

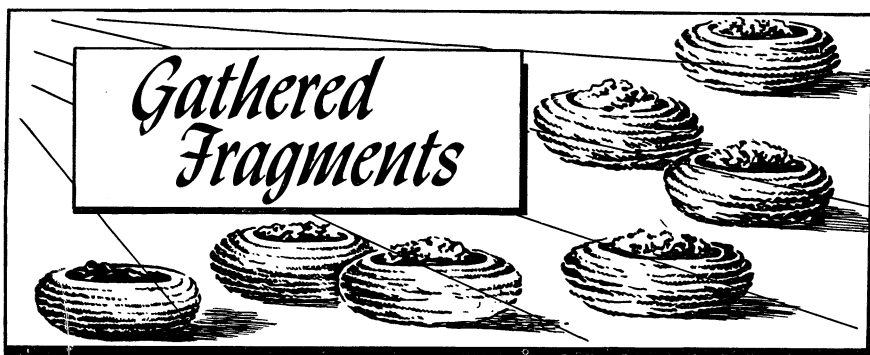
Bread of Life

Vol. IX

June 1960

No. 6





THIS MONTH marks the thirty-fifth anniversary of Pastor Hans Waldvogel's ordination to the ministry. On June 15, 1925, he was "set for the defence of the gospel" by the laying on of hands by the Rev. George W. Finner, now serving the Lord in Hawaii, and by the late Elder Eugene Brooks of Zion, Illinois. (See "Arrows from The Fighting Elder's Quiver," page 12.)

* * *

For several years previous to his ordination, Pastor Waldvogel had been engaged in full time ministry, first, as an assistant to the Finner in Kenosha, Wisconsin, and afterwards as an evangelist. In April (1925) he had come to hold special meetings in Brooklyn and at the time of his ordination had accepted the pastorate of the assembly on a temporary basis. This association resulted in the forming of the *Ridgewood Pentecostal Church* which, God willing, will celebrate its thirty-fifth anniversary this coming December.

* * *

A book which was of inestimable value to the Pastor in his early experience and ministry was Madame Guyon's *Short and Easy Method of Prayer*. Long out of print, we have desired to make this spiritual classic available to the readers of BREAD OF

LIFE. Already the first three chapters have been printed in the last two issues accompanied by Pastor Waldvogel's testimony and recommendation of it. The major part of this and the next issue of BREAD OF LIFE will be devoted to the publication of this work so that our readers may have it in ready compass.

* * *

A second edition of *Treasures of Wisdom*, a compilation from the teachings of Martha W. Robinson in the form of daily readings for the entire year, will be ready for distribution June 15. As long as the supply lasts, copies of this book—one to a person—may be had upon written request to *Bread of Life*, P.O. Box 11, Brooklyn 27, N.Y.

* * *

Elisabeth Lindau unexpectedly sailed for Formosa a week earlier than was announced in the May issue of BREAD OF LIFE. With her is the DeVries family, missionaries to the Philippines. Mrs. DeVries is the sister of Elizabeth Elliott, missionary to the Auca Indians and author of *Through Gates of Splendor* and *The Shadow of the Almighty*, the latter the biography of her martyred husband.

* * *

"Musical Wannenmachers Retiring" is the title of a lengthy

article in the May 14 issue of *The Milwaukee Sentinel*:

The Rev. Joseph Wannenmacher, the pastor who found the Lost Chord in the Gospel, has formally retired. Mechanic, musician, pastor, church administrator and friend to hundreds of fellow-immigrants from Hungary, the Rev. Mr. Wannenmacher last week received "emeritus" status at the Calvary Assembly of God, S. 18th St. and W. Greenfield Ave., which he and his wife, Helen, founded in 1921. . . .

As a lad, the pastor heard the world's finest music three times a day in his native Buzias, Hungary. Naturally, he learned the violin, and several other instruments. His family frowned on a musical career, however, so he became a mechanic. In 1909 he came to the United States with his family.

But a bone ailment, like a triple play, forced him out of the shop, into music, and finally into the ministry. At 18 he organized and conducted the Hungarian Royal Gypsy orchestra. He himself played the cimbalum, a string instrument hit with mallets, sounding like a piano. The group played at the old Fountain Inn here and at the Alhambra Theater.

At the Assembly of God convention here seven years ago former Mayor Zeidler recalled to the thousands of delegates the musical career of Pastor Wannenmacher, almost as much a part of Milwaukee as the Solomon Juneau statue.

As his orchestra continued, so did his ailment. He began to pray for health, promising to bring people to God if he became physically able.

"Miraculously," he said, "the good Lord healed me." The musician kept his word. . . .

Thirty-nine years ago he established a tiny mission church on N. 10th St. and Winnebago Ave. He sent out copies of the book of John to every Hungarian in Milwaukee. They came to hear him preach in their native language.

