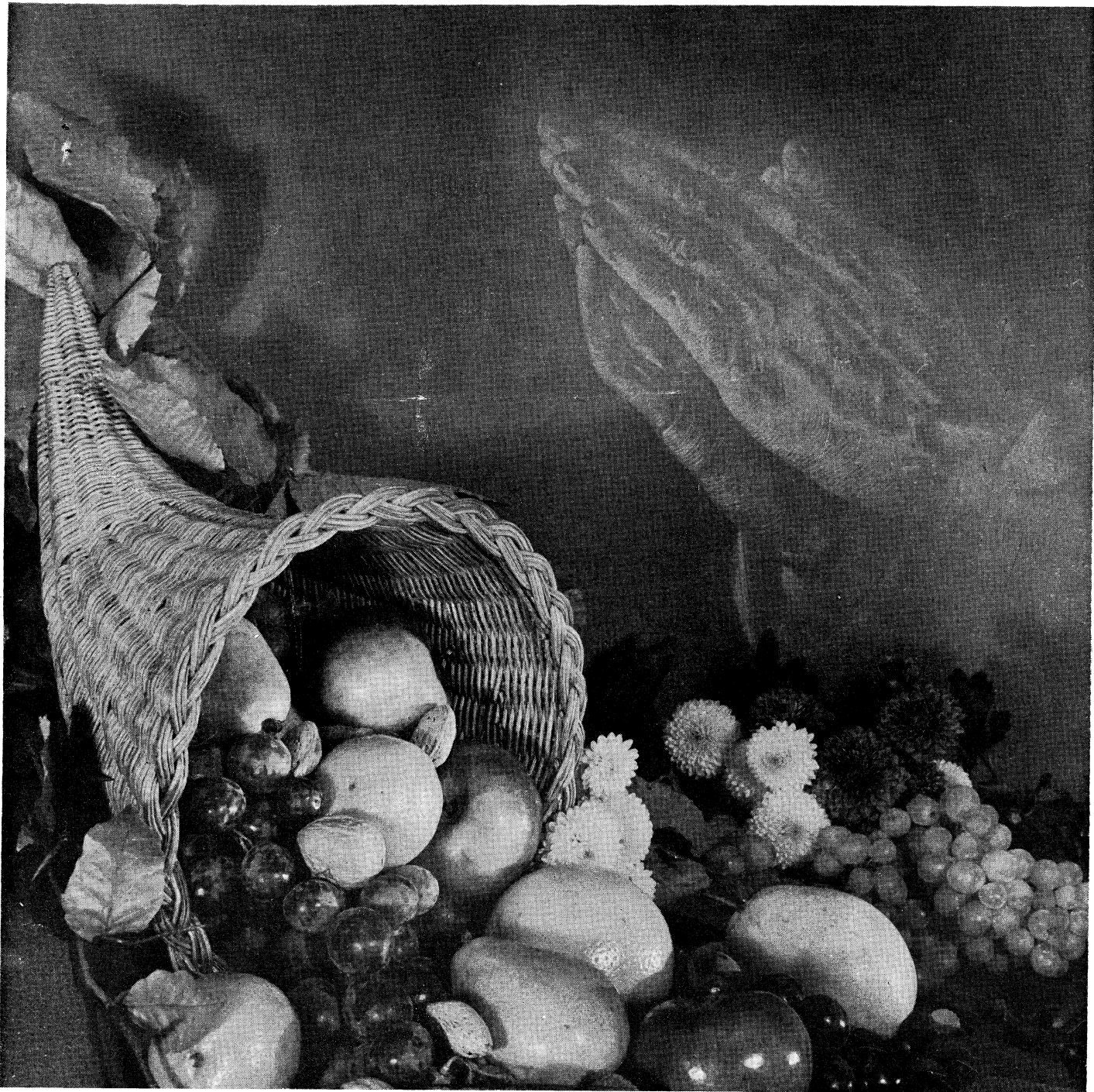


# Bread of Life

Vol. IX

November 1960

No. 11



A. Devaney, N. Y.

Let Us Give Thanks

# PRAISING THE LORD AS A HABIT

**I**T IS THE PRIVILEGE of every true child of God to be in the confirmed habit of praise to Him at all times and under all circumstances.

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. viii. 28.*

This mighty fact that everything in the daily life of the believer is ordered of God makes it not only possible but necessary to His glory that they praise and thank Him for every circumstance and condition in which they may be placed;

*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.—Eph. v. 20.*

*In everything give thanks: for this is the will of God in Christ Jesus concerning you.—1 Thessalonians v. 18.*

When our time is occupied in praise and thanksgiving CONTINUALLY there is no time left for regrets or complaints.

*I will bless the Lord at all times: His praise shall continually be in my mouth.*

*My soul shall make her boast in the Lord: the humble shall hear thereof and be glad.—Psalm xxxiv. 1, 2.*

*In God we boast all the day long, and praise Thy name forever.—Psalm lxxi. 8.*

*By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name.—Heb. xiii. 15.*

*Let my mouth be filled with Thy praise and with Thy honour all the day.—Psalm xlv. 8.*

*And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.—Psalm xl. 3.*

*Whoso offereth praise glorifieth Me: and to him that ordereth his conversation aright will I shew the salvation of God.—Psalm l. 23.*

*I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.*

*My meditation of Him shall be sweet: I will be glad in the Lord.—Psalm civ. 33, 34.*

Let every child of God follow out in loving obedience these injunctions of His Holy Word as a regular habit in their daily lives, and a continual blessing will be theirs.

*Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.—Col. iii. 16, 17.*

—TRIUMPHS OF FAITH.

## Bread of Life

VOL. IX      No. 11  
NOVEMBER 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.

# *Exercise Thyself Unto Godliness*

By HANS R. WALDVOGEL

AS A YOUNG MAN I became sick, and one of the men I worked with said to me, "What you need is a little exercise." So I joined the Y.M.C.A. There we had calisthenics and swimming two or three times a week, and in a little while I came right out of my sickness into a new life, as it were. Then the war broke out and I was called and found out that I was one of the healthiest of all the fellows drafted. It had happened because I had exercised. I discovered that what the Bible says is really true, "Bodily exercise profits a little."

But the Bible goes on to say, "Exercise thyself rather unto godliness . . . having promise of the life that now is, and of that which is to come." (I Tim. 4: 7, 8). And again it says, "I have written unto you, young men, because ye are strong" (I John 2:14).

Oh, for strong young men, spiritually strong young men, strengthened with might by His Spirit in the inner man. Young men, do you exercise yourself unto godliness? You will never be godly if you don't. You will be sickly, you will be a consumptive, you will perish—"Even the youth shall faint and be weary, and young men shall utterly fall." But there is a fountain from which you can draw life and strength. The Bible speaks of a fullness, a tremendous, exuberant fullness. It speaks of the power of His resurrection.

How strange that people expect to be ready for the rapture without exercising themselves unto godliness! The Apostle Paul said, "I am not making a

fool of myself. I am not preaching to others that I myself be a castaway. So fight I—not as one that beateth the air—I know what I am doing." Young man, young woman,—you have to know what you are doing, if on earth exercise is demanded to make you strong, and especially if you are called upon to run a race or to win in a game. What do these prize fighters do in order to win a fight? What don't they do? They abstain from all things—everything that might defile or weaken this body; they will train for hours, for weeks, for months—to be ready. They do it to obtain a corruptible crown. And what do our students do in universities and high schools? If they are diligent, they study, they work hard—they exercise themselves. But the Bible says, "Exercise thyself rather unto godliness, for bodily exercise profiteth little" (only for this life), but godliness is profitable both for the life that now is and for the life that is to come. They do it for a corruptible crown, but we, an incorruptible.

Exercising yourself unto godliness requires more diligence than any earthly exercise that we know of because this is an exercise to obtain an incorruptible crown. Do you pray? Do you pray in faith? Do you add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love? Do you put on the new man which after God is created in righteousness and true holiness? Do you dili-

gently follow every good work?

O beloved, it means something to live in this life and to have this wonderful call of God. They do it to obtain a corruptible crown, but we an incorruptible. And how wonderful, when you exercise yourself unto godliness, you are not alone. Jesus says, "Go into your closet—your Father is there." What? Father of my Lord Jesus Christ—can I meet You? Yes, you can, every day, any time during the day. I know that not everybody can shut himself into the closet and stay there all day, but everybody can take an hour out of the twenty-four, at least. And you can take more than an hour. Jesus Christ tells us, "Every-one that asketh receiveth." Oh, there is something to receive. This is the very principle of faith—to know that God is. I don't see Him, but faith opens the door into the very palace of the King. O Father, that is what prayer means — meeting You, our Father Who art in heaven. The Father of my Lord Jesus Christ. Where is He? He is in the prayer closet. He is where you get on your knees, where you lift your heart, where you say, "My Father, Thy kingdom come. Deliver me. O God, I have seen Your promise, Your exceeding great and precious promise that You will give the Holy Ghost to them that ask Him. God, I am not going to let go. I am going to come to You. I am going to wait upon You because You said You give power to the faint." Beloved, there is no one among us who has the right to stay faint, to stay weak, to be defeated—not a single one of us.

Beloved, it is high time that God raised some examples of godliness—some 1-A soldiers—not 4-F's, but 1-A, having on the whole armor of God, whose eyes are ablaze with enthusiasm to please God because the Holy Ghost has driven out every other spirit and has strengthened them with might in the inner man—they are sons of God. And God Almighty will roll away the heavens one of these days and will open the pearly gates, and He will say, "Let the righteous nation which keepeth the truth enter in. . . . Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:2-4). It is high time that God had some eminent saints. And listen, it is high time that *you* became an eminent saint. What keeps you? What is it that keeps you from being healthy, pure in heart? What is it that keeps *you* from running after Jesus and being strengthened with might?

I know what it is—you don't pray. I can feel that sometimes when I come into homes. Beloved, it is a tragedy. And some people that profess with their mouths to be saints and secretly sin—they live for the devil. Secretly their hearts are crawling with the vermin of fleshly lusts, and all these things possess them and eat their vitals. It is high time you were rid of that. It is high time you came out of that bondage, sorrow, and night. It is high time that you came down from your pride and your conceit. Beloved, nothing can save me, nothing can deliver me. All my own efforts won't do it unless I make this one effort to wait upon my God. There is nothing like praying in the Holy Ghost. And if I don't, my ruin is certain—more certain than the rising of the sun in the morning.

