why I had come to this sudden decision, I told him about my experience with the Lord, that I did not have any pain anymore, that I knew I was perfectly healed. He was very nice to me and told me that I should go on believing what had happened and go on with the Lord.

Nobody told me to testify; I just did it. I had lived in that neighborhood about eight years so that I knew almost everybody. As a result, I spoke to them, inviting them to church. After a time, my sister-in-law and brother came to the Lord and a number of my old friends.

That was twenty-four years ago this spring. I thank God that I am still alive. I praise God for the wonderful things He has done for me. When I think back on my life, I can see that God is true to His Word and that He has made His Word true in my life. I am so thankful that Jesus is the same yesterday, today, and forever.

A translation of the German tract, "Religion in the Trunk," which Mrs. Hahn refers to in her testimony, will be found on page 12. Just as this article went to press the brother who left this tract at Mrs. Hahn's bedside, Rudolph Steinman, went to be with the Lord, March 23.

Risen For Me

(Continued from page 4.)

atonement for our sins. You and I have One who is now willing and able to be me—to live out His own life within me, to be my righteousness, perfect righteousness, to be my holiness, the very holiness of God. How shall I escape if I neglect so great salvation?

How is it that the devil was dragged out of the sky in Reve-

lation 12? It was done by those who believed in Him and recognized the Child that was caught up unto God and His throne.

That is my victory. Remembering that Jesus Christ of the seed of David, raised from the dead, will be absolute overcoming and absolute victory. Our defeats stem from the fact that when we get into a trial, we do not see Jesus. The Holy Ghost has come to make us see Jesus. But by the communication of the resurrection life of the Son of God I am made alive, and by the Holy Ghost a man receives the sight to see the King in His beauty. The reason we do not see these marvelous operations of the Holy Ghost is because our eyes have not been anointed with eyesalve.

How is God ever going to have a church that is holy and without blame and without wrinkle, a church for whom He shed His precious blood, that should be raised to sit with Him in His throne, unless He finds a group of overcomers who love not their lives unto death? We shudder at that statement of scripture. When I was ordained I was given that scripture—"Be thou faithful unto death." I didn't like it particularly. But when you see the resurrected Christ, you desire death, you put on death, you reckon yourself dead indeed. That becomes the greatest victory.

The cross shines with a glory of the angels in heaven because it rids me at once of all that pertains to self. Sin and flesh and self are crucified with Christ. That is overcoming.

This relates to our victory over sickness as well. The church ought to have something far better to give to people than pills and medical aid. We ought to have the resurrected Son of God dwelling within us. Why don't we pray until the place is shaken? Oh, we are too lazy, we are too unbelieving. We don't believe that Jesus is raised from

the dead and that we can be raised together with Him. That is what the matter is.

Jesus says, "When the Son of Man cometh, will He find faith upon this earth?" If you read the New Testament carefully, you will find that faith is only faith when it is linked unto that Child that was caught unto God and to His throne and unto Whom was given power over all nations.

And He says, "Him that overcometh I will give power over all nations." That thing is coming as sure as we are seated here. That victory is coming to this earth, and God is going to do things upon this earth which have never been done before. What is God after today? I have wondered at the way Jesus Christ has manifested Himself. The greatest manifestation of the Son of God is His Word. What would have happened if we had trembled at His Word? God Almighty would have stepped out of the sky and made His abode with us. But we trifle, we play with the Word—the best of us do not take it seriously enough.

He says, "Thus saith the high and lofty One who inhabiteth eternity, I dwell in the high and lofty place." We know that. That is what the Apostles said here, "Thou art God which hast made heaven, and earth, and sea, and all that in them is, but now stretch forth Thine hands to heal. Let signs and wonders be wrought." In other words, "Come and dwell within me." Why don't You, Lord? "Oh," He says, "I dwell with him that is poor and of a contrite spirit and trembleth at My Word."

Oh, to be poor in spirit, *poor in spirit!* If God had His way with us, He would do first things first, He would make us poor in spirit. He would strip us. We don't like that. Nobody likes that.