(Continued on page 11.)

Bread of Life

VOL. IX No. 6
JUNE 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.

Forsaking All

By GOTTFRIED A. WALDVOGEL

I WANT to read a few verses from the Gospel according to Luke where the Lord Jesus speaks about our attitude, what it costs us and what it will cost us to really be His disciples. The 14th chapter, the 25th verse: "And there went great multitudes with him; and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

Let me say here that a little different or a little better translation is, "If any man come to me and love not his father and mother *less* than me, he cannot be my disciple." In this connection, to hate means to love less. There are several passages like that in the Bible.—Jacob have I loved and Esau have I hated—loved less. "I have preferred Jacob above Esau." But God gave a blessing to Esau, too.

"Whosoever does not bear his cross and come after me cannot be my disciple, for which of you intending to build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish. Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with

ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

In connection with this I am thinking of a word spoken of Enoch in the 11th chapter of Hebrews. "Enoch walked with God, and he was not because God took him," and then we are told that Enoch walked with God because he had faith; he had the testimony before his translation that he pleased God. The Holy Spirit says that he believed God, and anybody that wants to come to God and walk with God as Enoch did, he must believe that God is and that God is a rewarder of them that diligently seek Him. That expression, "diligently seeking the Lord," is a very significant word. It says literally that God is a rewarder of them that seek Him out. That means they have made Him the object of their seeking. They see many treasures and many good things, but they have chosen God as the one good thing. They want God, and everything else takes second place. God first. That is the meaning of that word, to diligently seek God. It means to seek God first, to seek God above all else, and this is what the Lord Jesus tells us here if we want to be His disciple and come

to Him and be with Him and enjoy His fellowship and receive His blessings. He says, *He* must have first place. He will not take second place. He is not satisfied with second love. He must have our first love. If you love anything more than Me, you are not worthy of Me, and you cannot be My disciple.

Notice here what the Lord Jesus says: those that are nearest and dearest to us are to take second place. He is to have first place. He is to be loved more than wife and children, father and mother, brothers and sisters. The nearest on earth are to come after Jesus. Jesus first. That is what He tells us. Sometimes that is very practical. We don't realize how loved ones might stand in our way and might really occupy in our hearts the place which belongs to the Lord Jesus until they are taken away from us or we are put to the test.

I just thought again of the experience of my brother and myself concerning our loved ones. We had a very lovely home, and we certainly did love one another. Also, father and mother were very dear to us, and we were very dear to them. But there came a time when we had to make the choice, and we had to displease our parents because we knew we were pleasing the Lord in following Him into this outpouring of the Holy Spirit, into the Pentecostal experience and fellowship. It

was hard for mother and father, and it was hard for my brother and myself. Thank God, we made the choice, but that was an example, and it showed me what it means to place Jesus first. I remember I was quite a bit astonished when I received a letter from father when school was about over in Nyack, and he wrote to me that I should kindly not come home. He wrote, "I wish you would not come home because I am afraid. I am afraid that this thing might come into our Baptist church." Now father meant well. Of course, he did not understand the way. Not many months after that the Lord opened the way for me to go to Baltimore, Maryland, where I preached in a Baptist church, and the anointing of the Holy Ghost was upon me. Well, in the Fall of that year my father wrote that I ought to come home. My, that was good news to me. Beloved, the Bible says that father, mother and the nearest and dearest on earth are to take second place. Jesus comes first.

Oh, how we have seen other people go astray on that line. Girls that had found a lover that was not following Jesus in reality; they were placed before the choice but so many chose wrongly. I know the Lord forgives, thank God, but what sorrow has been their lot. The Lord Jesus says, "If you put anybody before me, you're not worthy of Me and you cannot be My disciple." Jesus first. I must choose Him. I must say, "I will choose Jesus. He shall be the object of my seeking and of my love and of my life and of my service." Jesus. Jesus shall have first place. Jesus!

Then the Lord says not only that, but He says He has to be before your own self. You have to put behind, not only father, mother, brothers and sisters, but your own life also. Your own life, your own self. Jesus first. Hallelujah. Well, that is

the difference between a person that is not saved and a person that is saved, isn't it? With people that are not saved, self comes first. They tell us, of course, that is the law of nature. That is a natural instinct which every man has, self-preservation. We have to look out for "number one." Who is "number one"? Well, we don't have to ask that question, but the Lord Jesus says, "You cannot be My disciple if you do not lose your own life, if you do not deny self, deny *self*." Oh, do we know what that is? Do we deny self? Do we say no to self? Do we give Jesus the preference always? Not what I desire, but what He desires; that is my salvation. The root of all evil is selfishness. Man fell from his high calling to live for God and in His fellowship and to enjoy God. He fell. He became flesh. What is flesh? That is self. Self-centered. But thank God, when He saves us, and we see the wonderful love revealed to us, and we give Him our hearts, He comes and fills this heart and possesses it by the Spirit of love. We love Him who first loved us and we love the brethren. We are delivered from self-love. Self-love is swallowed up, hallelujah, by that wonderful love of Christ.