Jesus Christ is opening the heavens, and He is pouring out the Holy Ghost, and He says, "When ye pray, enter into your

closet and shut the door." Be alone with God until that reward is yours—until God lays His hand upon you. He will. There will be a transformation that no human ingenuity can attain to. But God can. He tells us what it is—you will be filled with all the fullness of God. "God, can You do that?" "Unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." Oh, it takes the Holy Ghost to do it, and when the Holy Ghost does it, you have it—it is yours. There is that exuberance, there is that vitality of heaven, and the devil will know that he cannot fool with you anymore. He will know that he is a defeated enemy.

What a job God had with Israel when He brought them to the border of the Promised Land, and those ten spies came back and made the hearts of the people sad when they said, "Giants! Mountains! Chariots of iron! The land eats its inhabitants!" But Caleb and Joshua had a different spirit, and God said, "I am going to bring them in. They followed Me fully."

Beloved, exercising myself unto godliness is God's call to me day by day. Jesus calls us o'er the tumult of this life's vain, earthly scene. Out of Vanity Fair He calls us. Do you ever give up some earthly thing to be alone with God?

I have looked into the death notices and have observed that the fellows that died young in so many instances are athletes who overdid it—baseball players, prize fighters, and other athletes. Why do they die before they are sixty or sixty-five years old? There is something wrong. They overdo it. But you cannot overdo exercising unto godliness; it has the promise of God. When God sees you getting up in the morning to be alone with God—to gain an ex-

tra half-hour in order to be alone with God, He has more interest than in the sunrise. If you are looking for Jesus, you will find out He is looking for you.

What is the best part of every day? Is it when you get up to select your breakfast food and put heavy cream and strawberries on it?

What is the best part of the day? When you meet your girl friend or your boy friend and go out skating to satisfy your flesh?

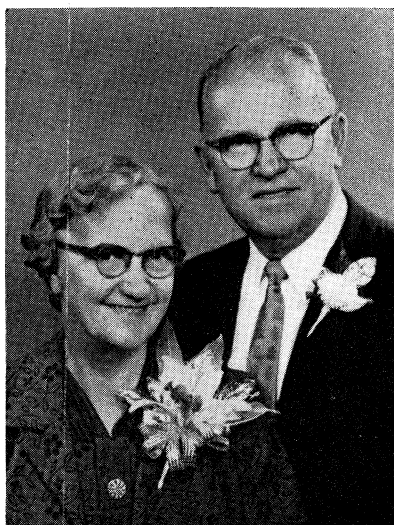
Listen! They that are after the flesh mind the things of the flesh. That occupies them. God says, "Their god is their belly." You might just as well kneel and say, "Buddha, Buddha." You would be better off to do that than to worship your belly, to worship your flesh.

Or is the best part of the day the part of the day when you can be alone with God? Do you fight for it? Do you steal time from reading and from talking to be alone with God?

If you live a life of prayer, God will shut that mouth. He will put a lock upon your heart. He will take hold of your mind. Your mind will be under the control of the Holy Ghost. That is what prayer means. It means God coming into my life. It means God Almighty taking over this earthly life of mine, transforming my mind and my heart and conforming it to His holy plan and to His will.

You have to be strict with yourself. Oh, you will be strict with yourself if you really desire and hunger after righteousness. You will seek Him, and when you seek Him, He will be found of you. *He* will be found of you. Oh, the wonder of finding God, meeting God—not just to be in His presence, but to be united to Him, and to be identified with Him forevermore.

Oh, let us exercise ourselves unto godliness from this day forth!



Pastor and Mrs. Leonard Johnson

## *Faithful Shepherds*

*Celebrate the Silver Anniversary  
of their marriage and as pastors of  
the Full Gospel Tabernacle,  
Waukegan, Illinois*



FRIENDS OF PASTOR AND MRS. LEONARD JOHNSON of Waukegan, Illinois, gathered from far and near on October 5 to attend a meeting held on the occasion of the twenty-fifth anniversary of both their wedding and their united ministry in the Full Gospel Tabernacle in that city.

The main speaker was Pastor Hans R. Waldvogel who based his remarks on Isaiah 66:1 and 2. God had looked with such favor upon the Johnsons, observed Pastor Waldvogel, because they had trembled at the Word of the Lord. He, therefore, had built the house in Waukegan, and although the assembly had been small, there had been a continuous revival there and unceasing blessing had flowed.

Born in Sweden, Pastor Johnson came to this country during the First World War, settling with relatives in South Dakota. A few months later he was saved and baptized in the Holy Spirit during a revival in which many in the town were brought to the Lord. (Expelled from the schoolhouse because of the noise of his meetings, the evangelist accepted the offer of a pool hall

in which to continue the services throughout the winter. Pushing the tables to one side, the drunken proprietor gave them full use of the place, rent-free, together with heat and light, as a house of worship.)

From the time of his conversion, Leonard Johnson felt a call to the ministry. Such a thing seemed impossible to him because of his limited education. His love for souls, however, compelled him to witness to relatives and friends of the saving power of Christ, so that he was instrumental in leading a number to the Saviour.