All the saints that have gone through have declared that was

Resurrected

*Resurrected with my Risen Saviour,
Seated with Him at His own right hand;
This the glorious message Easter brings me,
This the place in which by faith I stand.*

*Once there lived another man within me,
Child of earth and slave of Satan, he;
But I nailed him to the cross of Jesus,
And that man is nothing now to me.*

*Now another Man is living in me,
And I count His blessed life as mine;
I have died with Him to all my own life;
I have risen to all His life divine.*

—A. B. SIMPSON.

the thing they dreaded most of all—when they were stripped entirely. Madame Guyon tells of seven years when she was in utter darkness. Brother Lawrence speaks of four years, after all the blessings he had had, when no angel in heaven could have persuaded him that he would ever get to heaven. He was sure that he was a hell-bound sinner. Tersteegen went through five years like that and others have had similar experiences. But the difference between them and us is that they went through in spite of it all. They stuck to their crying for Jesus. They stuck to their reaching out after the prize of the high calling of God in Christ Jesus.

Why don't *we*? Because we make idols of God's blessing and when God doesn't bless us, we try to bless ourselves. Who is it that wants Jesus? The Lord has said that there are some people on this earth today who want Jesus more than their own lives also. They are the overcomers. They are going to have Jesus Christ. Oh, why don't we seek Him with all our heart until we find Him? We would find Him much more quickly than we think because Jesus Christ is

raised from the dead. Not only that, but He was raised by God *for me*. All that work that Jesus did, He did for me. How grieved He is when I do not accept Him like that, when I do not go all the way through where He calls me. He has come. He has baptized me with the Holy Ghost. He says that in that day you shall know I am in you and you are in Me. I will come again and receive you unto Myself that where I am ye may be also.

Are we on the way? Yes, thank God! But we linger by the wayside, and God must have people these days who go all the way through. Would to God that our eyes were anointed with eyesalve. Would to God we saw Him looking at us through the lattice. Would to God we had hearts like the bride that said, "I will arise now and seek my beloved, Him whom my soul loveth." The very keepers will beat you. They'll take away your veil, they will say, "You're a fanatic," but never mind. The soul, the true bridal soul, will never, never give up until she has embraced Him and brought Him into the chamber of her mother.

Religion in the Trunk

A WOMAN was about to move into another city. Before her departure she went once more to her church to take leave of the congregation, and at that time received a letter of recommendation from her pastor.

At the new city she failed to join herself to the respective church immediately, and the letter remained for some time in her trunk. One day her little daughter ransacked the trunk and found the recommendation. Quickly she ran to her mother and called: "Mother, your religion is still in the trunk!" The mother hardly realized how to the point this word from the mouth of the child earmarked her Christian standing.

With many folks it is just like that. More or less their Christianity is nothing else than a recognition on paper and a name on a church roll. That is about how deep their religion goes! But that does not satisfy God at all, for Jesus said: "The Kingdom of God cometh not with observation, neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (Luke 17:20-21).

Many serve God only with their lips, from time to time singing pious songs or saying prayers, but their soul is bound by the world and sin. In their daily life are the theater, cafes, dancing, society, and worldly friends of more importance than the fellowship of God and God's children, as it should be according to St. John's letter: "That ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).

One may have a RELIGION "in a trunk," but true Christianity can only be in the HEART.

Paul writes very fittingly: "Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

To many who have their religion "in the trunk" or make an outward show, the call goes out today: "Let no man deceive himself" (1 Cor. 3:18).

Anyone who thinks to satisfy God with lip-service deceives himself. God is no respecter of persons; He rather says by the prophet: "And ye shall seek me, and find me, when ye shall seek me with all your heart" (Jer. 29:13). And Paul says regarding the end-time: "Men shall have . . . a form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:5).

Appearance deceives. Not appearance, but the life counts with God. He who has the hope within himself to stand some day before God in eternal bliss must give diligence to be found of God without spot, blameless, and in peace (2 Pet. 3:14).

Only those who have overcome the enemy "by the blood of the lamb" (Rev. 12:11) will be able to stand before God, for there shall not enter anything that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life (Rev. 21:27).

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone" (Rev. 21:8).

Examine yourself, dear soul, and see if your religion is still "in the trunk" or if you are given wholeheartedly to the Saviour and your whole heart is filled with true Christianity. Are you living for Him? May God grant it!

—G. H. SCHMIDT.

(The above article is a translation of the German tract referred to in the testimony, "Surely He Hath Borne Our Grievs," found on page 5.)