Here is something which God sends along to help us on this line. It says we are to lose our lives and take up our cross. That means the cross which is provided. In another place in Luke we are told to take up that cross which God has provided, every day. That is a proof that we really love the Lord, if we really put ourselves behind. That is the thing that He wants. When we deny self, we take up the cross. As He leads us along the way, He calls upon us to do things which we don't like naturally. He permits things to arise in our experience which we don't like. That is the cross. The cross is the instrument of

death. Say yes to it. When we say yes to the will of God, even if that will goes against our natural inclinations and against our ambitions, we take the cross, and we let self be slain, and it dies.

Oh, beloved, are you really there? We love the Lord Jesus Christ. We have chosen Him as Enoch chose Him. We have said, "I am going to live for God. I want God. I want to please God. I want to experience God." God first. Enoch walked with God. He lived in His presence, and he pleased God, and he was not because God took him. Jesus first.

The Lord Jesus says something else. He says we have to forsake all we have. Everything. Well, that isn't hard, is it? We don't care whether we have anything or not as long as we have Him. We sing "Fade, fade each earthly joy, Jesus is mine." Take everything away from me. Do we really mean it? Forsaking everything we have. It is not mine. I belong to Jesus, and everything I have belongs to Him. Then if we are His disciples, that ought to be our attitude in reality.

He has chosen us. I love them that love Me, and they that seek Me earnestly shall find Me. How often the Lord Jesus tells us that, beloved. Let us give our love to Jesus. Say, "Lord Jesus, I must have you. I will have you. I will have you first, Lord Jesus. You shall have first place in my life. O give me Thy grace that it shall make me a true servant who is willing to forsake his life, everything he has, and take up his cross and follow Thee." How rich are the disciples of Christ. They have given up self and their possessions. What do they have? They have Jesus, the greatest Lover. They have His fellowship, His Spirit. They have the revelation and manifestation of Himself. Oh, how little we give up in comparison with what we get!

A Short and Easy Method of Prayer

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

(Continued from last issue)

CHAPTER IV *Of the Second Degree of Prayer*

SOME CALL the second degree of prayer, "the prayer of contemplation," "the prayer of faith and stillness": and others call it, "the prayer of simplicity." I shall here use this latter appellation, as being more just than any of the former, which imply a much more exalted state of prayer that I am now treating of.

When the soul has been for some time exercised in the way I have mentioned, she finds that she is gradually enabled to approach God with facility, that recollection is attended with much less difficulty, and that prayer becomes easy, sweet, and delightful: she knows that this is the true way of finding God, and she feels "His name is as ointment poured forth" (Cant. 1:3). But the method must now be altered, and that I prescribe, followed with courage and fidelity, without being disturbed at the difficulties we may encounter therein.

First, as soon as the soul by faith places herself in the presence of God, and becomes recollected before Him, let her remain thus for a little time in a profound and respectful silence.

But if, at the beginning, in forming her act of faith she feels some little, pleasing sense of the divine presence, let her remain there without being troubled for a subject and proceed no farther, but carefully cherish this sensation while it continues: as soon as it abates, she may excite the will by some tender affection; and if by the first moving thereof, she finds herself reinstated in her sweet peace, let her there remain: the smothered fire must be gently fanned, but as soon as it is kindled, we must cease that effort lest we extinguish it by our own activity. I would warmly recommend it to all, never to finish prayer, without remaining some little time after in a respectful silence.

It is also of the greatest importance for the soul to go to prayer with courage, and such a pure disinterested love as seeks nothing from God but the ability to please Him and to do His will: for a servant who only proportions his diligence to his hope of reward renders himself unworthy of all reward. Go then to prayer, not that ye may enjoy spiritual delights, but that ye may be either full or empty, just as it pleaseth God; this will preserve you in an evenness of spirit, in desertion

as well as in consolation, and prevent your being surprised at aridity or the apparent repulses of God.

CHAPTER V *Of Spiritual Aridity*

Though God hath no other desire than to impart Himself to the loving soul that seeks Him, yet He frequently conceals Himself from her, that she may be roused from sloth and impelled to seek Him with fidelity and love. But with what abundant goodness doth He recompense the faithfulness of His beloved! And how sweetly are these apparent withdrawals of Himself succeeded by the consoling caresses of love! At these seasons, we are apt to believe, either that it proves our fidelity and evinces a greater ardour of affection to seek Him by an exertion of our own strength and activity, or that this exertion will induce Him the more speedily to revisit us.