The year following his conversion Mr. Johnson went to Zion, Illinois, to visit some relatives for a few days. While there, however, he was stricken with the flu and was so sick that he almost died. Upon his recovery his unsaved uncle asked him, "Did you know there are some holy rollers on Twentyninth Street?" This question resulted in Leonard's going to the meetings of the Faith Homes twice daily for the next two weeks.

Upon his return to his South Dakota home he found within him a compelling urge to go

back to Zion to live, so that he could attend the Faith Home meetings where he had been so greatly blessed by the manifestation of the presence of Christ. At length, he could resist the drawing of God's Spirit no longer and returned there. After a year or so of secular employment he was led to enter the Homes to train for Christian work.

Exactly seven years later to the day, Mr. Johnson went to Waukegan to assist in the ministry of the Full Gospel Tabernacle. Serving as an assistant, first under Pastor Rex Andrews and then under Pastor Gottfried Waldvogel, in 1934 Mr. Johnson became pastor of the assembly when Pastor Waldvogel accepted the call to become associate pastor of the Ridgewood Pentecostal Church of Brooklyn, N. Y. The following year Pastor Johnson was united in marriage to Constance Andresen.

A native of Norway, Miss Andresen was converted in a Lutheran mission and three years later was baptized in the Holy Spirit in the church of Pastor T. B. Barrett in Oslo. Feeling the call of God to Christian work, Miss Andresen was led to



come to the United States to prepare herself to that end. When she heard a friend speak of the Zion Faith Homes, she immediately said in her heart, "Lord, I want to go there." Very shortly afterwards she received an invitation to visit the Homes from Miss Hilda Nilsson, one of the Faith Home workers, whom she met in the home of a mutual friend. (Now the senior minister of the Faith Homes, Miss Nilsson was present for the Johnsons' anniversary and recalled the goodness of God in bringing them together.)

After her training in the Faith Homes, Miss Andresen ministered in Bowling Green, Virginia, and the following year (1930), together with Miss Anna M. Schuette, was used of God to start the Pentecostal Church in Fredericksburg, Virginia. Later she labored for the Lord in Hebron, Kentucky. Then the Lord led her to return to the Faith Homes where she assisted Mrs. Martha W. Robinson for a time. It was during this period of service that the Lord brought her and Leonard Johnson together.

Married by Elder Eugene Brooks in the Full Gospel Tabernacle, they were also ordained by him three weeks later and then took up their ministry in Waukegan. (Their bridesmaid, Ruth Books, daughter of Elder Brooks and now one of the Faith Home ministers, appropriately was the first speaker at this anniversary celebration.)

The Full Gospel Tabernacle was started in 1919 under the direction of Mrs. Martha W. Robinson of the Zion Faith Homes. Intended to be a "Branch Work" of the Homes, it was to serve as an outlet for practical ministry for some of the young people there who were ready to launch out into vineyard service.

Throughout the summer of 1919 a number of the Faith Home young people had gone

down from Zion to Waukegan, six miles distant, each Saturday night to participate in street meetings. With the coming of the fall, when the street meetings would normally close, the time seemed propitious for doing something of a permanent nature in Waukegan.

"What one among this number is willing to go on the altar and do something more valuable, more permanent, of more benefit than you have been doing?" Mrs. Robinson asked those who had been helping there.

"The Lord Jesus Christ has a plan that will interest you and please you, unless your heart is not ready for souls, or God, or unless He calls you to something else."

Several responded to this call. Those who did were instructed that they were to be "equal as ministers," working together as a gospel team.

To begin with, the group spent many days in prayer together for the proposed work. Then, two by two, they engaged in an extensive, door-to-door visitation program in both the residential and business areas of Waukegan, then a city of about 19,000. With the opening of the mission itself, the young people took turns in conducting the services. From the start the Lord signally blessed the earn-

est efforts of this group. Souls were saved, miracles of healing occurred, and believers were filled with the Spirit. One by one various members of the original group left for other fields of service, leaving Mr. and Mrs. Andrews in charge of the work, remaining as pastors until 1928.

(Present at the Johnsons' anniversary were three members of the original group which started the Waukegan work: Marie Wegman Robinson, Helen Innes Wannenmacher and her husband, Pastor Joseph Wannenmacher, who blessed the celebration with a beautiful violin solo. A warm message of congratulation was read from the Andrews who are now missionaries in Israel.)

Throughout all her life Mrs. Robinson maintained a very special interest in the Waukegan work. And when Mr. Andrews was led to invite Leonard Johnson, then finishing his training in the Homes, to come to assist in the work, Mrs. Robinson responded by saying "that it seems to us God is leading you about Leonard." Thus it was that this young man began his service in the Full Gospel Tabernacle and, like Joshua of old, has "departed not out of the tabernacle" since then, but with a true shepherd's heart has faith-

(Continued on page 8.)



**Full Gospel Tabernacle, Waukegan, Illinois**

*Originally a library building at the Great Lakes Naval Training Station, it was torn down, moved to Waukegan and rebuilt at 18 Philippa Avenue. Services were first held here in the summer of 1921.*

# *A Short and Easy Method of Prayer*

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

(Continued from last issue)

## CHAPTER XXIII

### *An Admonition to Pastors and Teachers*

If all who laboured for the conversion of others were to introduce them immediately into prayer and the interior life and make it their main design to gain and win over the heart, numberless as well as permanent conversions would certainly ensue. On the contrary, few and transient fruits must attend that labour which is confined to outward matters, such as burdening the disciple with a thousand precepts for external exercises, instead of leaving the soul to Christ by the occupation of the heart in Him.