No, no, my dear souls, believe me, this is not the right procedure in this degree of prayer; with patient love, with self-abasement and humiliation, with the reiterated breathings of an ardent but peaceful affection, and with silence full of the most respect, you must wait the return of the Beloved: thus only you will demonstrate, that it is Himself alone and His good pleasure that you seek, and not the selfish delights of your own sensations. Hence it is said (Eccles. ii. 2, 3): "Be not impatient in the time of dryness and obscurity; suffer the suspensions and delays of the consolations of God; cleave unto Him and wait upon Him patiently, that thy life may increase and be renewed."

Be ye therefore patient in prayer, though, during life, you can do nothing else than wait the return of the Beloved, in deep humiliation, calm contentment, and patient resignation to His will. And yet how this most excellent prayer may be intermingled with the sighings of plaintive love! This conduct, indeed, is most pleasing to the heart of Jesus; and, above all others, will, as it were, compel Him to return.

CHAPTER VI *Of Abandonment or Resignation*

It is now we should begin to abandon and give up our whole existence unto God, from the strong

and positive conviction, that the occurrence of every moment is agreeable to His immediate will and permission, and just such as our state requires. This conviction will make us resigned in all things and accept of all that happens, not as from the creature, but as from God Himself.

But I conjecture you, my dearly beloved, who sincerely wish to give up yourselves to God, that after you have made the donation, you will not snatch yourself back again; remember, a gift once presented is no longer at the disposal of the donor.

Abandonment is a matter of the greatest importance in our process; it is the key to the inner court, so that whosoever knoweth truly how to abandon himself soon becomes perfect: we must, therefore, continue steadfast and immovable therein, nor listen to the voice of natural reason. Great faith produces great abandonment: we must confide in God, "hoping against hope" (Rom. iv. 18).

Abandonment is the casting off all selfish care, that we may be altogether at the divine disposal. All Christians are exhorted to this resignation, for it is said to all, "Be not anxious for tomorrow; for your Heavenly Father knoweth all that is necessary for you" (Matt. xx. 25). "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. iii. 6). "Commit thy works unto the Lord and thy thoughts shall be established" (Prov. xvi. 3). "Commit thy way unto the Lord, and he himself will bring it to pass" (Psalm xxxvii. 5).

Our abandonment then should be as fully applied to external as internal things, giving up all our concerns into the hands of God, forgetting ourselves and thinking only of Him; by which the heart will remain always disengaged, free, and at peace. It is practised by continually losing our own will in the will of God; by renouncing every particular inclination as soon as it arises, however good it may appear, that we may stand in indifference with respect to ourselves and only will that which God from eternity had willed; by being resigned in all things, whether for soul or body, whether for time or eternity; by leaving what is past in oblivion, what is to come to Providence, and devoting the present moment to God, which brings with itself God's eternal order and is as infallible a declaration to us of His will as it is inevitable and common to all; by attributing nothing that befalls us to the creature, but regarding all things in God, and looking upon all, excepting only our sins, as infallibly proceeding from Him. Surrender yourselves then to be led and disposed of just as God pleaseth, with respect both to your outward and inward state.

CHAPTER VII *Of Sufferings*

Be ye patient under all the sufferings which God is pleased to send you: if your love to Him be pure, you will not seek Him less on Calvary than on Tabor; and surely, He should be as much loved on that as on this, since it was on Calvary He made the greater display of His own love for you.

Be not like those who give themselves to Him at one season and withdraw from Him at another: they give themselves only to be caressed and wrest themselves back again when they come to be crucified, or at least turn for consolation to the creature.

No, beloved souls, ye will not find consolation in ought but in the love of the cross and in total abandonment; who savoureth not the cross savoureth not the things that be of God (Matt. xvi. 23). It is impossible to love God without loving the cross; and a heart that savours the cross finds the bitterest things to be sweet: "A famished soul findeth bitter things sweet" Prov. xxvii. 7, because she findeth herself hungering for her God, in proportion as she findeth herself hungering for the cross. God giveth the cross, and the cross giveth us God.

We may be assured that there is an internal advancement, where there is an advancement in the way of the cross: abandonment and the cross go hand in hand together.

As soon as anything presents itself, as a suffering, and you feel a repugnance against it, resign yourself immediately unto God with respect to it, and give yourself up to Him in sacrifice; you shall find that when the cross arrives, it will not be so very burdensome because you have disposed yourself to a willing reception of it. This, however, does not prevent you from feeling its weight, as some have imagined, for when we do not feel the cross, we do not suffer it. A sensibility of sufferings constitutes a principal part of the sufferings themselves. Jesus Christ Himself was willing to suffer its utmost rigours. We often bear the cross in weakness, at other times in strength: all should be equal to us in the will of God.