If ministers were solicitous thus to instruct their parishioners, shepherds, while they watched their flocks, might have the spirit of the primitive Christians and the husbandman at the plough maintain a blessed intercourse with his God; the manufacturer, while he exhausts his outward man with labour, would be renewed in internal strength: and every species of vice would shortly disappear and every parishioner become a true follower of the Good Shepherd.

O when once the heart is gained, how easily is all moral evil corrected! it is, therefore, that God, above all things, requires the heart. It is the conquest of the heart alone that can extirpate those dreadful vices which are so predominant amongst the peasantry, such as drunkenness, blasphemy, lewdness, envy, and theft. Jesus Christ would become the universal and peaceful sovereign, and the face of the church would be wholly renewed.

The decay of internal piety is unquestionably the source of the various errors that have arisen in the church; all which would speedily be sapped and overthrown, were inward religion to be re-established. Errors are only so far prejudicial to the soul as they tend to weaken faith and deter from prayer; and if, instead of engaging our wandering brethren in vain disputes, we could but teach them simply to believe and diligently to pray, we should lead them sweetly unto God.

O how inexpressibly great is the loss sustained by mankind from the neglect of the interior! And how tremendous must the great day of retribu-

tion be to those who are entrusted with the care of souls, for not having discovered and dispensed to their flock this hidden manna.

Some excuse themselves by saying that this is a dangerous way, pleading the incapacity of simple persons to comprehend spiritual matters. But the oracles of truth affirm the contrary: "The Lord loveth those who walk simply" (Prov. xii. 22. vulg.). And where can be the danger of walking in "the only true way," which is Jesus Christ? of giving up ourselves to Him, fixing our eye continually on Him, placing all our confidence in His grace, and tending with all the strength of our soul to His pure love?

The simple ones, so far from being incapable of this perfection, are by their docility, innocence, and humility, peculiarly adapted and qualified for its attainment; and as they are not accustomed to reasoning, they are less employed in speculations, less tenacious of their own opinions. Even from their want of learning, they submit more freely to the teachings of the divine Spirit; whereas others, who are blinded by self-sufficiency and enslaved by prejudice, give great resistance to the operations of grace.

We are told in Scripture, "that unto the simple, God giveth the understanding of his law" (Psalm cxviii. 130. vulgate), and we are also assured, that God loveth to communicate with them: "The Lord careth for the simple; I was reduced to extremity and he saved me" (Psal. cxiv. 6. vulgate). To warn spiritual fathers against preventing the little ones from coming to Christ, He Himself said to His apostles, "Suffer little children to come unto me, for of such is the kingdom of heaven" (Matt. xix. 14). It was the endeavour of the apostles to prevent children from going to our Lord, which occasioned this gracious charge. Man frequently applies a remedy to the outward body, whilst the disease lies at the heart.

The cause of our being so unsuccessful in reforming mankind, especially those of the lower class, is our beginning with external matters; all our labours in this field do but produce such fruit as endures not: but if the key of the interior be first given, the exterior would be naturally and easily reformed. To teach man to seek God in

his heart, to think of Him, to return to Him whenever he finds he has wandered from Him, and to do and suffer all things with a single eye to please Him, is the natural and ready process; it is leading the soul to the very source of grace, wherein is to be found all that is necessary for sanctification.

I, therefore, conjure you all, O ye who have the care of souls, to put them at once into this way, which is Jesus Christ: nay, it is He Himself that conjures you, by the precious blood He hath shed for those entrusted to you, "to speak to the heart of Jerusalem" (Isa. xl. 2. *vulgate*). O ye dispensers of His graces, ye preachers of His word, ye ministers of His sacraments, establish His kingdom!—and that it may indeed be established, make Him ruler over the hearts of His subjects! for as it is the heart alone that can oppose His sovereignty, it is by the subjection of the heart that His sovereignty is most highly exalted: "Give glory to the holiness of God, and He shall become your sanctification" (Isa. viii. 13. *vulgate*). Compose catechisms particularly to teach prayer, not by reasoning nor by method, for the simple are incapable thereof, but to teach the prayer of the heart, not of the understanding, the prayer of God's Spirit, not of man's invention.

Alas! by wanting them to pray in elaborate forms, and to be curiously critical therein, you create their chief obstacles. The children have been led astray from the best of fathers by your endeavouring to teach them too refined, too polished a language. Go then, ye poor children, to your heavenly Father, speak to Him in your nat-

ural language; and though it be ever so rude and barbarous in the opinion of men, it is not so to Him. A father is much better pleased with an address which love and respect in the child throws into disorder, because he knows it proceeds from the heart, than by a formal and barren harangue, though ever so elaborate in the composition. The simple and undisguised emotions of filial love are infinitely more expressive than all language and all reasoning.

By forming instructions how to love by rule and method the Essential Love, men have in a great measure estranged themselves from Him. O how unnecessary is it to teach an art of loving! The language of love, though natural to the lover, is nonsense and barbarism to him that loveth not. The best way to learn the love of God is to love Him. The ignorant and simple, because they proceed with more cordiality and simplicity, often become most perfect therein. The Spirit of God needs none of our arrangements and methods; when it pleaseth Him, He turns shepherds into prophets: and, so far from excluding any from the temple of prayer, he throws wide the gates that all may enter, while wisdom cries aloud in the highways, "Whoso is simple let him turn in hither" (Prov. ix. 4), and to the fools she saith, "Come eat of my bread, and drink of the wine which I have mingled" (Prov. ix. 5). And doth not Jesus Christ Himself thank His Father for having "hid the secrets of His kingdom from the wise and prudent, and revealed them unto babes?" (Matt. xi. 25).

*To be continued.*

## Faithful Shepherds

(Continued from page 6.)

fully ministered to the flock of God.

During their many years of service, Pastor and Mrs. Johnson have seen a number of the young people go from the assembly into the whitened harvest fields to glean for the Lord of the harvest. Several of these came "home" for this anniversary: Evelyn Gyllenberg Oldfield and Caroline Hofflander Gardiner, both of Brooklyn, N. Y.; Levi Hedman who sang a solo; Irvin and Johanna Jesse Bowers of Plainfield, Wisconsin. (For old times' sake Johanna and Ruth Hedman Teglund sang a duet, accompanied by their guitar and mandolin.) In behalf

of all those who have gone out into the work of the Lord from Waukegan, Ivan Bowers, pastor of the Pelham Bay Pentecostal Church of Bronx, N. Y., spoke of the loving interest and care which the Johnsons have shown in watching over their souls "as they that must give account," using Hebrews 13:7-17 as the basis of his appreciation. An especially welcome guest was Mrs. Gottfried Waldvogel whose son, Eugene, sang "If With All Your Hearts." Phyllis Gaither and Grant Gonyo tendered fitting tributes in behalf of the congregation.

The presence of so many friends, especially folks who have been closely connected with the Waukegan work from its inception, gave to this happy

anniversary celebration the aspect of a family reunion or school homecoming. At the close of the service and before "the bride" cut the beautiful anniversary cake, the entire congregation with one accord lifted their voice for God's continued and increased blessing upon Pastor and Mrs. Leonard Johnson and their ministry in the Full Gospel Tabernacle.

Very fitting for this silver anniversary are the words of Scripture sent by Margaret Michelsen from India, Psalm 66: 8-12:

*"O bless our God, ye people . . .*

*For thou, O God, . . . hast tried us, as silver is tried. . . . We went through fire and through water: but thou broughtest us out into a wealthy place."*



# *Seed-Time and Harvest*

## *on the Mission Fields*

### **From the Troubled Congo**

FOR SOME TIME the political conditions in the Congo have occupied the attention of the entire world. Of special concern to Christians is the way in which the missionaries and the work of the Lord have been affected by the strife and turmoil which has been raging there. Throughout the years we have followed with interest the work of the *Congo Evangelistic Mission* which with its 85 white and more than 1,000 Congolese ministers have, under the blessing of God, built up more than 1,000 assemblies of believers with more than 70,000 adherents.

"At present this work is passing through a heart-breaking experience," writes *James Salter*, co-founder of the mission, "and practically all its foreign workers have been compelled to leave their mission stations, some of them so hastily and unexpectedly that they left with nothing but what they were wearing. I was one of the latest to leave and things had then become chaotic. Zealots, armed only with bicycle chains, others with captured armaments of all kinds, some others supposedly official soldiers all clashing with no real government that has fully recognised authority.

"It is not easy for the Christians to remain faithful, and some of them have been killed. One of these, an elder in the church, was going home from a meeting with his two young children; one of them, a little girl, was carrying her Bible on her head. After the men had killed the father, they said, 'Now we must kill the children because they have seen too much.' Thus father and children were murdered. But the meetings continue under the blessing of God. Those we attended just before

we left had full halls, good soul-saving response, and some miraculous healings. To God be all the praise.

"The missionaries have unavoidably been scattered. Some of those with young families have returned to Europe, but most of our folks are staying near the Congo border waiting for the first opportunity to return to their stations and to the folks and the work they love. Some of these have taken up temporary jobs as the Mission's income has suffered. This will relieve in some measure, but all are eager to get back into the Congo.

"Naturally we are doing all that we can at this end, but we would be especially grateful if you could request the prayers of your readers at this time for the work and the workers of the Congo Evangelistic Mission."

### **Elisabeth Lindau Attending Language Institute in Taipei, Formosa**

SINCE September 12 I have been going to the Missionary Language Institute here in Taipei. I am living here with the Dales from Monday through Friday and then return in the evening to Kou Tzu K'ou to take care of the Sunday school and return to school Monday morning. I am very thankful for this opportunity to continue language study. What a contrast to doing so with a private teacher! Each weekend I notice the improvement in being able to put my vocabulary together.

We have five hours of class work each day, with tedious drilling, and then plenty of homework. When I first started, it was with the odds against me because of using different romanization from what I had

learned. I must confess it was a bit discouraging the first week. It is improving as time goes on, so that I finally made 100% this past week in my exam.

I have been asked to speak in chapel this week. I would appreciate your prayers that the Lord will enable me to be all that He wants me to be as I have touch with these other missionaries. There are sixty-three students altogether. Some of our teachers are unsaved. I had opportunity to walk home with one last week and witnessed to her.