CHAPTER VIII *Of Mysteries*

It may be objected that, by this method, we shall have no mysteries imprinted on our minds: but it is quite the reverse; for it is the peculiar means of imparting them to the soul. Jesus Christ, to Whom we are abandoned, and Whom, "we follow as the way, Whom we hear as the truth, and Who animates us as the life" (John xiv. 6), in imprinting Himself on the soul, im-

(Continued on page 8.)

How It Came to Be Written

“THIS LITTLE TREATISE,” says Madame Guyon in the preface to “A Short and Easy Method of Prayer,” “was not originally intended for publication. It was written for a few individuals who were desirous to love God with their whole heart, some of whom, because of the profit they received in reading the manuscript, wished to obtain copies of it, and, on this account alone, it was committed to the press.”

During a visit in Grenoble, France, in 1684-5 “people flocked together from all sides far and near, friars, priests, men of the world, maids, wives, widows, all came” to Madame Guyon seeking help for their spiritual life. “So great was the interest felt,” records Madame Guyon in her “Autobiography,” “that for some time I was wholly occupied from six o’clock in the morning till eight in the evening in speaking of God. . . . It was at this time and in this city and for the particular benefit of those whose minds were affected in the manner which I have related that I wrote the little book entitled ‘A Short Method of Prayer.’ It seemed to me, under the circumstances of the case, that the Spirit of the Lord prompted me to write it.”

Later “a civilian, a counsellor of the Parliament of Grenoble . . . seeing on my table my manuscript on prayer, he desired me to lend it to him. To this request I acceded. He read it, and being much pleased with it, he lent it to some of his friends to whom he thought it might be of service. Others wanted copies of it. He resolved, therefore, to have it printed.”

So great was the demand for this booklet that several editions were printed within a few years. Later it was translated into other languages. This English translation was made by Thomas Digby Brooke of Bristol, England, who also published an abridged edition of her “Autobiography” in 1772.

presses the characters of His different states, and to bear all the states of Jesus Christ is far more sublime than merely to meditate concerning them. St. Paul bore in his body the states of Jesus Christ: "I bear in my body," says he, "the marks of the Lord Jesus" (Gal. vi. 17), but he does not say that he reasoned thereon.

In our act of resignation, Jesus Christ frequently communicates some peculiar views or revelations of His states: these we should thankfully receive and dispose ourselves for what appeareth to be His will. Indeed, having no other choice, but that of ardently reaching after Him, or dwelling ever with Him, and of sinking into nothingness before Him, we should accept indiscriminately all His dispensations, whether obscurity or illumination, fecundity or barrenness, imbecility or strength, sweetness or bitterness, temptations, distractions, pain, weariness, or doubtings; and none of all these should, for one moment, retard our course.

God engages some, for whole years, in the contemplation and enjoyment of a particular mystery, the simple view or contemplation of which gathers the soul inward, provided it be faithful: but as soon as God is pleased to withdraw this view from the soul, it should freely yield to the deprivation. Some are very uneasy at seeing their inability to meditate on certain mysteries, but this disquietude hath no just foundation, since an affectionate attachment to God includes in itself every species of devotion; for whosoever, in repose and quiet, is united to God alone is, indeed, most excellently and effectually applied to every divine mystery: the love of God comprehends in itself the love of all that appertains to Him.

CHAPTER IX *Of Virtue*

It is thus we acquire virtue, with facility and certainty; for as God is the fountain and principle of all virtue, we possess all in the possession of Himself; and in proportion as we approach toward His possession, in like proportion do we rise into the most eminent virtues. For all virtue is but as a mask, an outside appearance mutable as our garments, if it doth not spring up, and then indeed it is genuine, essential, and permanent: "The beauty of the King's daughter proceeds from within," saith David (Psal. xlv. 13).

These souls, above all others, practise virtue in the most eminent degree, though they advert not to any particular virtue: God, to whom they are united, carries them to the most extensive practice of it; He is exceedingly jealous over them and prohibits them the taste of any pleasure but in Himself. What a hungering for suffer-

ings have those souls, who thus glow with divine love! how prone to precipitate into excessive austerities, were they permitted to pursue their own inclinations! They think of nought save how they may please their Beloved: as their self-love abates, they neglect and forget themselves; and as their love to God increases, so do self-detestation and disregard to the creature. Oh, was this easy method acquired, a method so suited to all, to the dull and ignorant as well as to the acute and learned, how easily would the whole church of God be reformed! Love only is required: "Love," saith St. Augustine, "and then do what you please." For when we truly love, we cannot have so much as a will to anything that might offend the object of our affections.

CHAPTER X *Of Mortification*

I will even affirm, that, in any other way, it is next to an impossibility to acquire a perfect mortification of the senses and passions. The reason is obvious; the soul gives vigour and energy to the senses, and the senses rise and stimulate the passions: a dead body has neither sensations, nor passions, because its connection with the soul is dissolved.