For two weeks we had quite a drop in Sunday school, due to some children doing extra studies on Sundays in the public schools, and then the Catholics have started a church in our area and have been bribing our children with sweets, etc. However, we just want to keep our eyes upon the Lord. We know there is power in prayer, and God is able. Last week we did go over the 100 mark again.

### **Children Converted at Dehra Dun Convention, India**

By MARGARET MICHELSEN  
*Orai, U.P., India*

MISS GRIEGER AND I with eight of our workers attended the Dehra Dun Pentecostal Convention from September 25 to October 2. I must tell you about the highlights of the convention—at least the highlights to me.

One evening, in response to an altar call, a goodly number of boys, girls, and young people went to the altar for salvation. One young boy was crying so. Only that day he had been caught doing something evil. Now he was under conviction, asking God to forgive him. Thank God for His saving power.

A young girl was also weeping her way through to salvation. The second night she came I asked her if she had accepted

Jesus. She said she didn't have peace but could think of no other sin not confessed. So we dealt further with her. Then the third night, when she came forward, we questioned her again. This time she had the assurance but had returned to give thanks and to seek further blessing.

Wilfrid Paul's two boys accepted Jesus also. Praise God for these new babes in Christ. God is answering prayer for the children.

We reached Orai the evening of the third after traveling all day, and were informed that Orai had had another flood, and the bridge was impassable. This meant we had to stay at our "two by four" railroad station all night—eleven of us piled into the small waiting room, stretched out on benches, chairs, and the table. Rats and moles kept us company. Believe me, I was glad for the morning. The car was still not able to get across the bridge, so we came in rickshaws and horsecars.

Upon arrival we found our elderly Bible woman, who has been sick for some time, had had another stroke and was now paralyzed on her left side. So since our return it has been one thing after another. A number of the teachers have been down with fever and colds, but "thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

## Among the Colored People of Johannesburg

By HELEN HOSS

AFTER SEVEN MONTHS of ministry in the Karroo, the Lord has led me further afield. The Lord has blessed the work in Cradock and Adelaide so that our colored people there are able to carry on the work without the help of a missionary. Pastor Samuel Squire has been blessed,

too, with a little truck, tent, and public address system. With this equipment he will be able to carry on the evangelistic work of the Karroo, and he has the help of some fine young people and brethren to carry on the work of God at these two places.

It was wonderful how the Lord led me to the suburbs of Johannesburg. I did not know that there was such a need among the colored people here. Work was started two and a half years ago by one of our missionaries, and after doing some evangelistic work in eight different places around Johannesburg the wife of this missionary became very ill, and they had to go home to the States. Since that time no one in our fellowship here among the missionaries was able to give time for the colored work. It has been the constant prayer of the colored people since this missionary left that the Lord would send another missionary to help them.

During these six weeks I have visited all the little groups and have had sweet fellowship with them. The Lord has blessed the meetings, and souls have been drawn to the Lord. I am concentrating now on Nord-Gesig and Kliptown and just help the others with special meetings from time to time, and I am securing Sunday school material for use in all nine places.

The interest the colored people have shown has been a great source of encouragement to me, and I know that as we seek the Lord together God is bound to work among them. Truly the field is large, and we do thank the Lord for this wide open door. Now, dear friends, will you add this new field of service to your prayer list?

Note this new address:

Miss Helen Hoss  
12 Ernest Road  
Kensington, Johannesburg  
South Africa

## Pearl Young, Special Speaker in Formosa

PEARL YOUNG was the special speaker for the Missionary women's Prayer Retreat held October 17-20 on Grass Mountain—"a half to three-quarter-hour climb" from Taipei, Formosa. "It meant speaking five times," writes Miss Young, "to a very mixed group of many denominations. The very first meeting I spoke on Luke 11: 5-13 and the Pentecostal experience.

"There had been much prayer for the conference and God truly answered. All through there were such precious, concrete examples of how the body of Christ can function that it was a lesson to many. One woman actually received the baptism, and others—Presbyterian, Child Evangelism, Lutheran, etc.—began to seek earnestly. The whole thing was just something which God arranged and took hold of from beginning to end."

## Comings and Goings

Rolf Cilwik, who has been ministering in Moers, Germany, came to New York with his wife and baby, October 17, for a time of fellowship here.

\*

Mr. and Mrs. Gordon McKinnon have left the assembly at Bowling Green, Virginia, and are leaving, God willing, early in November to minister in Tortola, an island of the British West Indies. The McKinnons are following up the work started by Mrs. Robert Hall. (The account of the beginning of this enterprise was related by Mrs. Hall in an article in the BREAD OF LIFE, September, 1957.) The address of the McKinnons will be Roadtown, Tortola, British Virgin Islands.

Mr. and Mrs. Walter Fette of Brooklyn, New York, leave, God willing, November 8 to minister in Bowling Green, Virginia.

# *Instruments of His Grace*

By HELEN WANNENMACHER

*Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*

ROMANS 6:13.

ONE DOES NOT have to travel far these days to know that sin abounds on every hand. Walk down any city street or country lane, and there we find those who have yielded themselves as instruments of unrighteousness unto sin. But God is looking for those who will yield themselves unto Him, through whom He can work, instruments of His grace.