All endeavours merely to rectify the exterior impel the soul yet farther outward into that about which she is so warmly and zealously engaged. It is in these matters that her powers are diffused and scattered abroad, for her application, being immediately directed to austerities and other externals, she thus invigorates those very senses she is aiming to subdue. For the senses have no other spring from whence to derive their vigour than the application of the soul to themselves: the degree of life and activity is proportioned to the degree of attention which the soul bestows upon them; and this life of the senses stirs up and provokes the passions, instead of suppressing or subduing them: austerities may, indeed, enfeeble the body, but for the reasons just mentioned can never take off the keenness of the senses or lessen their activity.

The one only method to effect this is inward recollection, by which the soul is turned, wholly and altogether inward, to possess a present God. If she directs all her vigour and energy toward this centre of her being, the simple act separates and withdraws her from the senses; the exercising all her powers internally leaves them faint and impotent; and the nearer she draws to God, the farther is she separated from the senses, and the less are the passions influenced by them.

Hence it is, that those in whom the attractions of grace are very powerful find the outward man altogether weak and feeble and even liable to

faintings. I do not mean, by this, to discourage mortification; for it should ever accompany prayer, according to the strength and state of the person, or as obedience will allow. But I say, that mortification should not be our principal exercise, nor should we prescribe ourselves such and such austerities, but follow simply and merely the internal attractions of grace; and being possessed and occupied with the divine presence (without thinking particularly on mortification) God will enable us to perform every species of it; and most assuredly, He will give no relaxation to those who abide faithfully in their abandonment to Him, until He has mortified in them everything that remains to be mortified.

We have only then to continue steadfast in the utmost attention to God, and all things will be rightly performed. All are not capable of outward austerities, but all are capable of this. In the mortification of the eye and ear, which continually supply the busy imagination with new subjects, there is little danger of falling into excess; but God will teach us this also, and we have only to follow where His Spirit guides.

The soul has a double advantage by proceeding thus; for, in withdrawing from outward objects, she draws the nearer to God; and in approaching Him, besides the secret sustaining and preserving power and virtue she receives, she is farther removed from sin, the nearer her approaches are made, so that conversing becomes habitual.

CHAPTER XI *Of Conversion*

“Be ye truly converted unto that God from whom ye have so deeply revolted” (Isa. xxxi. 6). To be truly converted is to avert wholly from the creature, and turn wholly unto God.

For the attainment of salvation, it is absolutely necessary that we should forsake outward sin and turn unto righteousness: but this alone is not perfect conversion, which consists in a total change of the whole man from an outward to an inward life.

When the soul is once turned to God, she finds a wonderful facility in continuing steadfast in her conversion; and the longer she remains thus converted, the nearer she approaches, and the more firmly she adheres to God; and the nearer she draws to Him, of necessity she is the farther removed from the creature, which is so contrary to Him: so that she is so effectually established and rooted in her conversion that it becomes habitual, and as it were natural to her. Now we must not suppose that this is effected by a violent exertion of her own powers, for she is not capable of, nor should she attempt any other co-operation with divine grace than that of endeavoring to withdraw herself from external objects

and to turn inwards; after which she has nothing farther to do than to continue steadfast in her adherence to God.

God has an attractive virtue which draws the soul more and more powerfully to Himself, the nearer she approaches towards Him, and in attracting He purifies and refines her; just as it is with a gross vapour exhaled by the sun, which as it gradually ascends, is rarefied and rendered pure: the vapour, indeed, contributes to its exhalation only by its passiveness; but the soul co-operates with the attractions of her God by a free and affectionate correspondence. This kind of introversion is both easy and efficacious, advancing the soul naturally, and without constraint, because God Himself is her centre.

Every centre has a powerful, attractive virtue, and the more pure and exalted it is, the stronger and more irresistible are its attractions. But besides the potent magnetism of the centre itself, there is, in every creature, a correspondent tendency to reunion with its peculiar centre, which is vigorous and active in proportion to the spirituality and perfection of the subject.

As soon as anything is turned towards its centre, its own gravitation instigates and accelerates it thereto, unless it be withheld by some invincible obstacle: a stone held in the hand is no sooner disengaged than by its own weight it falls to earth as to its centre; so also water and fire, when unobstructed, tend and flow incessantly to their principle or centre. Now when the soul, by its efforts to abandon outward objects and gather herself inwards, is brought into the influence of the central tendency, without any other exertion, she falls gradually by the weight of divine love into her proper centre; and the more passive and tranquil she remains, and the freer from self-motion and self-exertion, the more rapidly she advances, because the energy of the central, attractive virtue is unobstructed and has full liberty for action.

All our care and attention should therefore be to acquire inward recollection: nor let us be discouraged by the pains and difficulties we encounter in this exercise, which will soon be recompensed on the part of our God by such abundant supplies of grace as will render the exercise perfectly easy, provided we be faithful in meekly withdrawing our hearts from outward distractions and occupations, and returning to our centre with affections full of tenderness and serenity. When at any time the passions are turbulent, a gentle retreat inwards unto a present God easily deadens and pacifies them; and any other way of contending with them rather irritates than appeases them.

To be continued.



**The Home of HLKY, The Christian Broadcasting Station,
Seoul, Korea**

The offices and three studios of HLKY occupy the fifth floor of this Christian Literature Society building in the heart of Korea's capital. The director, Otto DeCamp, is ably assisted by a staff of 31 dedicated Korean Christians.

Reaching . . .

Korea for Christ . . .

By Radio

By OTTO DECAMP

NO COUNTRY in the world, probably, presents such a challenge to radio evangelism as Korea. In most Korean cities, unlike those in other countries, only one government radio station competes with Christian radio for the public's ear.

Korea's first Christian radio station, HLKY, Seoul, went on the air December 15, 1954. During the last year two relay stations have been opened—HLKT in Taegu and HLKP in Pusan. Four million persons, all potential listeners, live in these three cities.

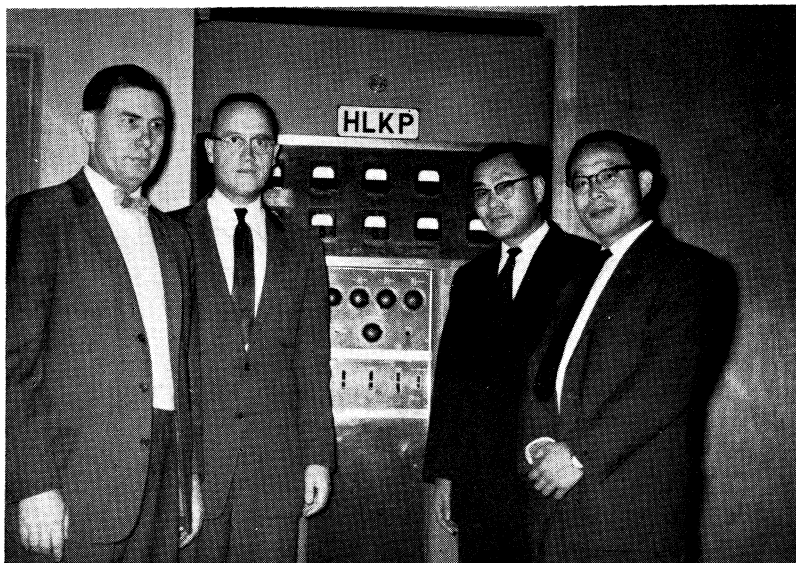
Christian radio stations are established to reach needy souls for Christ. How does this Christian network fulfill this purpose in Korea?

A recent letter from a missionary in a country station gives the answer. "Coming from Seoul yesterday by train," he wrote, "I talked for hours with a Korean business man. Whether yesterday was his 'decision day' or not, only God knows, but we talked mostly of Jesus

Christ, and the preparation for our wonderful talks around the Bible came from the impact that HLKY has made in his heart for several months.

"He is a man without any Christian background, but with

his family he has become a regular follower of a number of your programs: English lessons, music, Dr. Han Kyung Chik's 'Hour of Hope' and Kim Hyung Sok's Monday night 'Guide to Life.' He knows some English



Pusan Christian Radio Station's Transmitter

Left to right: Charles Harper, Associate Manager of HLKP; Otto DeCamp, Director of the Christian Broadcasting System, in Korea; Ki Yup Kim, Chairman of the Interdenominational Pusan Radio Committee; Ki Yung Oh, President of Yonsei Christian University's Pusan Branch on whose campus HLKP is located.

and has greatly appreciated the Billy Graham program.

"When we parted," concluded the missionary, "my Korean friend said, 'I really think I now believe in Jesus.'"

Radio in Korea is the missionary's aid in personal evangelism. It is the arm of the church, reaching into homes still closed to the pastor. In North Korea, where for ten years no church

bells have been allowed to ring, radio provides the only open door for Christian witness. Even Gates of Iron yield to the magic of radio. HLKY in Seoul is but a scant twenty-five miles from the nearest North Korean towns and villages under communist rule.

This is a day of tremendous opportunity for the gospel in Korea. There are very few coun-

tries in Asia which permit Christian radio stations, but Korea is one of them and we have experienced no hindrances to our gospel broadcasting. Our programs of all kinds are well received, and we know of a considerable number who have been saved through them. Please pray that each day's broadcast will bear fruit unto Eternal Life.