It may not be in the limelight or bring the applause of men, but it will bring God's approval and bring glory to His name.

What powers could be released through His chosen ones, relative to His kingdom and the affairs of men! What powers of darkness could be bound by faith through His blood! What revivals could be set in motion by those willing to give themselves up to intercession! Evan Roberts was used mightily of God in the Welsh Revival of Wales, and only eternity will reveal the results of Finney's revivals, but the real power was wrought by his faithful intercessor, Brother Nash, who went before and prayed the meetings through.

Everyone, it seems, is willing to be a recipient of His grace, of salvation, of healing, and of blessing, but not many are willing to take the hidden place—unknown, unnoticed, perhaps unloved,—praying days on end in some hidden place, agonizing that souls be born again.

Not many are willing to be an instrument of His grace in forgiveness. Perhaps someone has lied about us, or for years

has shown us only hate. Can we forgive and pray God's mercy on that one? God's Word is clear,—if we do not forgive, neither are we forgiven. Thus we lose everything.

You have heard, perhaps, of the man going to the stake for His testimony of Jesus, but on the way he recanted because he saw a man he would not forgive. Someone says, "I forgive, but I do not forget." Then you do not forgive.

Are we willing to suffer silently when greatly wronged and still forgive as did Joseph of old? He was sold into Egypt as a slave by his brothers, lied about, and cast into prison by his master's wife. Later his uprightness was revealed, and he became prime minister, under Pharaoh. God used him during the seven years of famine to feed not only his own brothers but a whole nation besides.

Are we willing to yield to Him in such a way that others may find comfort and strength and be fed? It's a sad world, and men's hearts are failing them for fear.

Are we willing to submit our wills to Him, though our hearts

are torn with pain and loneliness? Not long ago I saw this exemplified in the lives of a couple whose little daughter was afflicted. Much prayer had gone up for her till at last the mother cried, "O Jesus, if you do not heal her, she is Yours; do what You will for her." It was but a short time and Jesus did take her home. But the grace of God filled those two hearts, and the glory of God shone from their faces till all about them marvelled at the loveliness of Jesus revealed through them. Not long after they had laid their darling to rest, I heard them sing in church. Those of us who heard them silently wept, for the song they sang was a prayer for a holier walk with Him—"Oh, Make Me Clean in Jesus' Name." Their cry was not for their own loss, but that through their lives Jesus might be revealed.

Instruments? Yes, instruments through whom He can show forth His love and grace and power.

Expendables? Yes, Paul cried, "For me to live is Christ, and to die is gain!"

*A MAN hath in truth so much religion as he hath between the Lord and himself in secret and no more.*

JOHN ROBINSON  
Pastor of the Pilgrims

# The Sweetness of His Presence

HOW VERY SWEET is the presence of Jesus! "Thy name is as ointment poured forth. . . ."  
There aren't too many people who can say with the hymnwriter,

*"Jesus, the very thought of Thee  
With sweetness fills my breast."*

Yet David found Him so. He says, "My meditation of Him shall be sweet: I will be glad in the Lord." Now we know that David had had great trials and conflicts. He had passed "through the valley of the shadow of death" but still found the meditation of God sweet.

We also know that all who name the name of Jesus have experienced moments of great exultation and uplift. They have been overwhelmed by the great love of God. Yet often there has been a failure to appreciate the residual sweetness of the presence of Jesus: that subtle but unmistakably real sweetness of His presence which is only sensible during moments of soul-crucifixion.

In the Proverbs we are told that "the full soul loatheth an honeycomb; but to the hungry soul every bitter thing is sweet." And we see here why it is that we sometimes fail to perceive the *real* sweetness of His presence. We are frustrated in our attempt to present to God a heart cluttered with our own affections and ambitions. Thus we drown out the real, deep-seated, and full-flowing sweetness of His presence, which sweetness can only be perceived in proportion to the state of personal emptiness or poverty.

In fact, it is only as the natural man is crucified that one can apprehend the sweetness of His presence. As the knife is applied and the flesh put under, only then is there the beginning of an appreciation of this precious sweetness, so much so that even the bitter experience of crucifixion *itself* becomes sweetness. As more and more of the flesh is put down we lose the outward and shallow self-satisfaction and begin to sense the inward satisfaction of the fragrance of the presence of Jesus.

And that is the thing that will empower us to follow Jesus through thick and thin; through valleys or mountains; in sickness and health; in success and failure. Though the outward circumstances are seemingly overwhelming to the natural man, a momentary realization that we do still have Him, quickly lifts the burden, and we know that we want to fulfill in Him despite the path.

God in His great wisdom knew that if He would call us to be stoics we would never be able to follow through. And yet He sees the very apparent need of the painful process of the subjugation of the flesh. And so He allows us to partake of the strains of sweetness which come solely as we deny the flesh. This in one sense does not alleviate the bitterness of the experience but rather makes the soul actually enjoy the bitterness as if it were sweetness, because it knows it has Him. And though we may go through the storms—storms which we could obviously not face in ourselves, and though sometimes the glory of God is obliterated so that we can hardly see the path before us, yet our hearts are warmed by the sweet presence of Jesus, and we find within us precious "honey in the rock."