The Christian Broadcasting System during the past five years has built radio stations in the three largest cities of South Korea. But great cities still remain without a clear Christian radio voice, and the government has promised additional licenses as we apply for them. As God opens the way, we will move forward to reach more millions of Koreans for Christ by radio.

"Today You Can Experience God"

THESE WORDS in German (*Heute noch kannst Du Gott erleben!*) caught the attention of Frau Huber, a woman already over seventy, as she was walking one day past the Goldener Adler Saal in Kirchheim, Germany, where Pastor Hans Waldvogel was conducting a Bible conference some years ago. Struck by them Frau Huber decided to go into the meeting and found that God was certainly there. Never before had she felt His presence in such a way. She opened her hungry and seeking heart, and, of course, He came in and transformed her from a formal Christian, so-called, into a new creature in Christ Jesus. The change was revolutionary, so much so that people who had known her before had to remark about it. Recently "Mother Huber" went to be with the Lord.

"It was always a joy to visit her in her sunny little room in the old age home in Kirchheim," writes Mrs. Walter Waldvogel. "She always had something to tell of her studies in her well-worn Bible. With a glowing face she would tell how God had made this or that verse so real to her heart and of the wonderful times of fellowship she had had with her Lord during the lonely hours of the night.

"After the funeral, while we were having a little repast with the family, our conversation

was naturally about 'Mother Huber,' as we liked to call her. We remarked to her son that it was always such a joy to visit his mother and that she never had complained, but was always sunny and joyful.

"'But only since she came to your meetings!' he emphatically answered.

"What a wonderful testimony to the transforming grace and power of Jesus! How completely He does the work when someone like our Mother Huber opens the door wide and hungers and thirsts for a complete work of grace! How joyful we are for His faithfulness to this dear mother who would have celebrated her 80th birthday in June. How it always inspired us to have her sitting in the meetings. Now she is rejoicing in the presence of the Lamb, and someday you will all meet her up there in the city where the Lamb is the Light."

"Mother" Huber is just one of the many trophies of grace which God has won through the ministry of Pastor Hans Waldvogel and his associates in Kirchheim. Once again he has returned to that city and on May 22 began a three-week conference there. After that, God willing, he will go to Vienna for a brief period of ministry before returning to the United States about the end of June.

Gathered Fragments

(Continued from page 2.)

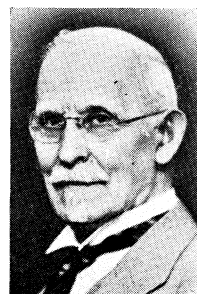
Other groups heard him in English. The congregation grew, moved to S. 12th and W. Madison Sts., and "mothered" a half dozen other Assemblies. Later it moved to the present site. . . .

Mrs. Wannenmacher is also an ordained minister and musician. She has spoken to Sunday School conventions and, with the Rev. Joseph, has helped send more than 50 youths of the congregation into fulltime Christian service.

"She can say in ten minutes more than I can say in an hour," commented Pastor Wannenmacher.

Although the Wannenmachers have officially retired, they will continue to minister in the assembly along with their son, John, the pastor. Their retirement as pastors, however, leaves them free to minister to other churches where their services are in demand. The Wannenmachers have been among the most faithful supporters of BREAD OF LIFE, securing a quantity of each month's issue for distribution in their assembly. In addition to this they have been frequent contributors to its pages.

Arrows from The Fighting Elder's Quiver



Elder Eugene Brooks

Because of his many sharp and heroic conflicts with sins and the devil the late Elder Eugene Brooks (1856-1954) was nicknamed "The Fighting Elder." The following are typical excerpts from his sermons.

MUCH PREACHING is squirting rose water. God wants preachers like Micahiah who do not preach pleasant things, but the truth, though it hurts.

* * *

We are not real disciples until we lay down our lives.

* * *

If you hold on to a pin, it will stick you.

* * *

Take every opportunity to get down.

* * *

You take your feelings instead of God's Word. God has said that He is our strength. You say you are timid, you are backward. That is the devil. Resist the devil, and he will have to go. Do what God tells you to do.

* * *

Risk yourself on God.

* * *

If you sit around and wait for God to do everything for you, until you FEEL "some power" coming upon you, you will lose the victory. Where would be your faith? God wants you to step out by faith and do what He has told you to do, even if it does seem impossible and if it does look as though you might fail. God will not fail you.

* * *

To praise God inspires your soul, encourages you, builds up your faith, and, above all things, defeats the devil. The victories you are going to win, you will have to win largely by praising God.

* * *

How do you die to yourself? By having that great cry for Jesus, the great desire that makes you run until you have lost yourself in Him.

* * *

Let many things go. Get to your place of prayer (if you have one) and PRAY—not praying for power, but to find Jesus.

* * *

Don't neglect the calls of God.